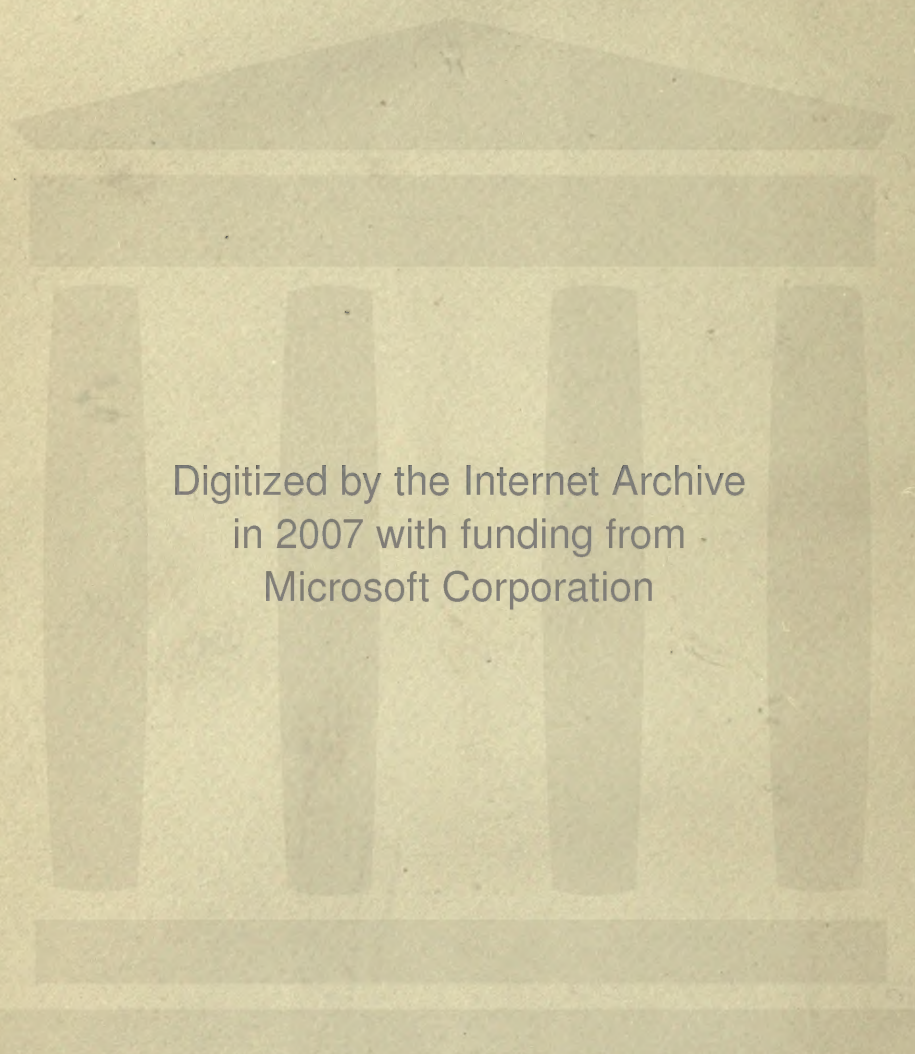


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ISLANDICA

AN ANNUAL RELATING TO ICELAND

AND THE

FISKE ICELANDIC COLLECTION

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VOLUME XI

THE PERIODICAL LITERATURE OF ICELAND

DOWN TO THE YEAR 1874

BY

HALLDÓR HERMANSSON

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1918

THE PERIODICAL
LITERATURE OF ICELAND

DOWN TO THE YEAR 1874

AN HISTORICAL SKETCH

BY

HALLDÓR HERMANNSSON

WITH THIRTEEN FACSIMILES AND SEVEN PORTRAITS

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PRESS OF
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PORTRAITS

Magnús Ketilsson	<i>facing page</i>	6
Jón Eiríksson	" "	10
Magnús Stephensen	" "	20
Baldvin Einarsson	" "	38
Tómas Sæmundsson	" "	48
Jón Sigurðsson	" "	60
Jón Guðmundsson	" "	72

CORRIGENDA AND ERRATA.

Page	4, line	7, for plurrima read plurima
—	4, —	19, for puntantur read putantur
—	16, —	18, for fulgitam read fulgidam
—	20, —	12, for Eodam read Eodem
—	23, —	10, for mœsoribus read mœroribus
—	24, —	25, for eripisse [MS.] read eripuisse
—	24, —	36, for Splendabat read Splendebat
—	25, —	9, for Domini read Domine
—	26, —	6, for latique read lateque
—	26, —	11, for abruit read obruit
—	26, —	18, for lactardæ [MS.] read lactandæ
—	29, —	46, for convertus read conversus
—	30, —	8, for devovantes read devoventes
—	33, —	38, for se read si
—	34, —	12, for autumerit read autumarit
—	37, —	10, for maritis sitis read mari dissitis
—	37, —	34, for denissimam read densissimam
—	38, —	12, for adderam read adderem
—	39, —	16, for fede read fide
—	40, —	21, for Pescatores read Piscatores
—	40, —	27, for portentorum read portentorum
—	41, —	8, for inequitando read inequitando
—	42, —	17, for mammos read mammas
—	42, —	20, for poterent read poterant
—	45, —	13, for exqui- read exquisi-
—	46, —	27, for generent read generant
—	49, —	18 and 19, for Passex read Passer
—	49, —	31, for subeint read subeunt
—	49, —	36, for pectumculus read pectunculus
—	50, —	11, for arrupto read arrepto
—	51, —	23, for sortuntur read sortiuntur
—	51, —	34, for grisco read griseo
—	52, —	2, for grisca read grisea
—	52, —	28, for digerent read degerent
—	52, —	30, for qvandam read qvendam
—	54, —	30, for reliqvæ read reliqvæ
—	55, —	2, for Gallmago read Gallinago
—	55, —	22, for aculcatas read aculeatas
—	60, —	4, for Descendiunt read Descendunt
—	64, —	6, for eorundum read eorundem
—	64, —	26, for salebrocis read salebrosis
—	67, —	12, for servieret read servierit
—	69, —	38, for raudawedur read raudawundur
—	71, —	4, for nullum read nullam
—	71, —	16, for possessoribus read possessoribus
—	74, —	18, for induentes read induentes
—	77, —	10, for notissimæ [MS.] read notissima
—	77, —	14, for fœniseciorum [MS.] read fœnisectorum
—	79, —	2-3, for exerceunt read exercent
—	79, —	7, for scuptilia read sculptilia
—	79, —	23, for caudem [MS.] read caudam
—	82, —	25, for gennis read gemmis

ICELANDIC PERIODICAL LITERATURE

Mjór er mikils vísir, as an Icelandic proverb runs, may well serve as a motto for the history of the periodical press which from small beginnings has grown to be one of the most conspicuous features of present-day civilization. In the following pages this development will be described as far as Iceland is concerned, from the appearance of the first periodical publication down to the year 1874, when constitutional government was established there.

Conditions in Iceland in earlier times were especially unfavorable to all literary co-operation, to the flourishing of societies or publishing of periodicals. The country was large and thinly populated; communications between the different districts were carried on over very poor roads, which more properly might be called paths or trails, and on which only the sure-footed Icelandic ponies could be used as beasts of burden; carriages were unknown and coastwise sailings undreamt of. Such were the difficulties with which the inhabitants had to contend in this respect, that goods which were to go from one part of the country to another were sometimes sent by way of Copenhagen,¹ since from there all the merchant vessels sailed for the various ports in Iceland. Regular mail service between Denmark and Iceland was not established until 1786,² and for a long time the mail vessel made only one or two trips annually. Shortly before 1780 four overland mail routes, for letters only, were decided upon,³ but the scheduled trips were not carried out with any regularity;⁴ a really organized mail service within the country can hardly be said to have been

¹ See for example government letter of May 1, 1790, about the disposal of the Hólar books (*Lovsamling for Island V*, pp. 678-680).

² See ordinances of Aug. 18, 1786, § 16 (*Lovs. for Isl. V*, pp. 310, 334), and of June 13, 1787, I, §§ 21-22 (*ibid. V*, pp. 432-433); cf. also letter of April 14, 1778 (*ibid. IV*, pp. 437-438).

³ See ordinances of May 13, 1776 (*Lovs. f. Isl. IV*, pp. 296-302), and of July 8, 1779 (*ibid. IV*, pp. 495-501; Jón Johnsonius, *Vasa-qver* 1782, pp. 223-239).

⁴ Cf. article by Sigurður Melsteð in *Ný félagsrit VI*, 1846, pp. 105-122 (Um blaðleysi og póstleysi á Íslandi).

established until the latter half of the nineteenth century;¹ and in the early mail regulations no provision is made for the carrying of papers or collecting of subscriptions. There was no administrative or commercial centre within the country. The government officials, secular and ecclesiastical, lived here and there all over the island. The governor-general, who usually was a Dane, had his official residence at Bessastaðir in the South, and the two lawmen lived on their estates, wherever these happened to be. The Althing still met at Thingvellir for two weeks in the summer, but it was no longer frequented by the general public as of old; only those came there who had some business to transact or whose duty it was to be present. If there were any centres of intellectual activity, these might chiefly be looked for at the two sees, Hólar in the North and Skálholt in the South, each of which had a cathedral school with a small collection of books which hardly deserved the name of a library. At Hólar the only printing press in the country was located for about two hundred years, but being under ecclesiastical control, it was principally devoted to the printing of religious works. On the part of individuals there was, however, no lack of intellectual interest, yet circumstances compelled every one to work by himself and depend chiefly on his own collection of books and manuscripts. In the country there were no cities or towns, or hardly even villages. In the last category might perhaps be classed the various trading stations along the coast, but the shops there were as a rule closed in winter and very few people lived there; in the neighborhood of these were often found fishing stations, but they were also usually abandoned at the end of the fishing season. Town privileges were granted in 1786 to six of the trading stations or ports,² and these after a long time finally developed into towns of some size, one of them being Reykjavík, the present capital.³ The trade monopoly was the principal obstacle to enterprise and progress, and had as bad an effect on the intellectual life as on the material welfare of the people. The

¹ See ordinance of Feb. 26, 1872 (*Lovs. f. Isl.* XXI, pp. 198-220). Cf. *Andvari*, XXVI, 1901, pp. 174-194 (*Um póstmál á Íslandi*, by Vilhj. Jónsson).

² See ordinance of Nov. 17, 1786 (*Lovs. f. Isl.* V, pp. 343-352).

³ For the early history of Reykjavík, see Bishop Jón Helgason, *Pegar Reykjavík var fjórtán vetra*, Reykjavík, 1916. 8°, pp. 138, 4 pls.—Cf. also *Víkverji* II, 1874, pp. 133-134; *Ísafold* XIII, 1886, pp. 97-98, 133-134, 139-140, XIV, 1887, pp. 95-96.

merchants were all foreigners, ignorant of conditions in the country and bent only upon their own profit.

From this it will be clear that there was no place within the country itself which could be called the capital,—so far as an Icelandic capital existed at all, this was to be found in Copenhagen. There was the seat of the government of Iceland—several hundred miles away across the sea; there gathered all Icelanders desirous of higher education; and, since the beginning of the eighteenth century, there was located the most valuable collection of Icelandic manuscripts and books, which was indispensable to all those who occupied themselves with the history and literature of the country, and which was the source upon which depended chiefly the restoration and revival of Icelandic letters as well as the national and political awakening of the people. It was therefore natural that with the Icelandic colony in Copenhagen originated in those early days most of the movements which aimed at the intellectual, economical, and political progress of the nation, and these reached the people at home through periodicals or printed books. This explains why so many of the Icelandic periodicals were printed in Copenhagen.

In some countries written news-sheets antedated the printed newspaper; they seem also to have been known in Iceland,¹ although they never were common there. No news-pamphlets or news-books were printed there,² but some of the Danish ones treat of Icelandic events,³ and doubtless many of those printed in Denmark and, perhaps, in other countries, found their way to Iceland.⁴ To what extent foreign newspapers and periodicals

¹ See Jón Jónsson, *Skúli Magnússon landfógeti*, Reykjavík, 1911, pp. 345-352.—Poems were often made on recent events, domestic and foreign, and they spread rapidly over the country, although they were not printed. These are comparable to the broadsheet "ballads" in other countries (cf. J. B. Williams, *A history of English journalism to the foundation of the gazette*, London, 1908, pp. 4-5).

² The "Morðbréfa-bæklingar" by Bishop Guðbr. Þorláksson (cf. *Islandica* IX, pp. 42, 48) come nearest to the news-pamphlets, but can hardly be classed as such.

³ Such were e. g. *Sandferdig oc kort Iszlandiske Relation om . . . Jordskelff . . . hoss Tyckebeey Kloster*, Copenhagen, 1627; *Iszlandske oc Feröesche Hylding*, Copenhagen, 1650, which event also was described in Latin by Runólfur Jónsson, *Homagii Islandici lætus Mercurius*, Hafniæ, 1650 (cf. P. M. Stolpe, *Dagspressen i Danmark* I, 1878, pp. XLV, LXXIV).

⁴ For instance the pamphlet about the Gowrie conspiracy (see Einar Guðmundsson, *Skotlands rímur* ed. by W. A. Craigie, Oxford, 1908, pp. 3-4). For other pamphlets, see *Islandica* X, pp. 22, 29.

were read in Iceland it is impossible to say; they certainly were not common there, only a few of the wealthier men may have received some regularly. One is, however, surprised to find how well-informed many people in Iceland were about foreign events, as is clearly seen from annals and other similar writings. This information must have been gathered partly from books and news-pamphlets, partly through correspondence, and doubtless to some extent also from merchants, sea-captains, and sailors.

Neither laws nor the government interfered in any way with the development of the press in Iceland. No rigorous censorship was exercised, and although certain rules were to be observed regarding the press,¹ they were of no practical consequence. It was not until late in the period here treated that some difficulties arose between the authorities and the press, and they were not of a very serious character.

The earliest periodical publication in Icelandic was the report of the yearly sessions of the Althing at Thingvellir which was printed for the first time at Skálholt in 1696 under the title of *Alþingisbóken*,—this being changed from 1743 to that of *Lögþingisbóken*. Thenceforth it was printed annually until 1800, when the Althing was abolished (by royal letter of June 7, 1800), with the exception of the years 1698–1703, 1717, 1729–30, 1733, 1738–42, 1757, 1759–64, 1770, and 1772; the reports for these years must have circulated in manuscript as was customary before 1696. The printed reports represent thin quarto volumes, only those after 1795 being in octavo; they were printed at Skálholt the first two years (1696–97), at Hólar from 1704 to 1771, at Hráppsey from 1773 to 1794, and finally at Leirargarðar from 1795 to 1800. They were, as a rule, signed by the Secretary of the Althing (*Landsþingisskrifari*), some even having his autograph signature and seal; they were published at public expense; the years 1795–98, however, were published by Björn Gottskálksson and the years 1799–1800 by *Íslands almenna Uppfræðingarstiptun*.² The power and functions of the Althing had

¹ Only a few of the Danish ordinances about the press were ever promulgated in Iceland; see especially the one of Sept. 27, 1799, and circular letter of the same date (*Lovs. f. Isl.* VI, pp. 386–397, 404–409; *Minnisv. tíð.* II, p. 456), cf. government letter of Feb. 25, 1837 (*Lovs. f. Isl.* XI, pp. 20–31). See also privilege for Guðm. Schagfjörð regarding the Leirargarðar press of Nov. 8, 1799 (*ibid.* VI, pp. 410–411).

² The *Alþingis-* and *Lögþingisbækur* are practically all described in W. Fiske, *Bibliographical Notices*, I, IV–VI, 1886–1907.—The Icelandic Historical

been much restricted when the absolute monarchy was established in the island in 1662. Henceforth the proceedings consisted chiefly of disposing of legal cases which had been appealed



Epist. Off og þorlage Belæbla og Belburbigs. Hr. EMRERZ
 ANS Muller til Kotturup. Kongl. Mayst. Amptmans o Jlaude/ etc..
 Same Alvarlegre Bimbrad til Logmanfa beggia/ Hr. EBERDAR OZ
 DAKESONAR z Hr. EBERDAR EHRERZ ANS synar
 Gottup/ Eirnef Landþings skriparsans EBERER Matthysenar/
 Med Consens og Samþykke þess Høiøstlega Cancelli Collegii i
 Kopenhagen.

Prentud i SKAENSKTE/ Ap Joene Snorraspne/
 Anno 1696.

Title-page of the first *Alþingisbók*.

from the lower courts, of promulgating new laws, and of making other announcements of public interest. Thus this venerable institution had become a mere shadow of its former self; the

Society has now commenced to publish the transactions of the Althing from 1570, and two volumes have appeared down to date.—Björn Stephensen published, during the years 1797–1803, the *Acta Yfirréttarins* in five octavo volumes, covering the years 1756–96.

abolition of it nevertheless was greatly regretted by the people, principally because of its glorious past and of the traditions connected with it; but under the circumstances it was probably expedient to replace it by a National Superior Court situated in Reykjavík, which was gradually developing into the capital of the country.

Down to the second half of the eighteenth century there was only one press in Iceland, which, as stated above, was under the control of the bishops of Hólar; for a short period (1685-1703) it was kept at Skálholt,¹ and thereafter moved back to Hólar. But by a royal letter of June 4, 1772,² a privilege was granted to Ólafur Olavius to establish a printing press within the Skálholt diocese, and he was permitted to print there books of every kind except religious works and school books, this exception being made to protect the Hólar press from competition. Being without means of his own, Olavius had to borrow money for the press from Bogi Benediktsson, a wealthy farmer of Hrappsey in Breiðifjörður.³ In 1773 Olavius landed with the press at Stykkishólmur, a trading station on Breiðifjörður, but as no place was to be found for it there, it was brought to Hrappsey where it remained for about twenty years. Soon there arose some difficulties between Olavius and Bogi; the latter finally bought Olavius' share in the press, thus becoming the sole owner of it.⁴ Henceforth Bogi with the assistance of Magnús Ketilsson, prefect of Dalasýsla, had charge of it and its publications.

In many respects Magnús Ketilsson⁵ was in advance of his age. He was a man of considerable learning and wide interests both in literary matters and practical affairs. His connection with the press gave rise to the first newspaper printed in Iceland. In October 1773 appeared the first number of the **Íslandske Maanedes Tidender**, a monthly in Danish, which he continued to edit for the following three years. Volumes one and two seem

¹ See privilege of Feb. 14, 1685 (*Lovs. f. Isl.* I, p. 428).

² *Lovs. f. Isl.* III, pp. 773-774.

³ For Bogi's life, see Bogi Benediktsson, *Æfágrip fedganna Jóns Péturssonar, Bened. Jónssonar, Boga Benediktssonar*, etc. Videyarklaustri, 1823. 8°.

⁴ See *Íslandske Maanedes Tidender* I, pp. 81-83.

⁵ Magnús Ketilsson was born Jan. 29, 1730, and died July 18, 1803. For his life, see Bogi Benediktsson, *Sýslumannaæfir* II, pp. 718-733; P. Thoroddson, *Landfræðissaga Íslands* III, pp. 122-124. The portrait published here is by S. M. Hólm (cf. *Óðinn* VI, p. 45) and doubtless is bad.



MAGNÚS KETILSSON



to have been issued from the Hrappsey press in regular monthly numbers of sixteen pages in small octavo, until September 1775. Volume three, covering October 1775 to September 1776, was printed in Copenhagen; it has a title-page as the others have not. With the exception of the first three numbers (Oct.–Dec. 1773) which are in Roman characters, all three volumes are printed in Gothic type.¹ This novel publication made its first appearance without a word of explanation as to its purpose or plans, nor was the editor's name anywhere given. It was not until the January number of 1774 that the editor addressed his readers. He apologized there for not being able to write Danish well, "least of all suitably to the taste of these enlightened times," as he says;² but he did not give any reason for writing it at all—in other words for publishing his paper in a foreign language. It was not because he sympathized with those few misguided men of his day who actually advocated the adoption of the Danish tongue by the Icelanders; on the contrary, he strongly opposed that suggestion in a later article (vol. III, pp. 81–87), in which he showed how difficult, even impossible, it would be to bring about such a change, at the same time pointing out what a great loss the dropping of Icelandic would be. Through his paper he addressed himself, not to the people at large, but to the educated men and the Danish officials, and that must have been the reason for his choice of medium, as very few of the Danes understood Icelandic. But he may also have followed the example of periodicals in German and French, which were published in Denmark and which were intended for a similar class of people in that country. In this address to his readers the editor also pointed out the difficulty of this journalistic enterprise especially as to news gathering, and drew attention to the impossibility of filling twelve sheets annually with domestic or even foreign news; besides, he complained that the press and its staff were not so well equipped and reliable as was to be

¹ There is some confusion as to the numbering of the volumes and the pagination. All the numbers from Oct. 1773 to Dec. 1774 are counted as "Förste Aargang," while they have three separate page numbers: Oct.–Dec. 1773, pp. 1–48; Jan.–Sept. 1774, pp. 1–144; Oct.–Dec. 1774, pp. 1–48 which is continued in the numbers for Jan.–Sept. 1775, although they are styled "Anden Aargang." For full description of the volumes, see W. Fiske, *Bibl. Not.* IV, 69; V, 50.

² His style abounds in Icelandicisms of all kinds, such as *Bæer*, *Vindemænd*, *Kiöbmænd*, *kiære sig*, etc.

ISLANDSKE
**MAANEDS
 T I D E N D E R**

Fra Octobr. Maaned's Begyndelse 1773,

til

Septembris Udgang 1774.

FÖRSTE AARGANG

for

OCTOBER.

HRAPPSÖE trykte udi det Kongl. allernaadigst,
 nye privilegerede Bogtrykkerie.

Nyheder.

Fra Sönderlandet.

Man hörer her endnu over alt, at baade Hoie og Lave tillægge de vidtberönte Engelfke höie Herrer BANK og SOLANDER som afvigte Efterhöft, ankom i den Tanke at besöe Landet, et almindeligt Roes for deres HUMANITEE og Gavmildhed. Iblandt andet berettes at den Bonde som leedfagede Skibet ind paa Havnefiorden hvor disse Herrer fandt for godt at kaste Anker og forblive nogen Tiid, skal have faaet en anseelig Belönning. Paa Reisen til det ildsprudende Bjærg Hecla skal de med störste Noiagtighed have givet Agt paa alt hvad mærkværdigt forefalt i

A Nat-

The first page of the *Islandske Maaned's Tidender*.

desired.¹ In place of news he proposed therefore to fill the monthly numbers with various essays and articles which, although dry and imperfect, might give the sensible reader something to think about. An examination of the volumes also reveals that only a very small portion of them is filled with what is usually called news. The far larger part is devoted to articles and reports on topics about which the people were especially concerned at that time, such as the trade, which was the burning question of the day. Skúli Magnússon, the editor's uncle, had then for about a quarter of a century fought the trade monopolists, and had at last succeeded in opening the eyes of the Danish government to the harmfulness of the system, and also had aroused his own countrymen to a more concerted opposition against it. Magnús Ketilsson was a staunch supporter of his uncle in this struggle; his articles on the subject were calmly and clearly written, occasionally in the form of a dialogue. The monthly also included much about various other practical questions, such as horticulture, agriculture, farming, and fishing. The editor was a good householder and much interested in the improvement of rural conditions; on his farm he made experiments with plants and various kinds of grain, and he communicated the results in his paper, where he likewise published accounts of the results obtained by other people. Reports on the new industrial and other enterprises he also included. On the whole he sided with the farmer as against the fisherman. There are a few articles on legal topics and decisions of the courts, and in the last volume a summary of new laws and ordinances. Some abuses came in for severe criticism, such as the absurd prejudice against the eating of horse meat (II, pp. 83-96), and the great number of holidays. At times the editor published half-humorous descriptions of contemporary affairs, like the Öxará assembly (Feb. 1774) and the treatment of criminals (March 1774). A few book reviews may be mentioned, but these deal chiefly with the publications of the Hrappsey press. Most of the articles were written by the editor himself, there being only a few contributions from others. Considering the novelty of the enterprise and the difficulties the editor had to

¹ The editor lived at Búðardalur on the mainland, at a considerable distance from Hrappsey. See the notice about misprint, I, p. 144, and also about stories inserted without the editor's knowledge, II, p. 51.

contend with, the *Islandske Maanedes Tidender* is a creditable publication for its time; but it ought to have been published in Icelandic.

The next periodical publication takes us to Copenhagen, where a considerable number of Icelanders always lived. It appears that in the year of 1779, two young Icelandic students, Ólafur Ólafsson¹ and Þórarinn Sigvaldason Liliendal,² conceived the idea of founding a society, the principal aim of which should be to improve the literary taste among the Icelanders by publishing writings in poetry and prose, as well as to spread useful information in other branches of knowledge.³ The plan was submitted to Jón Eiríksson,⁴ who then held a high governmental position and who beyond doubt was the most influential of his countrymen in Copenhagen, besides being one of the most learned of men. He eagerly embraced the plan put before him by the two young men, and henceforth became the leading spirit of the society until his tragic end. The society was formally established on Aug. 30, 1779, under the name of *Hið íslenska Lærdómslistafélag* (The Icelandic Literature Society); later it added the epithet of royal (*konunglegt*) to its name, in pursuance of the royal letter of June 22, 1787.⁵ The by-laws bear the date of Dec. 16, 1779,⁶ and their first paragraph provided that such a society should exist for ever (*um alldr og æfi*) among the Icelandic students at the University. The society was to support all arts and sciences which could be of any consequence to Iceland, in particular those connected with household affairs, handicrafts,

¹ Ólafur Ólafsson (1753-1832) afterwards became professor in the Kongsberg mining school; about him and his writings, see J. B. Halvorsen, *Norsk Forfatter-Lexikon*, IV, pp. 345-346.

² About Liliendal (1755-93), see Nyerup & Kraft, *Alm. Litteratur-Lexicon* p. 345; Bogi Benediktsson, *Sýslumannaæfir*, III, p. 516.

³ See Ól. Ólafsson's own account of the founding of the society, in Sveinn Pálsson, *Æfisaga Jóns Eyriksónar* 1828, pp. 148-154.

⁴ Jón Eiríksson was born in Iceland Aug. 31, 1728, and died in Copenhagen March 29, 1787. For his life and work, see especially Sveinn Pálsson, *Æfisaga Jóns Eyriksónar*, Kaupmannahöfn, 1828, 8°, pp. (4) + 187, with portrait; C. W. Brunn, *Til Erindring om Jon Erichsen*, Kjöbenhavn, 1887, 8°, pp. 37; Bricka, *Dansk biograf. Lexikon*, IV, pp. 535-538; Worm, *Lexicon over lærde Mænd* I, pp. 285-287, III, pp. 195-197, 924; Nyerup & Kraft, *Alm. Litteratur-Lexicon*, pp. 153-154; *The Foreign Quarterly Review* IX, 1832, pp. 59-62.

⁵ See *Rit* VIII, pp. 287-288; *Lögþingisbooken* 1787, pp. 46-47.

⁶ *Ens Íslenska Lærdóms-Lista Felags Skraa*, etc. Copenhagen, 1780, 8°, pp. 51. See also *Nýjar Samþykktir* of April 4, 1787, printed in Copenhagen, 1787, 8°, pp. 15. About various provisions, cf. also *Rit* I, pp. xxxix-xl; VI, p. xxiv; IX, p. xxxvi.



JÓN EIRÍKSSON

the livelihoods of the inhabitants, and the utilisation of the natural resources of the country. The disciplines to which attention should be given were enumerated as follows: natural theology,¹ philosophy including ethics, natural science, mathematics, and belles-lettres. Especially noteworthy are the provisions concerning the language. In its publications the society was to use the Icelandic tongue, preserve it and purify it of all foreign words and phrases which had crept in; these were to be replaced by new words if no old ones could be found, but words of foreign origin which had been used by the writers of the thirteenth and fourteenth centuries might be retained. There were three classes of members: ordinary, extraordinary, and honorary. The first managed the society and were required to understand Icelandic; they were to submit to the society every year some writing, original or translated, on the subjects which they were most familiar with. All written contributions were to be passed upon at the meetings; later this was delegated to committees. No royalties seem to have been paid at first, but later a remission of the annual dues was promised those who contributed articles.¹ Regular meetings were held every fortnight; afterwards their number was reduced to one every month;² two extraordinary meetings were held annually. The first printed list of members (1781) enumerates 47 members, of whom 30 were ordinary or regular; in 1787 there were 78, including 38 ordinary; while the last list (1796) gives 127 members, 46 of them ordinary. The presidency was occupied by Jón Eiríksson from the beginning until his death in 1787. Laurits Andreas Thodal³ succeeded him as a president; he was a Norwegian by birth and for many years had been the governor-general of Iceland; thus he was fairly well acquainted with Icelandic affairs, but his knowledge of the language was imperfect. The secretaries were, first Liliendal who served until 1787, then Benedikt J. Gröndal (1787-92), and finally Jón Johnsonius. The first treasurer was Ólafur Ólafsson who held the position

¹ Cf. *Rit* IX, p. xxxvi.

² In the supplementary by-laws of 1787. There it was also provided that the secretary and treasurer should give their reports at the meetings *in Danish*! This doubtless was the effect of Thodal's election as president.

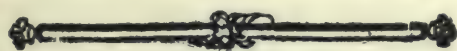
³ Thodal (ca. 1718-1808) was governor-general of Iceland 1770-1785 and discharged his duties better than most of the foreigners who occupied that position. Cf. Bricka, *Dansk biograf. Lexikon* XVII, pp. 202-203.

until 1783; Magnús Stephensen served for two years (1785-87), whereafter Hans Jensen, a Dane, was elected, remaining in the office until the end.

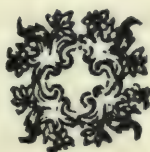
The publications of the society began to appear in 1781, under the title of *Rit þess (konunglega) íslenszka Lærdómslistafélags*. Annually a small octavo volume was published of some 300 pages, exclusive of the preface and list of members, which were printed at the front of each volume. On the back of the title-page were printed in a line-border the words: "Gudi! Konúnginum! og Födurlandinu!"—a traditional phrase under the absolute monarchy. Then came a dedication to Prince Frederick, followed by a preface in Icelandic with a Danish translation on the opposite page giving an account of the contents of the volume; this Danish translation was doubtless printed out of consideration for the numerous foreign members. There were published fifteen volumes in all. Their contents are remarkable both as to the variety of subjects treated and as to the quality of the articles.¹ Among the authors were many of the leading men in Iceland at the time; of them one may mention in particular Ólafur Stephensen, the governor-general, Stefán Þórarinnsson, governor of the Northern and Eastern Provinces, Magnús Ketilsson, Bishop Hannes Finnsson, and last but not least Jón Eiríksson, the president; each of these has written several contributions. As to subjects the greatest number of the articles deal with farming and fishing; this was in accordance with Jón Eiríksson's policy of laying principal stress upon practical matters. There are some thirty articles on farming and other things connected with farm life; some dozen on fishing in its various phases; half a score or more on different handicrafts and industries which were or might be carried on in Iceland. With the view of inciting to enterprise, there were printed every year lists of those who had distinguished themselves in these fields and had been awarded prizes or some other kind of recognition by the government and the Danish Agricultural Society. Furthermore there were lists of those subjects on which the society wished to receive articles or to call attention to. Of great interest were the statistical reports on the population by Bishop Hannes and Stefán

¹ The articles were frequently illustrated by plates. Many of these are often lacking in the extant copies. The late Ásgeir Torfason, who was a keen observer of books, told me in 1914 that he had never found a copy which contained all the plates. In the Fiske copy great many plates are lacking.

R i t
þess Íslenszka
Lærdóms-Lista Felags.



Fyrsta Bindini
fyrir árit MDCCLXXX,



*Est quodam prodire tēnus, si non
datur ultra.*

HORAT. Epist. Lib. I. Ep. I.



Prentað í Kaupmannahöfn,
á kostnad Felagsins,
af Jóhann Rüdólfh Thiele, 1781.

Title-page of vol. i. of the *Rit þess ísl. Lærdómslistafélags*.

Pórarinnsson; and the historical treatises by the former were most valuable. The question of trade was hardly touched upon in this annual; there is only one article which deals directly with it; but that it was thus neglected was apparently because the question had received a temporary solution through the royal ordinance of Aug. 18, 1786, whereby the trade monopoly was abolished and freedom of trade established between Iceland and the other parts of the Danish monarchy.

Of great value in those days were the treatises on medical and sanitary topics, with special reference to conditions in Iceland, by Jón Sveinsson, Sveinn Pálsson, and Jón Pétursson, the leading physicians of the time. Several articles are to be found from the pen of Stefán Björnsson on weights and measures, from physico-mathematical point of view; others on subjects from natural history by Ólafur Olavius, also a translation of A. F. Büsching's elementary text-book of natural history, and two essays on meteorological and celestial phenomena. In the field of humanities there was included a series of articles on the Prophets, correcting and criticizing the Icelandic version of them, by Jón Ólafsson (Hypnonesius); furthermore an abstract of Páll Vídalín's philological and juridical commentary on the *Jónsbók*, a law-code of the thirteenth century; a translation of Plutarch's treatise on the bringing up of children, and some other minor articles. The volumes contain also several poems, original and translated. The former are represented by *Íslands vaka*, a long retrospective poem on Icelandic history, and *Munaðarmál Íslands*, a poem praising the different phases of Icelandic country life, both by Jón Johnsonius, a poet of some merit, but one whose productions usually were obscure and artificial and consequently not good poetical models, although the editors made such a claim for them and bestowed praise on them.¹ Of the translations particular mention deserve those of Pope's *Temple of Fame* by Benedikt J. Gröndal,² and of the first two books of Milton's *Paradise Lost*

¹ Johnsonius (1749-1826) was very active as a member and official of the society. About him see Bogi Benediktsson, *Sýslumannaæfir* II, pp. 242-243; Bricka, *Dansk biograf. Lexikon* VIII, p. 549, also the dictionaries of authors by Worm, Nyerup, and Erslew.

² Concerning this translation the editors say (X, pp. xiv-xvi): "Med sannri ánægiu höfum vér móttækt þessari heppnu útleggingu af einu alþekktu meistarastycki, mælir það fyrir henni, at hún er audskilin, nettord, og sýnir at þýdandi hefir vel varit styrkleika sínum í móðurmálinu; hvervetna framskína þær trúu hugmyndir hinns enska digtara, geymdar við ordfimi og meðfædda

by Jón Þorláksson;¹ the others are of mediocre or inferior character, many of them from the Danish by Johnsonius.²

The society displayed greatest activity under the presidency of Jón Eiríksson. The finances, however, never were very good, the members being few and the dues small (3 ríxdalir), nor did the publications sell well; government support was therefore necessary. After Jón Eiríksson's death decline gradually set in; there was no one to take his place who exercised such an influence or who possessed his authority, confidence, lively interest, wide knowledge, and ceaseless energy, and the control unfortunately passed to some extent into the hands of foreigners. Besides, there were factions within the society, and the members were in disagreement on many points, the question of whether the seat of the society should be transferred to Iceland being perhaps of greatest consequence. The fifteenth volume was never completed,³ and although the society nominally continued to exist for a number of years, it published nothing subsequent to that volume, and finally the remainder of its publications and its funds were transferred to *Hið íslenska Bókmentafélag*⁴ which in a way may be looked upon as its successor. Yet what it had accomplished during the short period of its active existence will always be remembered; many pages in its publications may still be read with pleasure and profit. They show sincere and intelligent efforts at awakening the people and improving their condition. Not least praiseworthy was the attempt to reform the language; it makes a good impression, although at times one

skáldskapar gáfu útleggiara vors. Svo langt er frá því að oss mislíki, þó Hr. Gröndahl hafi ei bundit sig til studla edr dýrs bragarháts, at vér þvert ímót óskum, at vor tilkomandi Skáld vildu, ístadinn fyrir að kiæfa meining og andakrapt í gautsku klínklangi af einshliódandi ítrekudum adquædum, slíta af sér öll dárlic, edr óþarflig bönd, er midaldursins vísnasmidir hafa á sig lagt, svo að segia til uppbótar, fyrir þat þeir vildu hafa sig undan því er náttúrliga heimtaz má af einu Skáldi: at yrkia með andagipt og ordheppni."

¹ This translation is from the Danish of J. H. Schönheyder.

² In *The Foreign Quarterly Review* IX, 1832, pp. 53-63, there is an account of the society and its publications, giving a list of the authors and their contributions, but it is unfortunately full of horrible misprints. It was originally written by Finnur Magnússon, and translated from his manuscript by Sir John Bowring.

³ The Fiske copy of vol. XV has only 226 pp. and no title-page or preface. Jón Sigurðsson said that he knew no copy having more than 286 pp. (*Hið ísl. Bókmentafél.* 1816-1866, p. 33).

⁴ See *Hið íslenska Bókmentafélag 1816-1866*, p. 33. Unfortunately most of the papers concerning the Lærdómslistafélag were burned in Copenhagen in 1847.

has to take the will for the deed; such reform was bound to be fumbling in the beginning. The influence of the *Rit* upon the country has been considerable, and now *Gömlu félagsritin*, as they are popularly known, are treasured volumes on Icelandic bookshelves.

There was a growing desire for some literary organization in Iceland, and the necessity of such was felt by many. The *Lærdómslistafélag* did not altogether satisfy people there, especially after Jón Eiríksson's death; many writers were reluctant to send contributions to the publications of the Copenhagen society, because they did not like to submit their writings for criticism or rejection to the young men who sat there in judgment on what was to be printed. After his return to Iceland, Magnús Stephensen¹ soon began to lay plans for a national organization which would meet the wishes of the people, and before long these plans took shape. It was on his initiative that *Híð íslenska Landsuppfærðingarfélag* (The Icelandic Society for National Enlightenment) was founded on July 19, 1794. Among its founders were Stephensen's father and brother, Ólafur Stephensen, the governor-general, and Stefán Stephensen, vice-lawman; the others were Stefán Þórarinnsson, Bishop Hannes Finnsson, Rev. Markús Magnússon of Garðar, and Björn Gottskálksson, who was then the owner of the Hrappsey press. The by-laws of the new society were printed in 1796.² Its purpose was to spread knowledge and encourage reading among all classes of the population by publishing good, select works which would instruct as well as entertain. All were invited to become members, both learned and unlearned, men and women, natives and foreigners. The annual dues ranged from ten ríxdalir to one ríxdalur according to the membership one desired. The annual meeting was to be held at Thingvellir on July 19, during the session of the Althing. The management was in the hands of a president and a superintendent, the latter having practically unlimited power as to

¹ Magnús Stephensen was born Dec. 27, 1762, and died March 17, 1833. For his life, see especially *Ný félagsrit* VI, pp. i-xiv (by Jón Sigurðsson) with portr.; *Tímarit hins ísl. Bókmentafélags* IX, pp. 197-298 (fragment of an autobiography); *Sunnarfari* XI, pp. 89-93, with portraits; Bricka, *Dansk biograf. Lexikon* XVI, pp. 412-416, and the dictionaries of authors by Worm, Nyerup, and Erslew. No biography worthy of this truly great man and patriot has as yet appeared.

² *Samþykktir hins Íslenska Lands-Uppfærðingar Félags*. Leirárgörðum, 1796, 8°, pp. 46. Cf. *Bibl. Not.* V, 63.

the selection of the books which were to be published. Ólafur Stephensen was elected president, while the office of superintendent was filled by Magnús Stephensen. The Hrappsey press was placed at the service of the society and was moved from Hrappsey to Leirárgarðar, a small farm adjoining the home of the superintendent, who lived at Leirá. This press had hitherto been restricted in its activity because of the privilege enjoyed by the Hólar press of issuing religious works. This privilege was now abrogated and the Hrappsey press was permitted to publish such books.¹ A few years later (1799) the Hólar press was abolished and its material brought to Leirárgarðar and united with the press there,² which in the meantime had become the property of the society. The society met with a good reception from the people; the list of members which was printed with the by-laws contains 1024 names from all parts of the country. In the beginning the society was a private organization governed by the founders, but four years later (Oct. 1, 1798) through their action it was made a public institution³ and its name changed to *Íslands Uppfræðingarstíptan*, but the names *Upplýsingarstíptan*, *Vísindastíptan*, and even *Landsuppfræðingarfélag* are frequently used after that to designate it. By royal letter of June 27, 1800, it came under royal protection and henceforth used the epithet of royal (*konungleg*).⁴ It was granted certain privileges by the government, such as free transport on the mail and falcon ships of printing materials and other necessities, and an exemption from postage for its letters by the overland mail.⁵

Among the different works which, according to its statutes, the society was to publish, there were "good and instructive narratives, and an account of foreign and domestic events." Pursuant to this there commenced to appear in the year 1796 an annual under the title of *Minnisverð tíðindi*. During the years 1796-99 four numbers or parts were printed in succession, three

¹ Letter of Sept. 13, 1794 (*Lovs. f. Isl.* VI, pp. 192-193; *Minnisv. tíð.* I, p. 168).

² Rescript of June 14, 1799 (*Lovs. f. Isl.* VI, pp. 374-377; *Minnisv. tíð.* II, pp. 133-134). Privilege of Nov. 8, 1799 (*Lovs. f. Isl.* VI, pp. 410-411).

³ *Minnisv. tíð.* II, pp. 134-136; *Minerva*, May 1799, pp. 253-255.

⁴ *Minnisv. tíð.* II, pp. 459-460; *Lovs. f. Isl.* VI, pp. 461-462.

⁵ Letter of Nov. 1, 1800 (*Lovs. f. Isl.* VI, pp. 486-487; *Minnisv. tíð.* II, pp. 461-462).

Minnisverd Tíðindi

frá Ný-ári 1795
til Vor-daga 1798.

Ufama

Agrip
um þar nýjustu
fróuflu Stjórnarviltningar

Ófráfert

af

Magnúsi Stephensen,
Vegmanni í Norðar- og Vestur-Landam-Islandi.

I Bindi

Leirárgordum við Leirá, 1796: 1798.
Prentað að tilhlutun ens Íslandska Lands-App-
fræðingar Félags, á kostnað Björns
Gottskálks-sonar,
af Bókpræðjara G. J. Schagssjard.

Title-page of vol. i. of the *Minnisverd tíðindi*.

of which form the first volume. Then there was some confusion and delay; the fifth part (the second half of volume two) was not printed until 1806, while in the meantime the first part of volume three had appeared in 1803, a second part being added in 1806; after this the publication was discontinued and the

last volume left unfinished (without title-page and table of contents). The volumes are all in small octavo and vary somewhat as to the number of pages, the first two being of some 500 pages, the third nearly 300 pages. Each part was issued in bluish covers, on which usually was printed a notice from the author or the editor. The first volume and the latter half of the second were written by Magnús Stephensen, the first half of volume two being by Stefán Stephensen,¹ and the third volume by Finnur Magnússon who at that time lived in Iceland. The contents of these volumes represent a record of the events which took place in Iceland and other countries from the beginning of 1795 to the end of 1803; by far the greater portion is devoted to foreign news, as might be expected. As an introduction the first part contains a fairly full account of the French revolution down to 1795. The foreign news, as one of the writers admits, was to a large extent drawn from the Danish monthly *Minerva*. The writers seldom express their individual opinions or sympathies; they seem, however, to look with favor upon the liberal movements of the time; Finnur Magnússon apparently had a strong liking for Napoleon. The story is told as fully as space permitted, is fairly accurate and on the whole is tolerably well set forth, although frequently the presentation suffers from a certain heaviness due to the longwinded, intricate sentences which Magnús Stephensen in particular used and which sound so unnatural in Icelandic, the order of the words often being that of the Danish. But the volumes must have been very welcome to the people, who have always taken great interest in the doings of the world, in spite of their isolation; now for the first time they could read in their own tongue in printed form the history of contemporary events. It is therefore surprising that the annual did not last longer or appear more regularly, and one is inclined to blame the editor. Still those were difficult times in Iceland as elsewhere; money was scarce and books brought little or no profit.

The accounts in the *Minnisverð tíðindi* of Icelandic affairs and events are often quite extensive, although they represent but little variety, as they deal mostly with weather conditions

¹ For life of Stefán Stephensen (1766-1820), see memorial volume published by his elder brother in 1822 (cf. *Catal. of the Icel. Coll.* 1914, p. 554); Bricka, *Dansk biograf. Lexikon* XVI, pp. 416-417.

and the like, the hay harvest and the fishing, disasters, and deaths, to which often are added long obituary notices on prominent men, and epitaphs. Then there is always a long list of government appointments, likewise a summary or enumeration of laws and ordinances promulgated during the year. Not to be forgotten are the stories about strange and mysterious happenings which are to be found there. At the end we often find appendices (*fylgiskjöl*) which deal with various things; sometimes these are useful instructions for different occasions, like directions for resuscitating people from drowning, or keeping potatoes from freezing in winter; at other times they are poems, advertisements, or other contributions defending or attacking new books;¹ on occasion we find information for a better understanding of the foreign news. Reports of the Society and lists of members are also to be found there. With the primitive means of communication at that time, news gathering was a troublesome thing in Iceland; the editor had to depend on his friends and government officials in the various parts of the country for information, and he gives a due credit to them for their assistance. Magnús Stephensen had originally intended to include as a part of volume two his history of the eighteenth century in Iceland (*Eptirmæli Átjándu aldar*), and as a matter of fact it had been printed as such with continuous pagination, but before publishing it he very properly decided to issue it as a separate work.

The other provision in the statutes concerning the publication of good and instructive tales and narratives Magnús Stephensen was not slow in fulfilling.² In 1797 there appeared an octavo volume of some 320 pages, called *Skemtileg Vinagleði*, the continuation of which was to follow the next year, provided the first volume was well received. In this the editor presented himself as the advocate of enlightenment in the true eighteenth century style, nor did he spare those who had opposed him. The general public in Iceland had hitherto been accustomed to the reading of old sagas or other similar tales; the popular epic poetry called *rímur*, and to the perusal of the religious works which issued from the Hólar press. Here Magnús Stephensen wished to bring

¹ See *Minnisv. tíð.* I, pp. 334ff.; II, pp. xxii-xxvi.

² Hannes Finnsson's *Qvöld-vökurnar* (1797-98) belongs to this category, but can not be classed among periodical and therefore does not concern us here.



MAGNÚS STEPHENSEN

about a change; he had determined to reform the habits and taste of the people. Their religious views he wished to modify, and especially repugnant to him were many of the expressions commonly used in religious books. He opposed the pietistic tendency which of late had gained ground in Iceland, and he tried to bring the people to more rationalistic ideas in matters of religion. Their reading he was anxious to divert from the old traditional subjects to foreign literatures and to what he considered useful, instructive, and entertaining. His first attempts in these lines had immediately met with strong opposition, especially in the field of religion. In the preface, postscript, and various other places in the *Vinagleði* he explained his aims and described his opponents as they appeared to him. "To instruct and bring joy, to kindle a little light in the darkness, to draw the veil from disgraceful vices, to glorify the majesty and goodness of virtues, and to show how nature sings the Creator's praise"—this, according to his own somewhat pompous words, was his feeble attempt in the *Vinagleði*. He says that he had tried to write the language with taste and neatness, thus avoiding two extremes, the one which indulges in a mixture of foreign tongues and bad grammar, and the other which prides itself on an unnatural and affected style full of neologisms or imitations of the ancients. The poems included in the volume, he says furthermore, had been selected for the purpose of improving the taste for poetry among the people, and intentionally the original metrical form of these poems had in some cases been preserved, although unknown in Icelandic, in order that the foreign airs might be made familiar to the Icelanders.¹ The framework of the book consists of a conversation between four men. Filodemus is the principal character. The other three, Matthias, Kandidus, and Hilaris, have come to his house to seek information and to be entertained. Hilaris seems to be a doubtful character, or he suspects, at least, that he is considered so by the others. It is noteworthy that the names of the *dramatis personæ* are all foreign. Filodemus first delivers a speech on enlightenment, which he

¹ The dedication which follows the preface is as follows:

Veri Vina-Gledi
vænum Bænda-mönnum
eignud Isalanz,
sem með glödu gedi
géfa fróðleik sönnum
heidur, hylli, ans!

Hún Lióss-vinum
holla skémtun láí,
hygginda þeir tign og notin síái,
heilræðanna í Vina-Gledi gái,
giæfu, þackir, sæmd ad launum fáí!
M. Stephensen.

praises in high terms; then follow stories, historical narratives (Vasco da Gama, etc.) essays on natural subjects (the solar system, etc.), reflections on various topics, poems, and finally a sermon and a hymn.¹ Included we find two of Marmontel's tales, several poems by Gellert, Baggesen and others, translated by different hands. The prose part of the volume, which to a very large extent consists of translations, is written entirely by Magnús Stephensen, from whose pen also come some of the poems. The volume winds up with a "Pro memoria to all men of darkness and haters of light in Iceland," signed by Filodemus, in which the author addresses his opponents in very strong terms. The defiant character of the book doubtless made it very unpopular in certain quarters, and probably for that reason no more was published.

But Magnús Stephensen was undaunted. The next year (1798) saw another publication of his on similar lines. This was **Margvislegt Gaman og alvara**,² an octavo volume of 176 pages. In a note on the cover he announced that he intended to publish a part of this work every year.³ This plan he did not carry out; the second and last part was finally issued in 1818, in the preface to which the editor declared that the first part had been sold out in a short time. These two parts were to form volume one, and a title-page was to be printed, if a sufficient number of subscribers ordered it; apparently this was never done; I know at least no copy with such a title-page. He said furthermore that paper and printing were then so expensive that only a goodly number of subscribers would make possible the continuation. We may presume that these were not forthcoming. The two

¹ The first verse of this hymn has often been misquoted and misunderstood. It runs thus:

Alfadir! hvörn um aldir allar,
áttir himins og jardar her,
villtir, helgir, vísir ákalla,

vor Gud! Jehóva! Júppíter!
alls voldug orsök, æ lofud,
óransakanleg, Drottinn Gud!

² For a description of it, see *Bibl. Not.* I, 98 and 106.

³ On the cover is also printed a poem by Jón Espólin in praise of enlightenment, addressed to Magnús Stephensen. The first and fifth stanzas run as follows:

Heidur veri þeim, sem þjóðum
Þæga vill upplýsing fá,
Sá með stórum, sá með góðum
Sannarlega teljast má;
Sá vill Föðurlandi lýsa,
Leida vanvits burtu ský;
Þann skulum allir, allir þrísá,
Andinn sem að frjáls er í.

Upplýsingu stórum stundar
Stephensen! á vorri tíð;
Haldt því fram til fremstu stundar,
Fá skalt lof af hyggnum lýd;
Þacka skal þjer þessi vísa,
Þyck sem vanvits rífur ský;
Þig skulum allir, allir þrísá,
Andinn sem að frjáls er í.

parts of the *Gaman og alvara* are attractive and deal with a variety of subjects. They include numerous poems, mostly translations from Frankena, Gellert, Horace, Thaarup, and others, by Jón Þorláksson, Jón Espólin, Þorvaldur Bóðvarsson, etc.; several tales and stories rendered into Icelandic by different hands, such as Hallgrímur Scheving, Jón Jónsson (lector), and the editor; three essays on legal topics, at least one of them by the editor, the other two being signed by pseudonyms; treatises on medical subjects by Oddur Hjaltalín and Sveinn Pálsson; a brief history of the Reformation by Rev. Árni Helgason; articles on iron and steel, and alcoholic beverages by the editor, and so on. The aggressive spirit of the *Vinagleði* is absent from this publication.

Magnús Stephensen has always been held largely responsible for the royal letter of June 7, 1800, which abolished the old Althing at Thingvellir, and for the subsequent ordinance of July 11, 1800, which established the National Superior Court (*Landsyfrréttur*) in Reykjavík.¹ The court was organized in the following year and Magnús Stephensen became its presiding officer.² In this capacity he edited from time to time, at the expense of the court, announcements and proclamations from government officials, which had been read in the court, as well as a few royal letters and ordinances which had been promulgated there. These publications were without a title but had continuous numbers (Nos. 1-5) and pagination (52 pp.) and were printed at intervals during the years 1806-09.³ They seem sometimes to have been included under the name of Magnús Stephensen's *Tilskipanasafn*, but that is not really an appropriate title for them and belongs to other publications from the same source.⁴

The Napoleonic wars caused distress in Iceland, as all imports were greatly reduced. There was very little printing done during the first two decades of the nineteenth century, mainly because supplies were not obtainable. The second decade, however, is of great interest to us in this connection, not only on account of a few periodicals which were published, but because

¹ See *Lovs. f. Isl.* VI, pp. 445-447, 464-473.

² For his address when the court was opened, see *Minnisv. tíð.* II, pp. viii-xxii.

³ See *Bibl. Not.* V, 80. The Fiske Collection has not the first two numbers.

⁴ Cf. *Bibl. Not.* I, 103 and 109; V, 102-103. *Catal. of the Icel. Coll.*, p. 342.

the foundations were then laid for a further literary progress. It opens with the publication of the first Icelandic grammar of consequence, from the pen of Rasmus Christian Rask, the Danish philologist; this was soon followed by other important philological researches of his into the history and nature of the Old Norse or Icelandic tongue, by which the study of the language and its literature was placed on a scientific basis.¹ Down to that time the lack of such knowledge had made the attempts towards a literary and linguistic reform unsuccessful.

In 1815 the Icelandic Bible Society was founded through the efforts of Rev. Ebenezer Henderson, the Scotch divine. Connected with his visit to Iceland is also the foundation of *Hið íslenska evangelíska Smábókafélag* (The Icelandic Evangelical Tract Society). Its founder was Rev. Jón Jónsson,² minister of the Grund parishes in Eyjafjörður. It was, of course, modeled upon similar societies abroad, and thanks to Henderson it became the recipient of some support from the Religious Tract Society which had been established in London in 1799. A prospectus was circulated throughout the Northern Province in 1815, and some 700 subscribers were obtained. The plan was to print ten sheets (160 pages) every year. It is to be noted that this movement was confined almost entirely to the North of Iceland. The reasons for this, I believe, are to be sought, not only in the fact that the founder lived there, but more particularly in a certain antagonism between the North and the South. Whether the Northlanders on the whole were more religious or more attached to the earlier traditions in matters of religion than the Southlanders, I shall not attempt to decide. But they were very dissatisfied with the changes which had of late been brought about. They had all at once been deprived of the see, the cathedral school, and the press, and they felt the loss keenly. They blamed Magnús Stephensen and his followers for this, and certain it is that the tendencies in letters and religion which found expression in many of the publications of the *Landsuppfærðingarfélag* met

¹ For an account of the earlier Icelandic grammars and an estimate of Rask's works by Dr. Björn M. Ólsen, see *Tímarit hins ísl. Bókmentafél.* IX, 1888, pp. 39ff.

² Jón Jónsson was born Aug. 4, 1759, and died Sept. 4, 1846. For his life, see *Verði ljós* II, 1897, pp. 12-15, 29-32, 45-48; Erslew, *Forfatter-Lexicon* I, pp. 796-797, Supplem. I, p. 970; Bricka, *Dansk biograf. Lexikon* VIII, pp. 549-550.

with little response among the Northlanders. Rev. Jón Jónsson was one of the severest critics of some of the new books on religion, especially of the new hymn-book,¹ and his aim in founding the Tract Society was doubtless to counteract more effectively the rationalism which emanated from the South. The Society was supported by voluntary contributions from its members, but they seemingly never amounted to very much, and the grant from the London society was its principal source of income, besides what the sale of the tracts brought. These were published in small octavo numbers under the title of *Rit þess íslenska evangeliska Smábókafélags* (popularly known as *Smárit*); the printing could not begin in 1815 as had been planned, because on account of the war nothing was then printed in Iceland,² and the first tract was printed in Copenhagen in 1816. They seem to have appeared regularly during the first years, but afterwards they were issued at irregular intervals; they were as a rule printed in Copenhagen, only a few bearing the imprint of the Icelandic press. The by-laws were printed in Copenhagen in 1818,³ and a circular about the purpose and activities of the Society was probably printed in the following year,⁴ when also a financial report was issued; another report bears the date of 1821. At the death of the founder and president in 1846, sixty-seven numbers had been published, but there appeared thirteen more, making the total number of eighty, the last one having the imprint of Copenhagen, 1854. The tracts were almost all translations of foreign tracts; only a few original contributions are to be found among them, chiefly hymns and other religious poems. Most of the translations were made by the founder. What impression these tracts made upon the people I am unable to say, but they probably were not without some influence. They have now become scarce, at least in complete sets.⁵

¹ See extracts from his letter on the hymn book, dated May 12, 1821, in *Verði ljós* I, 1896, pp. 195-199.

² Cf. *Rit*, No. 16, p. 9.

³ *Vidtektir þess íslenska evangeliska smárita-félags*. Kaupmannahöfn, 1818, 8°, pp. 3.

⁴ *Um uppruna, augnamid og framgáng hinna andligu smárita-félaga yfir höfund og þar nærst þess íslenska sérilagi*. N. p., n. d., but probably printed in 1819, 8°, pp. 16.—See also about the society, Jens Möller's article in *Theologisk Bibliothek* XIX, 1821, pp. 304-334; *Sunnanpósturinn* II, pp. 94-96.

⁵ The Fiske Collection has a complete set. Cf. *Bibl. Not.* VI, 134.

In 1816 *Hið íslenska Bókmentafélag* (The Icelandic Literary Society) was founded on the initiative of Rasmus Christian Rask and Rev. Árni Helgason. Its purpose was "to support and maintain the Icelandic language and literature, and the civilization and honor of the Icelandic nation, by the publication of books or by other means as circumstances would permit." It consisted of two sections, one in Reykjavík, the other in Copenhagen, the latter being by far the more productive of the two; as a matter of fact the first book issued by the former was not printed until 1849. This division existed until 1911, when the society permanently established its headquarters in Reykjavík. This is not the place to dwell upon the history of the society which has for more than a century been one of the important factors in the intellectual life of the Icelandic nation, especially as recently there has been published a very full historical account of it.¹ We are only concerned here with its activities so far as they come within the sphere of periodical literature. In the first by-laws of the society there is to be found the following paragraph (Chap. i., art. 4): "The society shall publish each book separately, but no collective works which are to be continued every year, except news leaflets which are to contain the principal news about political affairs, noteworthy events, economical conditions, commerce, and literature both at home and abroad; no Icelandic book, however, must be praised there or found fault with, but its contents only given briefly; on the other hand, it is considered appropriate to express one's opinion about books in other languages which people in Iceland later can form their own judgment about."² This clearly shows that literary criticism in Iceland was at that time in a precarious state, and that the society wished to steer clear of all controversy and keep aloof from the different factions. In conformity to this provision the Copenhagen section issued, in the spring of 1817, the first part of the *Íslensk sagnablöð*, in 300 copies, and sent it to Iceland to be distributed free among the members, while it was sold to others. The first part contained a summary of foreign news from 1804, where the *Minnisverð*

¹ *Hið íslenska Bókmentafélag 1816-1816. Minningarrit aldarafmælisins 15. ágúst 1916.* Reykjavík, 1916, 4°.—On the fiftieth anniversary was published *Hið íslenska Bókmentafélag. Stofnan félagsins og athafnir þess fyrstu fimmtíu árin 1816-1866.* Kaupmannahöfn, 1866, 4°.

² *Lög hins íslenska Bókmentafélags.* Kaupmannahöfn, 1818, p. 6.

tíðindi had stopped, down to the spring of 1817, and for ten years (until 1826) these small quarto parts were issued every spring and sent with the early merchantmen to the different

Nr. I.

1816.

Í s l e n z k

S A G N A B L Ö D

útgæfin af því Íslenzka Bókmentafélagi.

Svo að almenníngi á Íslandi ei fæu að öllu leiti ókunnugar þær merkiligustu biltíngar er skéd hafa utanlanz frá endíngu þeirra íslenzku tíðinda, er prentud voru í Leir-árgörðum, (edr frá nýari 1804) til uppbyrjunar þefsara að nýu, vilium vér leitast við að leida þær í líos á styzta hátt er orðid gètr, og byrium þannig með:

Fránkarlki. Arid 1804 lét Napóleon Bónaparte velia sig til Frænkismanna keisara og skömmu eptir konungs í Vallandi (Itaku), og síálfr páfinn var viðsladdr krýnsíngu hans. Það mikla stríð við England sem árinu ádr hafði brotízt út að nýu, varð nú skélífligra enn fyrr, þar nær því allar veraldarinnar þjódir urdu, hvör eptir ádra, að eiga þátt í því, vilíugar eða naudugar. Fyrst snerust Þýzka l a n z og Rúsl a n z keisarar, auk margra annara minniháttar fursta, mótt Þrókkum, sem þó þádu styrk af ýmsum þýzkum þjóðum, og varð þeirra hlutr driúgari. V í e n var inntekin af þeim um haustíð 1805, en fullkomnum sigri hrósfudu þeir yfir Austrríkskum og Rúsum við Austerlitz þann 2 desbr., og neydu þá til frídaríamíngs í Presborg þann 27 í. m. þá Austrríski misti nokkur lönd. 1806 stofnadi Bónaparte af ýmsum þýzkum furstum híð svo kallada Rínar-samband, að hvörs foríngia og stíórnara hann gíórði

síálífan sig, og kollvarpadi þannig því af-í gamla þýzka edr ívonefnda heilaga rómverfka ríki, hvörs fyrrverandi keisari þadanaf einúngis nefndi sig keisara af Austrríki.

Um haustíð 1806 kvíknadi stríðid að nýu á Nordrálfunnar meginlandi, fyrst millum Frakka og Prussa. Þeir síðast nefndu hlutu hraparlígan skada, einkum í bardaganum við Jena þann 18da október, og innan örkkamms tíma var höfudstadrinn, Berlín, og mestur hluti hins prúfsíska ríkis í Franskra valdi. Um sama bíl urdu Rúfsar síandmenn Frakka, en þeim var ei heldur neitt ágeíngt, þángaðtil meginher þeirra var yfirbugaðr við Fríðland þann 14da júní 1807. Þá vopnahlé komst á, og þann 9da júlí algíórðr fríðr í Tílsít, þá Prúfsa kóngur mífí frekan helmíng landa síinna, er Bónaparte skípti að egin þóttu millum frænda og vína, en annann helmíng Prúfsaríkis vaktadi hann síálfr fír í þarfír, með frónsku herlídi, er hafði öll umráð þeirra sterkuísta kastala í landjnu.

Ádr hafði Bónaparte (1805) rekíð Ferdínand konúng áða úr Neapólis til Sikíleyar hans annars kóngsríkis, hvar flotar enskra vórðu hann að mestu. Kóngsríkíð Neapólis gaf hann fyrst bróður sínum Jósep, en hafði skömmu

A

The first page of the first part of the *Íslenzk sagnablöd* (2d ed.; reduced.)

ports of Iceland. The parts were later collected into two volumes, each volume comprising five annual parts (*deildir*) which varied as to length anywhere from some 30 to 60 pages, each page being divided into two columns. The first part soon

ran out of print and a new edition was printed in 1826. The news, both foreign and domestic, during all these years was written by Finnur Magnússon¹ who had recently been made professor in the University of Copenhagen. There is, however, to be found in the second part a long contribution from Bjarni Thorsteinsson and Rev. Árni Helgason dealing with events in Iceland from 1804 to 1817, including a detailed account of the famous Jørgensen episode of 1809. With the 1820 issue the Icelandic portion was suppressed because, as the author stated, domestic news could be found in *Klausturpósturinn*, but the *Sagnablöð* continued to give an account of literary activities among Icelanders in Copenhagen. All this was written in the peculiar, stiff style of Finnur Magnússon, and it does not always make easy reading. In the *Sagnablöð* were also published the annual reports of the society, lists of members, and besides a few obituary poems, epitaphs, and other poems written for special occasions. The *Sagnablöð* doubtless found favor with the reading public in Iceland,² and as will be shown below, they have been continued practically down to the present day under a different name.

In the same year as the Icelandic Literary Society was founded, the Leirárgarðar press was moved to Beitistaðir, where it remained until the summer of 1819, when it was transferred to Viðey. At Beitistaðir was printed the first year and half of the second year of a new periodical called *Klausturpósturinn*, the title of which was derived from the name of the residence of its publisher and editor, Magnús Stephensen. He had taken up his abode at Viðey in 1813, where in Catholic times there had been a monastery of the Augustine order, and hence the place was usually called Viðeyjarklaustur. *Klausturpósturinn* was to appear monthly in small octavo numbers of sixteen pages, closely printed in Gothic type. In this form it was continued for nine years (1818-26), the last volume, however, being issued as an annual.³ It was not a profitable enterprise for its editor and he

¹ Finnur Magnússon was born Aug. 27, 1781, and died Dec. 24, 1847. For his life, see especially *Ný félagsrit* IV, 1844, pp. i-xii (by Jón Sigurðsson), with portrait; Erslew, *Forfatter-Lexicon* II, pp. 204-215, Supplem. II, pp. 304-306; *Oversigt over det Kgl. danske Videnskabernes Selskabs Forhandlinger* 1850, pp. 59-67; Bricka, *Dansk biograf. Lexikon* XI, pp. 57-63.

² So Jón Sigurðsson states in the 1866 memorial volume, pp. 26-27 (cf. the 1916 memorial volume, pp. 43-44). The opposite is claimed by Jón Guðmundsson in *Pjóðólfur* XIV, 1862, p. 82.

³ For description of the volumes, see *Bibl. Not.* I, 107.

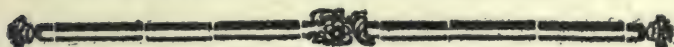
Klaustur-Þósturinn

fastabur og útsendur af
Magnúsi Stephensen,
Conferenceráði og Jústitiari i Íslands
konúnglega Landspítretti.

Nó. I.

Janúarius 1818.

Prentaður að Beitistöðum, af Faltóri og
Bókprýðjara G. J. Schagfjörð.



Gledilegt Ár! góðir Landsmenn!

Um vetrar skamdegi hollist meiri þáttur þeirrar lífandi náttúru hljóður, og sem agndosa. Þmistleg dýr, fuglar og stíðqvifindi hverfa; liggja sem í nockurskonar dái, eða svo þúngum svefni, að hann líkjast má við danda. Grös og aldirni allteins, uns daginn byrtir og sólargangurinn cognar á hverjum degi um það lánga sænufer, er almenningur midar dagsaukann við. En — nú er nockud framt yfir Nýttár komid. Skamdegis dymma og þau laungu og leiddindafullu náttmyrkra, þöfnþúnga og doda: dægur náttúrunnar, taka því að flyttast, að byrtast upp, að laba og undirbúa allt hvað lífs er, meun, þepnur, qvifindi og jardiinnar sölnada

Kl. Þóst. Iti Arg.

The first page of *Klausturþósturinn*.

frequently complained of the burden it was on his shoulders both financially and otherwise;¹ at the end of the fourth year he offered to hand it over to any one who was willing to continue it, but there apparently was no one forthcoming. This first monthly in the Icelandic language was far superior to its Hrappsey predecessor, and it was for a long time looked upon by the people as one of their best periodicals.² The subject matter in the nine volumes is of great variety. The news from home³ and from abroad fills a considerable space. Particularly prominent in the contents are the abstracts or summaries of new laws and ordinances,⁴ and the decisions of the Superior Court. This was the only way of bringing such things before the public, as no other provisions were made by the government for their publication in a general way, and they must also often have provided welcome filling for the overburdened editor. Many treatises and short articles were published there on farm and household problems, the editor being much interested in subjects of that kind; a series of *búskapar-hugvekjur* from his own pen runs through all nine volumes. Oddur Hjaltalín contributed many articles on medical and sanitary topics. Then there are to be found there several essays on different matters, imitative, as it sometimes seems, of the English eighteenth century essays; it is noticeable that they often have as mottoes or include in the text quotations from the writings of English authors. They were written by the editor himself and generally were published as a greeting from him to his readers at the beginning of a new year. A number of poems were printed in the pages of this periodical, some of them excellent, as those by Sveinbjörn Egilsson, Bjarni Thorarensen, and others. Those written by the editor, and they are many, form a class by themselves; they are usually interesting as far as the subject is concerned, but the

¹ "Eptir því sem næst hefir komizt, þá mun upplag Klausturpóstsins vart hafa farið framúr 700, en naumlega gengið út nema nál. 600 mest, og er þá auðsætt, að vart hefir hafzt upp prentunar og pappírskostnaður auk heldur neitt fyrir ritlaun, fyrirhöfn og útsendingu." *Þjóðólfur* XIV, 1862, p. 82.

² See *Ný tíðindi* 1852, No. 7, p. 25; *Íslendingur* I, 1860, p. 122.

³ "Peir, sem girnast tilfallandi merkis vidburða, um hvörja eg annars seint fæ öðlast áreidanlega vissu, úr fjarlægum landsplátzum, getid í Klausturpóstinum, umbidjast að senda hingad, mér kostnadarlaust, stutta, en fullvissa ávísun þar um." *Klausturpósturinn* I, p. 48.

⁴ Some of these were not selected with proper criticism according to Jón Sigurðsson, *Bréf*, 1911, pp. 365-367.

form and the language frequently leave much to be desired; Magnús Stephensen's poetic vein was more a product of cultivation than a true natural gift. Many epitaphs likewise saw the light there, but they represented doubtless a very small portion of those sent to the editor from various parts of the country; he had time and again to warn people that only good ones would be included; others had to be paid for if they were to be printed at all. A few advertisements may be found in these numbers, but not enough to help much in defraying the expenses of publication.

After the starting of *Klausturpósturinn* Magnús Stephensen published in the year 1822 *Útvaldar smásögur, almenningi til fróðleiks og skémtunar*, which were to be issued now and then, and therefore must be classed as a periodical. The second part appeared in the following year,¹ but the third, which was to complete the volume, never was printed. This was a publication on the same lines as the *Vinagleði* and *Gaman og alvara*. The two parts contain besides a few historical stories or anecdotes, a long article on Socrates, an account of Willem Bontekoe's voyage to the East Indies, the story of Gustavus Adolphus and Valves, a long essay on Peter the Great, czar of Russia, based upon Voltaire's work and other sources and written by the editor himself—on the whole good and interesting reading. With these two periodicals practically came to an end Magnús Stephensen's long and meritorious publishing activity. In 1826 attacks were made in Danish newspapers upon his management of the *Landsuppfærðingarfélag* which were soon followed by others from one of his own countrymen.² This led to an investigation which finally resulted in a decree that the society had

¹ For description of the two parts, see *Bibl. Not.* IV, 108.

² A contemporary (Finnur Magnússon) writes on this affair as follows: "Would we could report the continued activity of the Icelandic press, but, as we have hinted above, it is sleeping a long, dull sleep, and for the present we see no signs of its awakening. Literature is involved in litigation; vexations, delays, expenses are the present portion of those whose better part it were to follow the peaceful pursuits of literature. A fierce battle is at this moment raging between two separate factions. Crimination and recrimination are the order of the day, and amidst the howling winds, the eternal snows, the volcanoes and the earthquakes of Iceland, the voice of bitter controversy may be heard—the filching of good names—the slander whose tongue is sharper than the sword—the jealousy 'whose eyes are fierce as the sea monster'—and 'the hubble, bubble, toil and trouble,' which omnipresent witches stir up in the cauldron of human passions all over the world." *The Foreign Quarterly Review* IX, 1832, pp. 67–68.

ceased to exist and that the Viðey press was public property and should therefore be under the control of the government.¹ It was, however, rented to Magnús Stephensen, who managed it until his death in 1833. Because of all this his last years were embittered and he felt disappointed over the results of his work. He was doubtless often arbitrary and domineering, thus challenging people to oppose his plans and reforms. He had devoted all his industry and wide knowledge to the service of his country, but he often thought that this was but little appreciated. His influence was transitory, which was due to the character of his work. He had wished to direct new currents into the life of the nation; but he did not realize that most importations only bear fruit when they are grafted on the stock of national culture and traditions; this Magnús Stephensen failed fully to understand, like so many of the eighteenth century men. His work consequently formed no solid foundation upon which future generations could construct on national lines. Nevertheless he will always be counted among the great men of his country. If he did not build, he paved the way and opened new vistas.

At the meeting of the Copenhagen section of the Icelandic Literary Society on April 3, 1827, it was decided to change the name of the *Íslenskt sagnablöð* to that of *Skírnir*, and for the sake of convenience to reduce the size from quarto to small octavo; from 1855 this was again changed to large octavo. Thus came into existence the periodical which has had the longest life of all Icelandic periodicals, and is now in its ninety-second year.² From the beginning down to 1904 it preserved always virtually the same character, being an annual record of foreign events, to which as a rule was appended some additional matter. In accordance with the provisions in the by-laws of the society which were quoted above, the first volume of the *Skírnir* contained a list of the principal books published during 1826 in Denmark, by Þorgeir Guðmundsson. This was an innovation which became a permanent feature in all the successive volumes; later (from 1866) was added a list of the more noteworthy books published in Sweden and Norway. With the exception of the list for 1830 (vol. iv.) there was no criticism or analysis of the books included. With the volume for 1867 there was introduced a

¹ Government letter of Oct. 1, 1831 (*Lovs. f. Isl.* IX, pp. 790-793).

² For the history of *Skírnir*, see *Híð ísl. Bókmentafélag 1816-1916*, pp. 44-45.

SKÍRNIR,

NÝ TÍÐINDI

HINS ÍSLENZKA

BÓKMENTAFÉLAGS.

FYRSTI ÁRGANGR,
er nær til sumarmála 1827.

Rístu mí, Skírnir!
og Skekkils blakki
bleyptu til Fróns með fréttir:
af mönnum og mentum
segðu mér um höldun,
og bið þú að virða vel.

KAUPMANNAHÖFN, 1827.

Prentaðr hjá 'Harðvíg Friðrek Popp.

Title-page of vol. i. of the *Skírnir*.

list of Icelandic books published during the year—a most desirable addition, as these were nowhere else recorded. Later there was included a list of foreign books dealing with Iceland and the Icelandic or Old Norse literature; but no analysis of these was

made either. The Copenhagen section suggested in 1839 that reviews or criticisms of Icelandic books should be published in the *Skírnir*, but the Reykjavík members strongly opposed this and the matter was dropped. With the *Skírnir* there have from the first been issued the reports of the society (minutes of the meetings, financial statements, lists of members); from 1840 on these usually had a separate pagination, and for some years (1859-85) they were even issued in separate covers under the title of *Skýrslur og reikningar*. The first year of the *Skírnir* was written by Finnur Magnússon, but after that there have been different writers. The writer for the coming year was usually elected at the annual meeting of the society, and hence they changed frequently.¹ As might be expected, the different volumes vary considerably as to style, exposition, and presentation of the subject, according to the taste and ability of the writer; but on the whole the society was successful in its choice of writers, and the annual throughout these many years has been popular with the reading public in Iceland, which looked forward to a volume from Copenhagen every spring with the early ships. In the presentation of the subject, one will notice in the earlier volumes a puristic struggle in dealing with foreign words and names which sometimes was carried to extremes; in some volumes these names are either translated or modified so as to give them an Icelandic appearance, or they are all put in quotation marks, which looks clumsy.² But gradually the writers emancipated themselves from these exaggerated notions. Usually only political news and other items of general character were recorded, it being an exception when literary events were mentioned. Icelandic news was included only in 1870 when *Fréttir frá Íslandi* were published in the same volume. In the earlier volumes are occa-

¹ The authors of the volumes for 1827-74 were as follows: Finnur Magnússon, 1827; Þórður Jónasson, 1828-29, 1831-35; Baldvin Einarsson, 1830; Konráð Gíslason and Jónas Hallgrímsson, 1836; Jón Sigurðsson and Magnús Hákonarson, 1837; Magnús Hákonarson, 1838; Brynjólfur Pétursson, 1839-41, 1843; Jón Pétursson, 1842; Gunnlaugur Þórðarson, 1844-45, 1847, 1849-51; Grímur Thomsen, 1846; Gísli Magnússon and Halldór Kr. Friðriksson, 1848; Jón Guðmundsson, 1852; Arnljótur Ólafsson and Sveinn Skúlason, 1853; Sveinn Skúlason, 1854; Arnljótur Ólafsson, 1855-60; Guðbrandur Vigfússon, 1861-62; Eiríkur Jónsson, 1863-72; and Björn Jónsson 1873-74.

² This is most conspicuous in the volumes shortly before and after 1840; especially noticeable in 1836. To mention only a few of these translations or modifications of names: Robert Peel, is called Hróbjartur Píll; Lord John Russell, Jón Hrísil; Portugal is rendered Hafnarland, etc.

sionally to be found poems or other items which the writer or the editor found worth recording. In 1890 the Reykjavík section took over the publication of the *Skírnir*, and in 1905 it was changed into a quarterly magazine of miscellaneous contents.

The two Cathedral Schools at Skálholt and Hólar which had been established after the introduction of the Reformation shared the fate of the sees with which they were connected. The Skálholt School, in accordance with the ordinance of April 29, 1785,¹ was transferred to Reykjavík, which at that time was a small trading station. By a later ordinance, of Oct. 1, 1801,² the Hólar see and school were abolished. The Latin School, or College—as it might be called hereafter, remained in Reykjavík until 1805, when for certain reasons it was moved to Bessastaðir,³ the old seat of the governors-general. There it remained until 1846,⁴ when it was brought back to Reykjavík, where it has been located ever since. Down to 1828 no publications had been issued under the auspices of the Cathedral Schools or the College. At the suggestion of the Icelandic authorities it was ordered on Sept. 8, 1827,⁵ that the College should celebrate the king's birthday, which in the reign of Frederick the Sixth fell on Jan. 28, and in connection with that celebration it should issue a program "suitable to awaken the Icelanders' patriotism as Danish citizens, as well as to encourage scholarship among the teachers in the school." Thus was introduced into Iceland a custom which had been practised for a long time in Denmark, and henceforth was observed with a few interruptions by the Icelandic school until 1895. An ordinance of Sept. 14, 1839,⁶ directed that the program be accompanied by a report of the College for the year, and a letter of Dec. 5, 1840,⁷ that the program thereafter should be issued as an invitation to attend the annual examinations which took place towards the end of May. Later, after the transfer of the College to Reykjavík, the date of the examinations was changed

¹ *Lovs. f. Isl.* V, pp. 182-187.

² *Lovs. f. Isl.* VI, pp. 530-531.

³ *Lovs. f. Isl.* VI, pp. 680-681 (Sept. 18, 1804), 752-755 (May 18, 1805).

⁴ Cf. ordinances of June 7, 1841 and April 24, 1846 (*Lovs. f. Isl.* XII, pp. 110-135; XIII, pp. 389-414).

⁵ *Lovs. f. Isl.* IX, pp. 208-209.

⁶ *Lovs. f. Isl.* XI, pp. 392-393.—The first printed report is for the year 1840-41.

⁷ *Lovs. f. Isl.* XI, pp. 710-711.

to the end of June,¹ and some time afterwards it was ordered that the program be issued in Icelandic and Danish;² but this was never observed so far as the program itself was concerned; and soon it was decided³ that only the report should be printed with a Danish translation on the opposite page, an arrangement which was followed from 1847 to 1873, when it was discontinued at the request of Jón Porkelsson.⁴ The programs were issued from 1828 to 1840 under the title of *Skólahátíð*, etc., or, if they were in Latin, as a few of them were, *Solemnia academica*, etc.; thereafter until 1851 under the title of *Boðsrit*, etc., but since that time they appeared under their individual titles. They were as a rule distributed gratuitously; occasionally, however, they seem to have been offered for sale.⁵ As time went on the program and the report were printed during the summer vacation and issued at the opening of the College in the beginning of October. In 1895 the Althing withdrew the appropriation for publishing a program, or as it was styled "a scientific treatise to accompany the school report," giving the amount hitherto granted for that purpose, to Dr. Jón Porkelsson, then retiring as rector, for lexicographical work, and on his death it was dropped. It is to be deplored that the legislative body should thus abolish a time-honored custom which always had been observed to the credit of the institution.

The programs were from the beginning of high quality and have always been the work of one of the teachers.⁶ They have mainly been of a philological character, either editions of old Icelandic poems, or commentaries on the stanzas and poems in the sagas, or lexicographical works, or the like. A few of the early ones, written by Björn Gunnlaugsson, dealt with mathematics and astronomy, and one contained a teleological poem by him (*Njóla*). Especially worth mentioning is Sveinbjörn Egilsson's prose translation of the *Odyssey*, the first part of which

¹ See "Foreløbigt Reglement for den lærde Skole i Reykjavík," May 30, 1846 (*Lovs. f. Isl.* XIII, pp. 435-463).

² Letter of Dec. 7, 1847 (*Lovs. f. Isl.* XIII, pp. 774-775).

³ Letter of July 24, 1849 (*Lovs. f. Isl.* XV, pp. 324-325, cf. also letter of April 28, 1849 (*ibid.* pp. 256-257)).

⁴ *Vikverji*, No. 44, 1874, pp. 7-8.

⁵ *Þjóðólfur* I, pp. 49-50.

⁶ A review and list of the programs down to 1870, by Konrad Maurer, was printed in *Germania* XVI, 1871, pp. 442-449.

appeared in 1829, and which was finally completed in 1840. It was in a sense an epoch-making publication in the history of Icelandic letters, as it was the forerunner of the renaissance in the language and literature of Iceland which will be referred to below. Never before in recent times had so elegant Icelandic prose been seen in print, and it revealed to outsiders a new tendency within the school. Icelandic was not one of the disciplines taught there; hence direct instruction in reading and writing the language was not given, but of late it had been given indirectly, and effectively at that, as some of the pupils later showed. This indirect method was especially practised by Sveinbjörn Egilsson, who insisted upon that his pupils translate the classics into good and correct Icelandic. His translation of the *Odyssey* gives us an indication of what he required of his pupils. He later brought out a good edition of the *Snorra Edda* with the treatises. During the rectorship of Bjarni Johnsen (Jónsson) the publishing of programs was for many years neglected, and that caused considerable dissatisfaction and was frequently criticized in the press.¹ Although a good administrator and disciplinarian, he appears not to have encouraged productive scholarship, and the few programs published during his tenure of office were written by other teachers. Some of his reports, however, were longer than those of his predecessors and successors, and in them he often discussed at length various educational questions. During the rectorate of Jón Porkelsson all the programs were from his learned and industrious pen.²

¹ See *Norðri V*, 1857, p. 51.—Cf. also *Þjóðólfur* XV, pp. 40–43 (review of the report for 1861–62); reply, signed $x + r$, in *Íslendingur* III, pp. 133–136; rejoinder in *Þjóðólfur* XV, pp. 67–68, 70–71 (cf. 82–83), to which an answer was published as supplement to *Íslendingur* III, No. 23, pp. 4.—*Þjóðólfur* XVI, pp. 21–23, 45–46, 50–52, 79–80, 100–103, 106–107 (review of the report for 1862–63).

² A full list of the programs is as follows: 1828, *Regulas quasdam simpliciores ad computandum motum lunæ*, by Björn Gunnlaugsson; 1829–30, 1835, 1838–40, *Homeri Odyssea*, translated by Sveinbj. Egilsson; 1831, *Hugsvinnsmál*, ed. by Hallgr. Scheving; 1832, *Ólafs drápa Tryggvasonar*, by Hallfreðr Vandræðaskáld, ed. by Svbj. Egilsson; 1833, *Brot af Placidus-drápu*, ed. by Svbj. Egilsson; 1834, *De mensura et delineatione Islandiæ interioris*, by Björn Gunnlaugsson; 1836, *Töblur yfir sólarinnar sýnilega gang á Íslandi*, by Björn Gunnlaugsson; 1837, *Forspjallslíð*, ed. by Hallgr. Scheving; 1842, *Njóla*, by Björn Gunnlaugsson; 1843 and 1847, *Íslendskir málshættir*, collected and ed. by Hallgr. Scheving; 1844, *Fjögur gömul kvæði*, ed. by Svbj. Egilsson; 1845–46, *Leiðarvísir til að þekkja stjörnur*, by Björn Gunnlaugsson; 1848–49, *Edda Snorra* with the treatises, ed. by Svbj. Egilsson; 1851, *Tvö brot af*

In 1828 two Icelanders in Copenhagen, Baldvin Einarsson,¹ a law student in the University, and Þorgeir Guðmundsson,² a theologian, sent out a prospectus of an annual, which they were about to start under the title of *Ármann á Alþingi*. The prospectus was accompanied by a specimen number (*Sýnishorn*) of the proposed periodical. In 1829 the first volume appeared, and in 1832 the fourth and last was published; they were in octavo, each of some 200 pages. The framework of the composition in the *Sýnishorn*, as well as in all four volumes, is a dialogue between four characters, Sighvatur, Þjóðólfur, Önundur, and an aged stranger who turns out to be Ármann, the guardian spirit who is alleged to live in Ármannsfell, a mountain north of Thingvellir by the Öxará. It is at that place of the ancient Althing that the meetings of the four *dramatis personæ* are made to take place during the four successive years in which the annual was published. The three men belong to three different types which in the opinion of the editors were to be found among the Icelanders of the time. Sighvatur is a tall, well-built, handsome, alert farmer from the North of Iceland, a good husbandman and in tolerable circumstances, an intelligent, thoughtful and well-behaved man, progressive, though cautious. Þjóðólfur is a short, stocky, dark-haired farmer from the district of Flói in the South, rather gloomy, not very keen intellectually, well-

Hauslaug og Þórsdrápa, ed. by Svbj. Egilsson; 1857-58, were included in the reports a specimen of translations from Old Norse into English and French, by Bjarni Johnsen; 1861, *Nogle Bemærkn. om C. Iversens Isl. Formlære* by Jón Porkelsson; 1863, *Um r og ur í niðrlagi orða og orðstofna í íslenzku*, by Jón Porkelsson; 1865-67, Xenophon's *Austurför Kýrosar*, transl. by Halldór Kr. Friðriksson and Gísli Magnússon; 1868, *Skýringar á vísun í nokkrum íslenzkum sögum*, by Jón Porkelsson; 1870, *Skýringar á vísun í Njáls sögu*, by the same; 1871, *Skýringar á vísun í Grettis sögu*, by the same; 1872, *Skýringar á vísun í Guðmundar sögu Arasonar*, by the same; 1873, *Skýringar á vísun í Gísla sögu Súrssonar*, by the same; 1874, *Athugasemdir um íslenzkar málmyndir*, by the same; 1875-76, *Supplement til islandske Ordbøger*, by the same; 1879-1885, *Supplement til islandske Ordbøger*, 2. Samling, by the same; 1886, Horace's *Bréf*, transl. by Gísli Magnússon and Jón Porkelsson; 1887, *Breytingar á myndum viðtengingarháttar í fornnorsku og forníslenzku*, by Jón Porkelsson; 1888-94, *Beyging sterkra sagnorða í íslenzku*, by the same; 1895, *Íslenzk sagnorð með þálegri mynd í nútíð*, by the same.

¹ Baldvin Einarsson was born Aug. 2, 1831, and died in Copenhagen Feb. 9, 1833. For his life, see Bogi Th. Melsted's biography in *Tímarit hins ísl. Bókmentafélags* XXV, 1904, pp. 142-197; also *Ný félagsrit* VIII, pp. v-xiv (by Jón Sigurðsson) with portrait; Bricka, *Dansk biograf. Lexikon* IV, pp. 471-473; Erslew, *Forfatter-Lexicon* I, pp. 366-367.

² About Þorgeir Guðmundsson (1794-1871), see Bricka, *Dansk biograf. Lexikon* VI, p. 283, and the 1916 memorial volume of the Icelandic Literary Society, pp. 154-155, with portrait.



BALDVIN EINARSSON

Ármann á Alþingi

edá

almennur Fundur Íslendinga

Árskrit

fyrir búhelða og handafélt á Íslandi

~~~~~

Sýstki Argóangur

fyrir árið 1829.

~~~~~

Utgáfist af

Þorgeiri Gudmandssyni og Balduini Einarssyni

Cand. theolog.

Stud. juris.

~~~~~

Raupmannahöfn 1829.

Prentað hjá C. Græbe.

Title-page of vol. i. of the *Ármann á Alþingi*.

to-do, closefisted and industrious, but hostile to all innovations, insisting upon the old-fashioned order in everything. Önundur is a man of middle size, light of complexion and slender, a dandy, quick of mind but superficial; he is a cottager from Sel-tjarnarnes in the neighborhood of Reykjavík, who has imbibed



what he takes to be the fashionable ideas current in the town, looks down on every thing Icelandic but imitates foreign manners, and his speech is full of foreign words and phrases mostly corrupted. The description of these characters led to the belief in Iceland that the author reflected on the inhabitants of the districts from which the last two came, and this caused some opposition to the periodical.<sup>1</sup> But the author denied that he had had any such intentions; the characters, he said, represented not any particular localities, but different types which could be found almost anywhere. In the dialogue published in the *Sýnis-horn* the program of the periodical was clearly laid down; it was above all to impress upon people the necessity and value of education. It was of a paramount importance to bring up the children well, to give them good instruction and training in whatever vocation they chose or were expected to follow, and to make them appreciate the value of new things, wherever these were serviceable; but besides this, the editors urged reforms and changes in various fields. There was really nothing novel in the program itself; Magnús Stephensen had laid stress upon the same things, but the application was different. Here the progress was to be based upon national foundations which Magnús Stephensen and his adherents often had overlooked and neglected. To see the difference one needs only compare the names of the *dramatis personæ* in the *Ármann á Alþingi* with those in the *Vinagleði*. Here they are genuine products of the native soil, there they were importations with foreign names; here they meet on the most historical spot in the country, there the conversation took place within the four walls of Filodemus' room. To us the *Ármann á Alþingi* reveals the first awakening of the national spirit combined with a desire for increased knowledge and practical experience. Baldvin Einarsson, an uncommonly gifted and energetic man, wrote by far the larger part of the volumes, while Þorgeir Guðmundsson primarily was a financial supporter. After the appearance of the first volumes the editors received some support from the government.<sup>2</sup> The publication was discontinued after Baldvin Einarsson's untimely

<sup>1</sup> An opposition to the periodical in Iceland was also due to the controversy between Baldvin Einarsson and R. Chr. Rask, cf. *Islandica* III, pp. 35-36; *Tímarit hins isl. Bókmentafél.* IX, pp. 29ff.

<sup>2</sup> *Lövs. f. Isl.* IX, pp. 548-549 (Aug. 28, 1830).

death in 1833. The surviving editor, to be sure, intended to continue the periodical,<sup>1</sup> but this apparently he was unable to do.

In the dialogues of the *Ármann á Alþingi* there were inserted numerous treatises and articles and a few poems. Among the latter may be mentioned the *Búnaðarbálkur* by Eggert Ólafsson, and some poems by Finnur Magnússon and others, all with the same purpose, that of praising the country and the various occupations of its people. In the second volume is a long comparison between the ancient and modern Icelanders, which shows the latter in a rather unfavorable light. The treatises deal mostly with farming, fishing, agriculture, and the handicrafts. Noteworthy are two articles on agriculture and horticulture by Baldvin Einarsson, which form the first two installments of a series giving the history of the various livelihoods in Iceland, but this he left unfinished. The contents, especially of the last two volumes, represent several contributions from residents of Iceland. The editors laid a particular stress upon the purity of the language and a good style, and ridiculed the affected and corrupt speech which was altogether too common at that time (cf. vol. III, pp. 11-19).

In a class by itself is a treatise in the last volume by Baldvin Einarsson, on consultative assemblies which had been introduced into Denmark by the ordinance of May 28, 1831.<sup>2</sup> There were to be two such bodies, one for Jutland, and the other for the Danish islands which met at Roskilde. In the latter Iceland was to have two representatives. In a separate pamphlet, written in Danish, Baldvin Einarsson had opposed this arrangement maintaining that if Iceland was to benefit from the new order of things, it would be necessary for the Icelanders to have an assembly of their own, meeting in the home country. In the treatise in the *Ármann* (IV, pp. 13-66) he explained to his countrymen the nature of these assemblies and strongly advocated the establishment of a national assembly for Iceland. He was not listened to by the authorities at the time, and some dozen years passed before such an assembly was founded. But the treatise is of particular interest as the first assertion of nationality in the political life of Iceland, the first effort to secure to the Icelanders a voice and control in their own affairs.

<sup>1</sup> *Skírnir* VII, 1833, pp. 97-98.

<sup>2</sup> *Lovs. f. Isl.* IX, pp. 706-712.



We are here at the heart of the mission of the *Ármann*. It was to bring to Iceland the liberal movement and the national revival which stirred the continent of Europe before and after 1830.

There were Icelanders in Copenhagen who soon felt the need of a new periodical by which they could reach their countrymen at home and impart to them their ideas and those of the outside world. The leader of this group was Tómas Sæmundsson,<sup>1</sup> a young theologian, who, after receiving his degree, had started on a trip through Europe which lasted for two years. On this journey he learned much and saw many things which opened his eyes to reforms and changes which he thought ought to be introduced into his native country. Returning to Copenhagen he associated himself with three students of his age and they decided to publish an annual. These three were Konráð Gíslason,<sup>2</sup> a student of philology, Brynjólfur Pétursson,<sup>3</sup> a student of law, and Jónas Hallgrímsson,<sup>4</sup> a naturalist and poet. Before the printing was

<sup>1</sup> Tómas Sæmundsson was born June 7, 1807, and died May 17, 1841. For his life, see *Fjölnir* VI, pp. 1-6 (by Jónas Hallgrímsson); Erslew, *Forfatter-Lexicon* III, pp. 279-80, Supplem. III, p. 325; *Andvari* XIV, pp. iii-xvi (by Steingr. Thorsteinsson); *Skírnir* LXXXI, pp. 97-116 (by Guðm. Finnbogason); *Eimreiðin* XIII, pp. 195-205 (by Guðm. Friðjónsson); *Sameiningin* XI, pp. 98-106 (by Jón Bjarnason; cf. *Verði ljós* II, pp. 44-45); *Óðinn* III, pp. 21-22, with portr.; Bricka, *Dansk biograf. Lexikon* XVII, pp. 32-33.—His *Bréf* edited by Bishop Jón Helgason, his grandson, Reykjavík, 1907, 8°, pp. viii + 296, with portrait. Extracts from his letters had previously been published in *Tímarit hins ísl. Bókmentafél.* XVII, pp. 166-199. Extracts from the account of his European travels, ed. by Jón Helgason, in *Andvari* XXXII, 1907, pp. 25-74.

<sup>2</sup> Konráð Gíslason, born July 3, 1808, died Jan. 4, 1891. For his life, see the biography by Dr. Björn M. Ólsen, in *Tímarit hins ísl. Bókmentafél.* XII, pp. 1-96, which gives the best account of the *Fjölnir* movement; see also Erslew, *Forfatter-Lexicon* I, p. 496, Supplem. I, pp. 561-562; Bricka, *Dansk biograf. Lexikon* VI, pp. 24-27; *Arkiv för nord. Filologi* VII, pp. 293-303 (by Finnur Jónsson), 378-383 (autobiographical sketch, ed. by Kr. Kaalund); *Sunnarfari* VI, pp. 69-72 (by H. Kr. Friðriksson) with portrait; *Óðinn* IV, pp. 25-27 (by Jón Ólafsson) with portrait; *Skírnir* LXXXII, pp. 97-109 (by Þórhallur Bjarnarson).

<sup>3</sup> Brynjólfur Pétursson, born April 15, 1810, died Oct. 18, 1851, chief of the Icelandic department in Copenhagen. See Erslew, *Forfatter-Lexicon* II, 562, Supplem. II, pp. 665-666; *Hið ísl. Bókmentafélag 1816-1916*, p. 155. For some letters of his, see P. Thoroddsen, *Æfisaga Péturs Péturssonar*, 1908, pp. 293-307.

<sup>4</sup> Jónas Hallgrímsson, born Nov. 16, 1807, died May 26, 1845. His *Ljóð-máli* were first published by the Icelandic Literary Society in 1847, a second enlarged edition, with biography by Hannes Hafstein, Copenhagen, 1883; new edition, Reykjavík 1913. For his life and work, see *Fjölnir* IX, pp. 1-74; Erslew, *Forfatter-Lexicon* I, p. 557, Supplem. I, pp. 647-648; Bricka, *Dansk biograf. Lexikon* VI, pp. 514-516; P. Thoroddsen, *Landfræðissaga Ísl.* IV,

# FJÖLNIR.

ÁRS-RIT HANDA ÍSLENDINGUM.

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Samið, kostað og gefið út

af

*Brynjólfi Péturssyni, Jónasi Hallgrímssyni,  
Konráði Gjislusyni, Tómasi Sæmunzsyni.*

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Fyrsta ár, 1835.

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KAUPMANNAHÖFN.

Prentað hjá J. D. Kvisti, bóka- og nótna-prentara.

1835.

Title-page of vol. i. of the *Fjölur*.



begun Tómas Sæmundsson left for Iceland to take charge of a benefice, but in 1835 the first volume of the *Fjölnir*, as the annual was called, appeared in Copenhagen, "written, published, and edited" by the four partners. There was a long introduction from the pen of Tómas Sæmundsson. It opens with praise of the native land and points out what this means to the Icelanders; the author dwells upon the beauties of nature which meet the eye everywhere at home. But the inhabitants, he says, do not make as much out of the land and the opportunities which it offers as they could, nor even what their own ancestors did. "What the nation chiefly suffers from is want of will, lack of courage, and in many respects ignorance, and every one who wishes to bear the name of Icelanders must desire to break the dam and let the national life unfold itself in word and deed." In these words he expressed the aim of the four young editors, to break the fetters which held the people, prevented progress and stifled initiative. It was a call such as the nation had never heard before. With regard to the publication the editors laid stress upon four points: firstly, that what it contained be useful, both as regards man's fight with irrational nature, and the organization and management of human society; in the second place, that beauty be observed in language and style; thirdly, that the truth be always followed irrespective of whether it would expose the periodical to the enmity of men; fourthly, that it include only what was good and moral. Articles from outsiders would be published if they treated of subjects timely for discussion or consideration and were in agreement with the principles of the periodical. The main emphasis was laid upon topics which had some actuality and were of importance for the present and the immediate future. The aim was not only that of instructing; entertaining matter was to be included in the form of poems and stories. Articles were to be published anonymously unless the authors expressed a desire to the contrary. Each volume was to be divided into two sections, the Icelandic, and the Foreign or

pp. 2-20; *Nýja öldin* III, pp. 181-200 (by Jón Ólafsson); *Skírnir* LXXXI, pp. 315-325 (by Guðm. Finnbogason); Jónas Hallgrímsson, *fyrirlestur*, by Þorsteinn Gíslason, *Seyðisfjörður*, 1903, 8°, pp. 32; *Illustreret Tidende* XXIV, pp. 523-528, 540-543 (by C. Rosenberg); *Eimreiðin* VIII, pp. 118-121 (by Helgi Pétursson); XI, pp. 92-94 (by Matth. Þórðarson); XIII, pp. 184-195 (by Guðm. Friðjónsson); XIV, pp. 100-105 (by Þorv. Thoroddsen); XV, pp. 14-19 (by Stefán Stefánsson); *Óðinn* III, pp. 81-83 (by Matth. Jochumsson); IV, pp. 17-19 (by Matth. Þórðarson) with portraits; V, p. 98.

General, according to the subjects treated; and in addition there was to be a special news section; but these divisions were not strictly followed throughout. The first four volumes (1835-38) appeared under the editorship of all the four original partners, while the fifth (1839) was written, published, and edited by Tómas Sæmundsson alone. The reason for this was pecuniary, as he was the only one able at the time to defray the expenses of publication. Then the periodical was suspended for three years, and in the meantime Tómas Sæmundsson died. When it reappeared it was somewhat changed, and was then published by an organized society with by-laws.<sup>1</sup> In the case of the first four editors their relations were personal, and there seems not to have been any real organization back of the annual in those earlier years. The sixth volume saw the light in 1843 and the publishers styled themselves "Nokkrir Íslendingar," and so they appeared on the title-page of the three following volumes, while Gísli Magnússon<sup>2</sup> was called "responsible editor" of volume seven, and Halldór Kr. Friðriksson<sup>3</sup> of volumes eight and nine. The ninth and last volume (for 1846) bears the imprint of 1847, and contains principally posthumous writings of Jónas Hallgrímsson. The volumes are all of uniform octavo size, but they vary considerably as to the number of pages. They are neatly printed and their whole make-up is attractive.<sup>4</sup>

There are probably few examples in literary history where a publication has had such a rapid and decisive influence upon language and literature as the *Fjölñir* had, and that in spite of a strong opposition which it met with from the very beginning. The editors firmly believed in their mission and had the ability to give expression to it in a beautiful style and at the same time with force and fearlessness. Greatest, perhaps, was the influence it exercised upon the language, and in that part of the movement Konráð Gíslason was the leader; he had "philological knowledge

<sup>1</sup> See *Tímarit hins ísl. Bókmentafél.* XII, pp. 93-96.

<sup>2</sup> Gísli Magnússon, born July 15, 1816, died Aug. 24, 1878. See Erslew, *Forfatter-Lexicon* Supplem. II, pp. 307-308; *Sunnanfari* XI, pp. 75-77, with portr.; *Nýtt kirkjublað* XI, pp. 145-150 (by Janus Jónsson).

<sup>3</sup> Halldór Kristján Friðriksson born Nov. 27, 1819, died March 23, 1902. See Erslew, *Forfatter-Lexicon* Supplem. I, pp. 513-514; Bricka, *Dansk biograf. Lexicon* V, pp. 390-391; *Sunnanfari* I, pp. 69-71, portr.; *Andvari* XXVIII, pp. 1-24 (by Jón Porkelsson), portr.

<sup>4</sup> There was some disagreement between the editors about the size and the type, see Tómas Sæmundsson, *Bréf*, 1907, pp. 144ff.



combined with the acutest judgment and the keenest sense for what was correct language, pure and beautiful." And what he wrote on the subject is of permanent value, such as the paper on the Icelandic language in volume four, and the introductory paragraph to the reviews in volume seven. They contain so exquisite and strong an appeal to the people to preserve their language that they will be turned to by future generations. In his reviews of books he dwelt exclusively upon the language, exposing without mercy the faults, and he gave thus a most salutary lesson to writers and readers alike. But like almost all ardent reformers Konráð Gíslason was apt to go too far in his demands and criticisms. Thus the translating or putting in quotation marks of all foreign proper names was certainly going too far. Unsuccessful were also his endeavors to introduce a new orthography based upon the pronunciation. This met with so determined an opposition from the majority of the people and some of the leading philologists, such as Sveinbjörn Egilsson, that the editors of the *Fjöltnir* had to abandon it.<sup>1</sup> Even Tómas Sæmundsson had never fully approved of it.<sup>2</sup> Konráð Gíslason's articles on the subject are nevertheless very interesting.

The *Fjöltnir* initiated a renaissance in the literature of Iceland. This was at that time at a low ebb, and little was printed beyond new editions of older works. The literary conditions were analysed and criticised in a long essay by Tómas Sæmundsson in volume five. He showed the worthlessness of many of these older works, and made many suggestions with a view to bringing forth new literary products; he considered it the duty of the directors of the printing office at Viðey, which was public property, to show interest in the furtherance of new literary projects rather than to make money by publishing old and antiquated books merely because they still were in popular favor.<sup>3</sup> The reviews in the *Fjöltnir* excelled anything in that line which had been printed before in Icelandic. Suffice it to mention Tómas Sæmundsson's review of Árni Helgason's *Helgidaga prédikanir*

<sup>1</sup> Cf. also Jón Sigurðsson, *Bréf*, 1911, pp. 1-5.

<sup>2</sup> See his *Bréf*, 1907, pp. 185-186, 197ff., 217ff.

<sup>3</sup> This and other things in *Fjöltnir* caused the publication of Dr. Jón Hjaltalín's pamphlet: *Adfinning við Eineygda-Fjöltnir*, Viðeyarklaustri, 1839, 8°, pp. 28, to which Tómas Sæmundsson replied by *Fjöltnir og Eineigdi-Fjöltnir*, Viðeyarklaustri 1840, 8°, pp. 38 + (2).

(vol. V, pp. 116-127), and Jónas Hallgrímsson's review of Sigurður Breiðfjörð's *Rímur af Tistrani og Indiönu* (vol. III, pp. 18-29). The latter greatly offended all the friends of the *rímur*, and they were many; but it gave a staggering blow to the *rímur*-poets from which they never recovered; it opened men's eyes to the shallowness and bad taste displayed in the works of these poets.<sup>1</sup> But a literary revival can not be brought about by destructive criticism alone; nor was this the case with the *Fjölnir*. The renaissance had primarily its origins in the poems of Jónas Hallgrímsson, which were printed in the pages of the annual. They set the standard by which poets were to be measured, and their influence was remarkable.<sup>2</sup>

Especially noteworthy are Tómas Sæmundsson's annual reviews of Icelandic events, and the account of his travels through a part of Iceland in 1834, which were published in the first five volumes. In these he touched upon almost everything—farming and fishing as well as literature and intellectual life; and they all show the author's keen judgment and unprejudiced views, as well as his desire to improve things, when he thought it necessary. Nothing escaped the observation of this ardent and progressive spirit, and he was anxious that no opportunity be neglected from which the country and the inhabitants might benefit. There is not much about politics to be found in the volumes of the *Fjölnir*, although the editors avowedly were in favor of a separate consultative assembly for Iceland; when this had finally been granted by the king, they strongly advocated that the assembly be held at Thingvellir; to the question of the meeting place they attached great importance, and therein they showed more of a romantic spirit than of practical sense. The organization of the re-established Althing and other matters connected with it form the subject of an article by Brynjólfur Pétursson in volume seven, in which he expressed the opinions of his associates. Some other public questions were also discussed in the *Fjölnir*, but space does not permit us to dwell upon them. The temperance ques-

<sup>1</sup> Jónas Hallgrímsson was not the first to attack the *rímur*. Tómas Sæmundsson had done so before in an article which he sent to his co-editors in Copenhagen, but they suppressed the passage; see *Bréf* 1907, pp. 187-188. *Sunnanpósturinn* had also touched upon the matter, see I, p. 133.

<sup>2</sup> About this, see especially Olaf Hansen, *Islandsk Renæssance. I Hundred-aaret for Jónas Hallgrímssons Födsel. Et Stykke Litteraturhistorie*. København, 1907, 8°, pp. (2) + 123.



tion was first raised by the editors of this annual, who in a long article, principally based upon an American pamphlet, presented the matter to their readers and strongly endorsed it. They founded a temperance society themselves, branches of which they hoped to see established in various parts of Iceland. The movement lasted for some years, but it was really of no further consequence. The foreign section, which was kept separate in the first volumes, soon disappeared. To it belong several articles written or translated by Jónas Hallgrímsson, on geology and other subjects from natural history, a few translated stories, and a long article on Kosciusko.

The original editors of the *Fjölur* constituted a most fortunate group of men for the task they set out to perform. Tómas Sæmundsson was, of course, the moving spirit, who with his energy and enthusiasm kept things going and paid more than his share of the expenses. His mind was full of ideas, and he was eager to put them into practice or see them tested out. His pen was constantly in motion, and such was his ardor that he often could not spare time to revise his writings or give them as polished a form as was desirable; he therefore sent them for revision, before they were printed, to his co-editors in Copenhagen. Occasionally he became impatient with their labors, and suspected that they neglected the practical side and put too much stress upon the outward form. Towards those who opposed or disagreed with the *Fjölur* he showed more tolerance than his collaborators abroad, which may be explained by the fact that the latter lived detached from the people and at times were apt to push their principles too hard. Konráð Gíslason's profound philological knowledge and fine literary taste, and Jónas Hallgrímsson's poetic genius, made the volumes of the *Fjölur* a monument of the greatest literary importance. Brynjólfur Pétursson was least prominent in the pages of the annual, but he was not without influence, and by those who knew, he is said to have been perhaps the noblest character of them all. These four men with one exception died young and did not see the fruit of their labors. Tómas Sæmundsson died in 1841, Jónas Hallgrímsson in 1844, and Brynjólfur Pétursson in 1851. Konráð Gíslason alone lived to old age, but he soon buried himself in philological researches, and during the last forty years of his life wrote hardly anything in the tongue which he had done so much to reform and reshape.



TÓMAS SÆMUNDSSON





Eight years passed after the discontinuation of *Klaustur-pósturinn* before another periodical came into existence in Iceland. In the same year as the *Fjölur* first appeared, a monthly was started in Reykjavík by some members of the Icelandic Literary Society, and it was the intention of the founders that if any profit were derived from the publication, it should go into the treasury of the society.<sup>1</sup> This was *Sunnanpósturinn*, which was published monthly in small octavo numbers of sixteen pages, from January, 1835, to December, 1836, and after a suspension of one year, again from January to December, 1838. The first volume was edited by Þórður Sveinbjörnsson,<sup>2</sup> associate judge and later chief justice of the Superior Court, the second and third by Rev. Árni Helgason,<sup>3</sup> minister of Garðar and president of the Reykjavík section of the Icelandic Literary Society. These two were also the principal contributors to its pages.<sup>4</sup> In its exterior as well as in the arrangement of the text, *Sunnanpósturinn* was visibly modelled upon its predecessor from Viðeyarklaustur. It was a fairly good newspaper, at least as to domestic events, but, as was to be expected, the reports of these were not infrequently somewhat belated. Otherwise the contents represent mostly poems, stories, and essays on different subjects, many of these being translations. The poems are chiefly by Þórður Sveinbjörnsson, but there are also some by Sveinbjörn Egilsson,<sup>5</sup> Bjarni Thorarensen, and others. Of prose translations may be mentioned selections from B. Franklin's *Poor Richard's Almanac*.<sup>6</sup> There are only a few original treatises, and these deal particularly

<sup>1</sup> *Sunnanpósturinn* II, p. 192.

<sup>2</sup> Þórður Sveinbjörnsson, born Sept. 4, 1786, died Feb. 20, 1856. His autobiography has recently been published by the Icelandic Historical Society, Reykjavík, 1916, 8°, pp. (4) + 115, with portrait. See also Erslew, *Forfatter-Lexicon* III, pp. 270-272, Supplem. III, pp. 312-313; Bricka, *Dansk biograf. Lexikon* XVI, pp. 618-619.

<sup>3</sup> Árni Helgason, born Oct. 27, 1777, died Dec. 14, 1869; was with Rask the founder of the Icel. Lit. Soc. See his *Æfiminning* [by Grímur Thomsen], Reykjavík, 1877, 8°, pp. 71; also Erslew, *Forfatter-Lexicon* I, 625-626, Supplem. I, pp. 751-752; Bricka, *Dansk biograf. Lexikon* VII, pp. 289-290; *Híð ísl. Bókmenntafjel*, 1816-1916, pp. 143-145, portr.

<sup>4</sup> Árni Helgason writes in a letter to Finnur Magnússon, March 3, 1836: "Pegar þér lesið No. 11. af *Sunnanp.* f. 1835, þá siáið þér orsökina til að Sveinbjörnssen redigerar ei þetta blað lengur. Það fauk í mig að fá dylgiur þar, sem hvergi eiga heima. Meðan eg hefi nokkuð með það blað að sýsla, skal eg siálfur ráða, hvað í því verður prentað."

<sup>5</sup> Among translated poems by him is one of a Danish paraphrase of Thomas Gray's *Elegy in a country churchyard*, vol. III, pp. 29-30.

<sup>6</sup> Vol. III, pp. 97-108 (Vegur til velmegunar).



# Sunnan Pósturinn

útsendur að tilhlutun

ARN A H E L G A S O N A R,

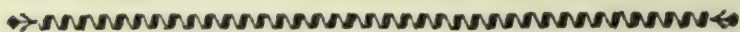
Stofnprófasts og Riddara af Dannebroge.

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No. 1. Janúaríus. 1835.

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Prentaður að Vidéyar Klaustri, af Bókprýðjara Selga Selgasyni.



## Arstíðir lífsins.

1.

Þorid má líkjaft vorri úngdóms tíð  
við þá hvar málðrar himinblíðu nýtur;  
á gotu rósum gleðin stráir blíð  
glæðbjatta framtíð úngdóms þánskin lítur.  
Sæll er sá úngill af eingum sorgum veit  
öllum nálægum vinar gefur heit!

2.

Þorid líður! líkjaft úngdóms draum!  
líður að sumars hita-móðu dögum,  
að fleiru má þá augað gefa gaum  
vor gjörifi stýlda, lífs að byrði drögum.  
Sæll er sá varnill, ef með þólgri hand  
erfðar Guði, og stírkir fædurland.

3.

Með ýmsri breiting, honum fram-hjá fer  
slughræð sæl tíð, sem brúfud var til þarfa,

(1)

The first page of *Sunnanpósturinn*.

with some medical topics (by Jón Thorstensen, surgeon-general); there is, however, one on the education of children, and another on a literary subject. Ordinances of the government and the decisions of the Superior Court were printed from time to time. *Sunnanpósturinn* is now chiefly remembered as the contemporary and opponent of the *Fjölnir*. The *Sendibréf eins Borgfirðings*,<sup>1</sup> by Eiríkur Sverrisson, was the longest and most thorough criticism of the *Fjölnir* which was published at the time; this was a declaration of war against the editors of the Copenhagen annual, and they were not slow in turning their attention to *Sunnanpósturinn*, where they found enough to criticize.<sup>2</sup> In the question of the new orthography which Konráð Gíslason tried to introduce, *Sunnanpósturinn* got the better of the controversy, thus scoring its only victory.<sup>3</sup> The language and style in *Sunnanpósturinn* was as a rule open to severe criticism; but the editors can not alone be blamed for it, they were in that respect the children of their age; their publication was a representative of a period which was dying, while the *Fjölnir* was the herald of a rising generation. The principal charge which may be brought against the editors of the former is, perhaps, their lack of imagination. They seem to have had very little of importance to communicate to their readers. Like most Icelandic periodicals *Sunnanpósturinn* had a hard road to travel. Because of lack of support it had to be discontinued after two years; then the government granted it exemption from postage by the overland mail,<sup>4</sup> which privilege revived it and kept it going for one year more.<sup>5</sup>

<sup>1</sup> *Sunnanpósturinn* II, pp. 4-9, 23-28, 62-64, 89-94, 155-160, 170-173, 185-189.

<sup>2</sup> See *Fjölnir* I, pp. 81-82; II<sup>2</sup>, pp. 45-46; V<sup>1</sup>, pp. 115-116, V<sup>2</sup>, pp. 27ff. Tómas Sæmundsson says about *Sunnanpósturinn*, "með því að hann hugsaði ekki hærra í fyrstu enn að verða ekki fólki til ama né neinum til meins, held eg honum hafi tekizt hvorttveggja." He compares it, on account of its insignificance, to *Diario di Roma*, the papal paper. Amusing was Jónas Hallgrímsson's trick of rewriting one of Þórður Sveinbjörnsson's poems (*Sunnanpósturinn* I, pp. 127-128; *Fjölnir* III, pp. 29-32).—See also Jónas Hallgrímsson's epitaph on *Sunnanpósturinn*, printed in *Sunnanfari* XI, p. 43.

<sup>3</sup> See the Árnabjörn articles in *Sunnanpósturinn* II, pp. 124-126 (by Sv. Egilsson?), 177-185 (by Árni Helgason).

<sup>4</sup> Letter of May 6, 1837 (*Lovs. f. Isl.* XI, pp. 48-49).

<sup>5</sup> In a letter, dated April 5, 1838, Árni Helgason writes to Finnur Magnússon: "Eg álpaðist til að halda áfram Sunnanpóstinum þetta árið; ætlaði af því að komast í stríð við Justitiarius, en það fór alt laglega milli ockar. Tímarit, sem Yfirrétturinn ætlaði að gefa út, lagðist fyrir ódal. Auglýsing var prentuð en er aldrei útsend. Ritið átti að heita Lögrétta. Innihaldið átti að vera juridískt politískt, en so kom ogso þar fram sundurlyndið, og alt datt um koll."



The editor then thought of continuing it as a quarterly, but he had also to abandon that plan.<sup>1</sup>

In 1836 the first Icelandic *Almanak* was published, for the year 1837; it was issued at the expense of the University of Copen-

# Almanak

fyrir ár eptir Krists fæðing

1837,

sem er hið fyrsta ár eptir Hlaupár enn fimta.  
eptir Sumarauka,

útreiknad

fyrir Reikiavsk á Íslandi

af

C. F. R. Olussen,

Prof. Astronom.

útlagt og lagad eptir íslendsku tímatali

af

Sinni Magnúsfyni,

Prof.

---

Selt innfest, í Kaupmannahöfn, á einnri ort, fyrir  
8 Nílisbánskaftildinga sílfurs.

---

Kaupmannahöfn.

Prentad hjá Directeur Jens Høstrup Schultz,  
tonunglegum og Háskolans Bókprykkjara.

Title-page of the first *Almanak*.

hagen which had been granted the privilege of publishing almanacs.<sup>2</sup> This first almanac was computed for the latitude of Reykjavík by Professor Chr. Friis R. Olufsen, and was translated into Icelandic and edited by Finnur Magnússon.<sup>3</sup>

<sup>1</sup> *Sunnanpósturinn* III, pp. III-III2.

<sup>2</sup> See *Lovs. f. Isl.* X, pp. 697-698 (Feb. 3, 1836), 703 (Feb. 13, 1836), 712-713 (March 12, 1836). The University sold its right to print the first almanacs to Schultz, the Danish printer, but from 1842 it published them at its own expense (cf. *Lovs. f. Isl.* XII, p. 173; XIV, p. 368).

<sup>3</sup> Bogi Benediktsson of Staðarfell, under the date of Aug. 15, 1836, writes about the new almanac to Finnur Magnússon as follows: "Almanak yðar

Since that time the almanac has been printed every year. Professor Olufsen wrote it until 1856; the next year was by Professor P. Pedersen, but thereafter, from 1858 to 1888, it was written by H. C. F. C. Schjellerup. Finnur Magnússon translated the almanacs down to 1848,<sup>1</sup> being succeeded by Jón Sigurðsson who translated them down to 1880—that being the last to appear under his name. The arrangement of the contents of the almanacs has remained virtually the same through all these years; in 1861 the size was changed from sextodecimo to duodecimo. Before these annual almanacs were published the Icelanders had for chronological computations made use partly of the various calendary works which from time to time had been printed in Icelandic, partly of printed Danish and Norwegian almanacs, and partly of written Icelandic ones.<sup>2</sup>

Much as had been written upon economic and agricultural questions in Icelandic since the middle of the eighteenth century, it was not until the fourth decade of the nineteenth century that a society was founded with the purpose of promoting these interests. On Jan. 28, 1837, the *Húss- og Bústjórnnarsfélag Suðurlandsins* was formed, with the view of furthering the welfare of farmers and fishermen within the Southern Province; this was to be done by instructive publications, by pecuniary support and prizes, and by improving the old methods and introducing

hefe eg yfirfarið, og hefe ecke vit á betr enn það sie að öllu ágíætt, og nærre því ofmikið haft fyrir því, þar bændur flestir hér skifta sér ecke af öðrum mánuðum enn Þorra, Góu, Einmánuðe og Hörpu, enn allur fjölde mun hafa verið óviss um árs og mánaða niðurskipan þeirra gömlu. Enn nú hangir það við hiá bændum, einkum gömlum, að þeir vilja hafa spádóma veðuráttufars á almanökum, hvað ómögulegt sem er að gjöra hann áreiðanlegan; þó hefe eg lagt merke til, að 19da hvört ár verður líkust veðurátt hér í landi (er því ei aldeilis marklaust þeirra gömlu tunglaldar ár í því tilliti, eða sögn þeirra þar um). Líka mátti í þeim gömlu almanökum dönsku athuga, þá aspecter og conjunctioner etc. hrúguðust saman (almanakanna teikn) vísaði jafnan órólegt veðurlag.”

<sup>1</sup> Finnur Magnússon did more than to translate; he added the old Icelandic chronology, as he explains in a letter to J. H. Schröder of Uppsala, dated April 3, 1837: “. . . tager jeg mig ved denne særdeles gode Lejlighed, den Frihed at vedlægge den Islandske Almanak for 1838, tildeels affattet ved mig, for den Curiositets Skyld, at den foruden den kristelige Tidsregning, ogsaa indeholder den ældgamle hedenske, uden Tvivl fra Asien nedstammende, som forðum (med forskjellige smaae Forandringer f. Ex. ved Nytaarsterminen) har været fulgt i de nordiske Riger, og som endnu følges i Island, men som dog ikke för end ret nylig, er bleven fuldstændig udgivet som passende for bestemte Aarsløb.” (Schröders Brefsamling VIII, 243, Uppsala University Library.)

<sup>2</sup> See *Catal. of the Icel. Coll.* 1914, pp. 4–5 (cf. p. 679). See also Jón Porkels-son's article on the almanacs in *Almanak hins ísl. Þjóðvinafélags* for 1914, pp. lxxx-cl, which is the first truly Icelandic almanac printed.



new ones in farming, fishing, and the handicrafts.<sup>1</sup> The society, of course, was modelled upon the Danish Agricultural Society, which since its foundation had included Iceland within its sphere of operation. In 1839 the first part of the society's publication, the *Búnaðarrit*, appeared, this being followed in 1843 by the second part, completing volume one.<sup>2</sup> The first part of volume two was printed in Reykjavík in 1846, and this was the last to be published. These two octavo volumes contain some valuable contributions. Tómas Sæmundsson published there a long article on the leasing and management of farms; an experienced sailor gave rules for the guidance of helmsmen; Björn Halldórsson's work called *Arnbjörg*, a guide for housekeepers,<sup>3</sup> with a biographical sketch of that worthy parson, was printed here for the first time. Dr. Jón Thorstensen contributed an essay on the treatment of children. An article on birch forests in Iceland was likewise included. The reports of the society are to be found there, but sometimes they were also printed separately. Later the name of the society was changed to *Búnaðarfélag Suðuramtsins*, and after 1856 its reports were regularly published, occasionally accompanied by treatises or brief articles.<sup>4</sup> In 1899 the society was incorporated in the *Búnaðarfélag Íslands*.

The liberal ideas which spread through Europe after the overthrow of the French monarchy, in 1830, found their way to Iceland and aroused the people in some degree to political activity. Baldvin Einarsson first voiced the claim of Iceland to a special consultative assembly. Further demands could hardly be made so long as an absolute monarchy existed in Denmark. In 1837 a petition was presented to the king by the Icelanders, asking for a separate consultative chamber. The only result of this was that the old king by a royal letter of Aug. 22, 1838, directed that a committee of a few government officials should meet in Reykjavík every other year to consider various questions and give their advice as to them. These sessions

<sup>1</sup> See *Sunnanpósturinn* III, pp. 9-11; *Búnaðarrit* I, pp. 1-26. The by-laws were printed separately in Viðey, 1837, cf. *Catal. of the Icel. Coll.* 1914, p. 80; *Bibl. Not.* V, III.

<sup>2</sup> Part one was reviewed in *Fjölnir* VI, pp. 60-61; for part two, see *Bibl. Not.* I, 133.

<sup>3</sup> This corresponds to the author's *Atli* (Hrappsey, 1780), a guide for husbandmen (cf. *Bibl. Not.* I, 83).

<sup>4</sup> See *Catal. of the Icel. Coll.* 1914, p. 80.

took place in the summers of 1839 and 1841, and their proceedings were issued in print under the title of *Tíðindi frá nefndarfundum íslenskra embættismanna í Reykjavík árin 1839 og 1841* (Copenhagen, 1842, 8°).<sup>1</sup> They were edited under the supervision of Árni Helgason and Þórður Sveinbjörnsson, members of the committee, but the reports were written for 1839 by Þórður Jónasson, and for 1841 by Kristján Kristjánsson, who had acted as secretaries of the committee during the meetings.<sup>2</sup> Before the second session took place King Frederick the Sixth had died (Dec. 3, 1839), and King Christian the Eighth had ascended the throne. He soon showed himself favorable to the cause of the Icelanders. On May 22, 1840,<sup>3</sup> a royal letter was issued directing the committee of government officials, which was to meet in the following year, to take under consideration whether it would not be more advantageous for Iceland to have a consultative body of its own, and in case the committee thought so, to advise as to the organization of such a body. This led to the ordinance of March 8, 1843,<sup>4</sup> by which the Althing was re-established as a consultative assembly.

The ordinance of 1840 called forth great enthusiasm on the part of the Icelanders. Many pens were set in motion to discuss the future assembly, but much of what was written at the time proved to be of little practical value. There were those who wished the new body to be composed in much the same way as the ancient Althing, thus disregarding the entirely changed conditions of the country and the different spirit of the times. Many of the most prominent men demanded that the assembly should under all circumstances meet at Thingvellir. At this juncture a new man came to the front, who was destined to become the

<sup>1</sup> Cf. *Lovs. f. Isl.* XI, p. 701.

<sup>2</sup> During this time Iceland was also represented at the estates in Roskilde by two Icelanders who were appointed by the king. No official report was issued in Icelandic about the proceedings there concerning Icelandic affairs. The full proceedings were, of course, published in Danish. For the guidance and information of their countrymen Jón Sigurðsson and other Icelanders in Copenhagen translated the portions dealing with Iceland, and published them as *Fréttir frá Fulltrúa-þinginu í Hróarskeldu viðvíkjandi málum Íslendinga*, Copenhagen, 1840, 8°, pp. (4) + 72, and *Fréttir frá Fulltrúaþingi í Hróarskeldu 1842, viðvíkjandi málefnum Íslendinga*, Copenhagen, 1843, 8°, pp. 256. The latter is much longer, as at that session the re-establishment of the Althing was under discussion.

<sup>3</sup> *Lovs. f. Isl.* XI, pp. 614-628.

<sup>4</sup> *Lovs. f. Isl.* XII, pp. 451-525.



leader of his nation in the political struggle which now was beginning. This was Jón Sigurðsson,<sup>1</sup> then thirty years of age, who had hitherto devoted himself to historical and philological studies in Copenhagen. He felt called upon to advise his countrymen on the questions which now lay before them, and in order to be able to do so a periodical was required by which he could reach them. He and his followers first thought of reviving the *Fjölnir*, which had been suspended for two years; but the negotiations with the *Fjölnir*-men were unsuccessful as the latter were unwilling to yield on some principal points, such as a change in the title and the aims and contents of the periodical.<sup>2</sup> Therefore Jón Sigurðsson and several other Icelanders founded a new annual called *Ný félagsrit*,<sup>3</sup> the first volume of which appeared in 1841 and which continued to be published yearly in Copenhagen until 1873, with the exception of the years 1865-66 and 1869. Thus thirty volumes in octavo were published, their size varying from some 150 to 200 pages, neatly printed and well made up. On the title-page the publishers styled themselves as "Nokkrir Íslendingar,"<sup>4</sup> but the editing was in the hands of a board of five members who were elected every year. Jón Sigurðsson was always on the board, while the others changed continually.<sup>5</sup> He directed absolutely the policy of the annual;

<sup>1</sup> Jón Sigurðsson was born June 17, 1811, and, as was often customary at the time, was prepared for the University by his father and privately graduated 1829. He was immatriculated at the University of Copenhagen in 1833, but never took any final degree there. He spent the rest of his life in Copenhagen, making frequent visits to Iceland. He was member of the Althing from 1845 until his death, and usually Speaker of the House when he attended the sessions. For his life, see especially Jón Sigurðsson. *Um ævi hans og starf. Aldarminning Skírnis*. Reykjavík, 1911, 8°, pp. (4) + 208, illustr.; *Tímarit hins ísl. Bókmentafél.* III, 1882, pp. 1-30 (by Jón Þorkelsson: *Um visindalega starfsemi J. S.*, etc.); *Andvari* VI, 1880, pp. 1-43; Jón Sigurðsson, *the Icelandic patriot. A biography*. Reykjavík, 1887, 8°, pp. (2) + 63 + 16; Konrad Maurer, *Zur politischen Geschichte Islands*, Leipzig, 1880, pp. 301-318. —Selection of Jón Sigurðsson's letters was published in 1911 by the Icelandic Literary Society: *Bréf Jóns Sigurðssonar. Úrval*. Reykjavík, 1911, 8°, pp. viii + 698, illustr.

<sup>2</sup> See *Tímarit hins ísl. Bókmentafél.* XII, 1891, pp. 41ff., 89-93.

<sup>3</sup> Called so in distinction from *Gömlu félagsritin*, see above p. 16.

<sup>4</sup> In vols. IV-VI are to be found lists of those who shared the expenses of publication; they number a little over twenty.

<sup>5</sup> The members of the board, besides Jón Sigurðsson, were the following: Þorvaldur Björnsson, vols. 24-25; Gunnlaugur Blöndal, 22-23; Lárus Blöndal, 23; Gísli Brynjúlfsson, 8-19; Magnús Eiríksson, 2-16; Vilhjálmur Finsen, 7-11; Jón Guðmundsson, 9, 11-12; Jón Hjaltalín, 1-5, 13; Sigurður L. Jónasson, 20-30; Björn Jónsson, 29-30; Eiríkur Jónsson, 26-30; Þorsteinn Jónsson, 6; Skapti Jósefsson, 26-28; Sigurður Melsteð, 2-5; Arnljótur

**NY**  
**FÉLAGSRIT,**

GEFIN ÚT

AF

**NOKKRUM ÍSLENDÍNGUM.**

**Fyrsta ár.**

FORSTÖÐUNEFND:

**BJARNI SÍVERTSEN, JÓN HJALTALÍN, JÓN SIGURÐSSON,**  
**ODDGEIRR STEPHENSEN, ÓLAFUR PÁLSSON.**

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**Kostar 56 skilinga.**

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**KAUPMANNAHÖFN, 1841.**

**Í PRENTSMÍÐJU S. L. MÖLLERS.**

Title-page of vol. i. of the *Ný félagsrit*.



it was his organ, founded to carry on political propaganda in Iceland, to guide, instruct and shape public opinion there, and to keep the people united in the fight for political liberty. The periodical never paid and for financial reasons was often on the point of being discontinued. Jón Sigurðsson and his fellow-workers kept it going at a personal sacrifice; it was only occasionally that they received some pecuniary support from sympathizers in Iceland. In spite of the popularity which the annual enjoyed from the beginning, its sale seems never to have been very large.<sup>1</sup> Every spring, however, people looked eagerly forward to a new volume of the *Ný félagsrit*.

The editors stated their program in the preface to volume one. In this stress is laid upon the fact that the knowledge of oneself is as important for nations as individuals, and to contribute to the spreading of such knowledge within the Icelandic nation was the purpose of the editors. The knowledge of oneself, however, does not consist merely in knowing one's own conditions, but also those of other nations and one's relations to them. Being published outside of Iceland, the *Ný félagsrit* was to devote itself particularly to the latter; conditions at home were deemed a proper subject for a periodical issued there. Of foreign countries Denmark was the one which it was of most importance for the Icelanders to know, because of their close relations with it, which were therefore especially to be dealt with in the annual. Thus the political program was clearly stated and it was consistently adhered to throughout the existence of the *Ný félagsrit*, and from the beginning the editors stated their opinions frankly and fearlessly. Some people seemingly thought that they were too outspoken and sharp in their utterances; this was referred to in the preface to volume two, but the editors declared that they had nothing to apologize for, as their words had conveyed their convictions. In the preface to volume

Ólafsson, 15-19; Björn M. Ólsen, 30; Ólafur Pálsson, 1; Bjarni Sívertsen, 1-2; Brynjólfur Snorrason, 7, 10; Magnús Stephensen, 24-25; Oddgeir Stephensen, 1, 3-8; Grímur P. Thomsen, 6, 13-17; Bogi Thorarensen, 12, 14; Bergur Thorberg, 20-21; Steingrímur Thorsteinsson, 18-22, 25-29; and Guðbrandur Vigfússon, 17-24.

<sup>1</sup> "Vér ætlum, að allt upplag Félagsritanna hafi aldrei yfir stigið 800 exemplör, og þó megum vér fullyrða, að varla hafi gengið út af þeim helmingur, því síður að andvirði hafi komið inn fyrir helminginn á ári." *Íslendingur* III, 1862, p. 74.—The lists of subscribers in vols. V-VI of *Ný félagsrit* account for some 250 copies, but this probably fell off later, cf. vol. XVI, pp. 197-198. See also *Norðri* IV, 1856, pp. 91-93.

three they asked for consideration on the part of readers, in view of the difficulty they had in the gathering of material for articles on public affairs; because in this respect they had entirely to depend upon their own collections and labors, since the government did not publish any satisfactory reports or statements regarding the affairs of Iceland.

Most of the articles on political questions were written by Jón Sigurðsson. It has been calculated that from his pen come about 3200 pages of the *Ný félagsrit*, or about two-thirds of the thirty volumes.<sup>1</sup> To analyze or even to enumerate all these contributions here would carry us too far, and I shall confine myself to mentioning only the principal subjects which he wrote about. First of all was the question of a separate constitutional government for Iceland. To the first volumes he contributed articles on the organization of the Althing as a consultative chamber, laying down the principal rules to be followed in its re-establishment so as to make it as useful and modern an institution as possible; his views were in divergence from those of most other writers on the subject; but his suggestions were finally recognized and in the main carried out. This question took a totally different aspect when Danish absolutism was abolished in 1848 and Denmark received a constitutional government. Then Jón Sigurðsson immediately demanded the same or a similar form of government for Iceland, independent of the Danish parliament. In the volume of the *Ný félagsrit* which appeared that year, he published a *Hugvekja til Íslendinga*, where he stated briefly and clearly the principles of political autonomy for Iceland, and gave form to the demands which henceforth figured as the fundamental issues in the long political struggle which ensued. Before taking any definite step in settling the question, the Danish king promised to consult the Icelandic nation through its representatives on the subject. A national convention was convoked in the summer of 1851, but through the interference of the representative of the crown, it ended without results, and for the following sixteen years the Danish government ignored the matter. Jón Sigurðsson, on the other hand, kept the question alive by his writings, and never lost an opportunity to bring it before the people. The solution which was finally arrived at in 1874, when a constitution was granted, was therefore due more to him and

<sup>1</sup> Jón Þorkelsson, in *Tímarit hins ísl. Bókmentafél.* III, pp. 17-20.



his untiring efforts than to any other man. Not that he was entirely satisfied with it; he considered it only as one step forward and a foundation for a further advance. The second great question, and one closely connected with the first, was that of the financial relations between Iceland and Denmark. The statements which the government issued regarding the revenue which the Danish treasury received from Iceland were very unsatisfactory, and usually showed that the government appropriated larger amounts to Iceland than were received; in other words, that Iceland was not self-supporting. This Jón Sigurðsson questioned, demanding clearer and more detailed statements, with the result that the government gradually gave out more minute accounts, which before long showed a balance in favor of Iceland. As time went on, he demanded a complete separation of the finances of the two countries, and this led to a long and wearisome struggle in which some of his own followers wavered; but he stood firm, and in the end won out; the final settlement was on the lines he had formulated. The third question was that of freedom for Icelanders to trade with all nations. In 1786 the pernicious commercial monopoly had been abolished and all subjects of the Danish king had been allowed to carry on trade with Iceland, while men of other nations could only do so occasionally and by special permission. This, of course, was a most unsatisfactory arrangement, and the Icelanders very soon petitioned the king to extend the freedom of trade, but without avail. Jón Sigurðsson took the matter up in the *Ný félagsrit* as well as on the floor of the Althing, and thanks to his illuminating writings and persistent efforts the Danish government finally yielded; the law of April 15, 1854, was issued, granting full freedom of trade. The fourth important question which was discussed in the *Ný félagsrit* was that of schools and education. Here Jón Sigurðsson also took the leading part and directed the action. We find in those pages articles on the history of schools in Iceland, on reforms of the existing schools, on the establishment of theological, medical, and law schools, on agricultural schools, and on elementary instruction. Many of these were written by Jón Sigurðsson, and he lived to see several reforms, which he and his adherents had advocated, carried out. The Latin School was transferred from Bessastaðir to Reykjavík in 1846, and various changes for the better introduced at that time and afterwards. The Pastoral



JÓN SIGURÐSSON





Seminary was founded in 1847, and the Medical School in 1876. It will be clear from all this what an important part the *Ný félagsrit* played in the history of Iceland during the decades in which it was published.<sup>1</sup>

The writings of Jón Sigurðsson are a model of lucidity, and bear witness to his profound scholarship; they are always founded on a thorough knowledge of the subject which they deal with, and display a clear view of the useful and practical side of things. Once having formulated his demands or outlined his program he never yielded. He repeated himself over and over in his writings, so as to keep the issues before the people and spur men on to action; his articles were propaganda literature of the best kind, and they had a great influence on public opinion. But often he had to contend with lack of interest and enterprise on the part of his own countrymen, who did not see so clearly or look so far ahead as he. In the end, however, all recognized his services and disinterestedness. He lived as a private citizen all his life, declining to accept office from the government on condition that he gave up his political activities. He was not a man of means and this meant consequently a great sacrifice on his part. The first legislative Althing (1875) unanimously voted him an honorary annual salary for the rest of his life. He died December 7, 1879. He was a great man and a patriot in the truest and noblest sense.<sup>2</sup>

Besides political questions various other topics were discussed in the *Ný félagsrit*. Much space was devoted to agriculture and farming, representing contributions from various hands. Several

<sup>1</sup> "Ný Félagsrit hafa í svo mörgum efnum verið Alþingi ómissandi leiðarvísir, og skýrt svo fyrirfram og sundurliðað með ljósum rökum flest eða öll hin atkvæða-meiri mál, er hafa fyrir þingið komið, að segja má, að þau hafi verið rædd og undirbúin meir en til háls, áðuren þingið fékk þau til meðferðar; hefir því tímarit þetta verið fóturinn undir Alþingi í barnæsku sinni og ljós þess og stoð á svo margan veg." *Þjóðólfur* XIV, 1862, p. 83.

<sup>2</sup> In his obituary on Jón Sigurðsson, Konrad Maurer writes as follows: "Als politischer Führer, als gelehrtester Kenner der isländischen Geschichte, als stets bereiter Helfer und Berather jedes einzelnen seiner Landsleute, endlich als unübertrefflicher Leiter der isländischen gelehrten Gesellschaft, wird Jón Sigurðsson in seiner Heimath auf lange hinaus schmerzlich vermisst werden. Auch im Ausland werden Viele mit Bedauern den Tod dieses Mannes vernommen haben, der in wissenschaftlichen oder anderen Fällen auch ihnen mit grösster Zuvorkommenheit zu dienen pflegte. Ich aber, der ich mit dem Verstorbenen seit dem Jahre 1856 in engem Verkehr stand und gar manche wissenschaftliche Förderung, gar manche frohe Stunde, gar manchen ersten Freundesdienst ihm verdanke, ich betraure in ihm einen der edelsten, ehrenhaftesten und grossartigsten Männer, mit denen ich je das Glück hatte zusammengeführt zu werden." *Zur polit. Geschichte Islands*, 1880, p. 318.



articles on medical and hygienic matters are to be found there, mostly from the pen of Dr. Jón Hjaltalín, the surgeon-general of Iceland and the founder of the Medical School, who with Jón Sigurðsson brought about medical organization throughout the country. Dr. Hjaltalín also contributed two long articles on his travels in Iceland, dealing largely with minerals to be found there. Numerous reviews of books were also printed in the *Ný félagsrit*, many of them of considerable length, written chiefly by Jón Sigurðsson and Guðbrandur Vigfússon. Of foreign contributors to the periodical may be mentioned Professor Konrad Maurer, who wrote on the constitutional question and an historical essay on Icelandic commerce. Almost every volume of the *Ný félagsrit* contains a report of the decisions of the Danish Supreme Court in Icelandic cases. This came within the sphere of the relations between the two countries, and consequently fell within the scope of the periodical; nor were these decisions published anywhere else in Icelandic.

The editors had declared in their program that entertaining matter would be either left out entirely or kept within narrow limits. Consequently there is not very much in the volumes which falls within that category. Here, however, are to be classed the accounts of travels in Germany and Norway by Guðbrandur Vigfússon, and a description of papal Rome by Ólafur Gunnlögsen.<sup>1</sup> And almost every volume contains one or more poems, original or translated, by Benedikt S. Gröndal, Grímur Thomsen, Gísli Brynjúlfsson, Steingrímur Thorsteinsson, and others. The translations include such poems as the *Dies iræ*, the *Stabat mater dolorosa*, a canto from Dante's *Divina Commedia*, Schiller's *Das Lied von der Glocke*, and others. In a few of the earlier volumes were portraits of prominent Icelanders, together with biographical sketches, but these number only six. Thus the *Ný félagsrit* offered their readers considerable variety, and whatever was printed was well presented.

In 1872 *Hið íslenska Þjóðvinafélag* (The Icelandic Patriotic Society) was organized; it was originally planned that this should take over the publication of the *Ný félagsrit*. This it did not do, but it started another annual on the same lines with

<sup>1</sup> There was a strong anti-Catholic feeling in Iceland at that time, and therefore some people found fault with *Ný félagsrit* for publishing this interesting essay, which they looked upon as a link in the missionary work of Djunkowsky; cf. *Þjóðólfur* X, 1858, pp. 110-111; XI, 1859, p. 67.

the title of *Andvari* which first appeared in 1874, and consequently belongs to a later period than the one treated here.

The new consultative Althing met for the first time in Reykjavík in the summer of 1845, and henceforth every other year. The transactions were published immediately after the end of each session under the title of *Tíðindi frá Alþingi*; these comprise thus fourteen volumes, down to 1873, when the last consultative assembly was held. They were edited by two members elected by the Althing,<sup>1</sup> and contain a full report of the speeches delivered at the sessions and all the bills which were introduced; each year forms a stout octavo volume.<sup>2</sup> In 1851 no regular session was held, although one was due then; the reason was that the National Convention (*Þjóðfundurinn*) met that year and its transactions were published in a separate volume: *Tíðindi frá Þjóðfundi Íslendinga árið 1851*.<sup>3</sup>

What an enterprising and energetic man was able to accomplish even in a sparsely populated rural district, was shown by Dr. Pétur Pétursson,<sup>4</sup> minister of Staðarstaður and dean of Snæfellsnessýsla, when he organized the clergy of his district, and with their support founded an annual, called *Ársrit presta í Þórsnesþingi*, of which two thin octavo volumes were printed in Reykjavík, 1846-47.<sup>5</sup> The articles in these were practically all on subjects of interest to the clergy, and most of them were doubtless written by the dean himself. In the second volume an appeal was made for a new hymn-book in the Icelandic church, on the ground that the one then in use was out of date because of changes which had taken place within the church since it had

<sup>1</sup> The editors for 1845-73 were: Jón Johnsen, 1845; Jón Sigurðsson, 1845-47; Þórður Guðmundsson, 1849; Jón Guðmundsson, 1847, 1853; Pétur Pétursson, 1853-61, 1865; Halldór Kr. Friðriksson, 1855-59, 1869-73; Páll Melsteð, 1861-63; Sveinn Skúlason, 1863-67; Jón Pétursson, 1867-71; and Egill Egilson, 1873.

<sup>2</sup> The first legislative Althing met in 1875. From that year on the transactions bear the title of *Alþingistíðindi*.

<sup>3</sup> Edited by Pétur Pétursson, Jens Sigurðsson, and Gísli Magnússon.—About the National Convention, see *Andvari* XXVII, 1902, pp. 1-34 (by Hannes Hafstein); XXXI, 1906, pp. 32-90, XXXII, 1907, pp. 146-160 (by Klemens Jónsson).

<sup>4</sup> Pétur Pétursson, born Oct. 3, 1808, died May 15, 1891; was director of the Pastoral Seminary 1847-66, bishop of Iceland 1866-89. For his life, see Þorv. Thoroddsen, *Æfisaga Pjeturs Pjeturssonar*. Reykjavík, 1908, 8°, pp. (4) + 349, portraits; and *Andvari* XVIII, 1892, pp. 1-11 (by Grímur Thomsen).

<sup>5</sup> Reviewed in *Reykjavíkurbósturinn* I, 1847, pp. 179-184.



been first introduced. Two of the articles in the annual are of historical interest, as they give descriptions of the singing in the churches and of contemporary behavior at church and during the services, but they are probably somewhat overdrawn. The annual met with considerable criticism from outside, at least two pamphlets being published in protest against certain statements in it.<sup>1</sup> It ceased to appear when Dr. Pétur Pétursson moved from the district.

In 1833 Rev. Ólafur Sívertsen and his wife Jóhanna Friðrika presented to the Flatey parish in Breiðifjörður a library of 100 volumes, with 100 ríxdalir, this being the nucleus of the so-called *Flateyjar Framfara-stíptun*, the object of which was "to spread useful knowledge, good morals, and the spirit of enterprise" among the inhabitants of the district.<sup>2</sup> In 1841 an affiliated society was organized by a few men in Flatey and the neighboring communities, called *Hið bréflega félag* (the Correspondence Society), the members of which were to write an essay or treatise annually on some topic of general interest. These were to be sent to the secretary of the society who kept them and supervised their circulation among the members.<sup>3</sup> A few years later some members of this affiliated society, which was known by the awkward name of the *Flateyjar Framfara-stofnfélags Bréflega félag*, decided to publish an annual in which, among other things, some of these essays were to be printed. Thus there appeared from the Reykjavík press in 1847 the first volume of *Ársritið Gestur Vestfirðingur*, in octavo, the first periodical, excepting the *Tíðindi frá Alþingi*, printed in Iceland in Latin type throughout.<sup>4</sup> In each of the three following years (1848-50) a new volume was forthcoming, but thereafter it was suspended, until in 1855 the fifth and last volume was issued from a Copenhagen printing

<sup>1</sup> About the *Ársrit* and the pamphlets, see Thoroddsen, *Æfisaga P. P.*, pp. 36-53.

<sup>2</sup> See *Lovs. f. Isl.* X, pp. 565-567 (Oct. 3, 1834); cf. XVII pp. 665-666 (Oct. 13, 1859). See also *Sunnanpósturinn* I, 1835, pp. 190-191; *Þjóðólfur* XII, 1859-60, pp. 30-31, 41-42, 45-46. Three reports of the Flatey Foundation with a catalogue of the library were printed in 1842, 1844, and 1858 (cf. *Bibl. Not.* I, 132 and 135; *Catal. of the Icel. Coll.*, pp. 158-159).

<sup>3</sup> About the organization of this society, see the first report of the Flatey Foundation (1842), pp. 5-6; the by-laws were printed in the second report (1844), pp. 11-14.

<sup>4</sup> Like the *Skírnir* it has a stanza on the title-page:  
 "Hef þú nú, Gestur, gaungu þína      fróðleiks og menta frömuður vertu,  
 um fósturföld, og fréttir tjáðu;      kurteys með einurð kynn hið sanna."

office. The *Gestur Vestfirðingur* was edited by a board consisting as a rule of four members.<sup>1</sup> Most of the volumes, apparently in imitation of the arrangement in the *Fjöltnir*, were divided into three sections, one containing news, the second miscellaneous matters, and the third essays. The news section dealt exclusively with the Western Province and took its beginning from the year where *Sunnanpósturinn* had stopped; it is on the whole well written. The miscellaneous part consists of various minor items, some of a controversial character, while in practically all the volumes the essays treat of economical questions, like farming, fishing, and commerce; some of them are in the form of a dialogue.<sup>2</sup> In the last volume are to be found biographies of Hallgrímur Pétursson, the hymnologist, and Ólafur Snóksdalín, the genealogist, by Gísli Konráðsson, who at the invitation of the Flatey Foundation had taken up his residence in Flatey and whose writings subsequently became the property of the foundation. It was the intention of the editors to continue the annual, but no more was ever printed.

After the disappearance of *Sunnanpósturinn* at the end of 1838, no periodical of a general character saw the light in Reykjavík for the next eight years. Chief-justice Þórður Sveinbjörnsson had planned a juridico-political quarterly which was to be published by the Superior Court, but it failed to materialize,<sup>3</sup> and thereafter Tómas Sæmundsson, together with Ólafur Stephensen of Viðey and others, proposed to issue a quarterly in which among other things were to be printed the proceedings

<sup>1</sup> The editors were Ólafur Sívertsen, vols. 1-5; Brynjúlfur Benedictsén, 1-5; Eiríkur Kúld, 1-5; Guðmundur Einarsson, 1-3; Jón P. Thoroddsen, 5. —Ólafur Sívertsen was probably the principal contributor, cf. Erslew, *Forfatter Lexicon*, Supplem. III, pp. 188-189. He was born May 24, 1790, and died May 27, 1860; see *Stutt æfiágrip Ólafs Sívertsens*. Reykjavík, 1862, 8°, pp. 31.

<sup>2</sup> In one of the dialogues, the anonymous writer makes a farmer express his opinion about the periodicals then current, in the following way: "Reykjavíkurbóst-greyið er þó skást, því hann er fréttufróðastur. Alþingistíðindin eru tómur hrægrautur og stapp, sem einginn botnar í. Þjóðólfur er mest-megnis að deila á aðra. Lanztíðindin þekki eg að eingu, en heyrst hefi eg á máli manna, að þau séu kostalétt. Félagsritin nýu eru ekki sem verst, þó eru í þeim öfgar, sem ná eingri átt; eg held, að þeir, sem skrifa þau, haldi, að við Íslendingar séum almáttugir, og hver bóndi í Papeyjarbuxum (verði aldrei févana). Gestur er heldur ekki upp á marga fiska, og ekki fyrir sauð-svarta almúgann töfluverkið í honum, þegar prestarnir okkar sumir hverjir fara jafnnærir frá að skilja það. Ritin þau arna eru ekki til annars en draga út peninga" (vol. IV, pp. 78-79).

<sup>3</sup> See the letter from Árni Helgason quoted above, p. 51, note 5.



of the meetings of the Committee of Government Officials, but this also proved abortive through a disagreement between the prospective supporters.<sup>1</sup> Unwillingness to co-operate prevented the carrying out of any further schemes of the sort,<sup>2</sup> until finally Páll Melsteð<sup>3</sup> and his brother, Sigurður Melsteð,<sup>4</sup> together with Þórður Jónasson,<sup>5</sup> associate judge of the Superior Court, entered into a partnership to publish and edit a monthly paper. Thus *Reykjavíkurbósturinn* was founded, which ran for three years, from October 1846, to September 1849, and was published in monthly numbers of sixteen pages in octavo. Sigurður Melsteð severed his relations with it at the end of the first year; the second year was edited by the other two, while the third year was edited by Þórður Jónasson alone, except that Páll Melsteð appeared by name as editor of the last two numbers (Aug.-Sept., 1849). *Reykjavíkurbósturinn* was the best newspaper which down to that time had appeared in Iceland, and it was doubtless due to Páll Melsteð that the news sections were so extensive and well written. This was his first entrance into journalism; he returned to it from time to time, and the papers which he was connected with always maintained high standards. His contributions to this paper were probably quite a few. *Reykjavíkurbósturinn* published several good articles on various topics, both original and translated. Legal matters were treated by Þórður Jónasson, and different questions of the day were discussed there by several contributors. To political matters considerable space was devoted, but the paper was of a conservative tone and gave utterance to Þórður Jónasson's own

<sup>1</sup> Tómas Sæmundsson, *Bréf*, 1907, pp. 270-271, 280-281, 284-285; Jón Sigurðsson, *Bréf*, 1911, p. 20; Páll Melsteð, *Bréf til Jóns Sigurðssonar*, 1913, pp. 3, 8, 11, 13; *Lövs. f. Isl.* XI, p. 701.

<sup>2</sup> Páll Melsteð, *Bréf til Jóns Sigurðssonar*, 1913, p. 39.

<sup>3</sup> Páll (Pálsson) Melsteð, born Nov. 13, 1812, died Feb. 9, 1910. He occupied various positions; for a long time he was teacher of history in the College. About his life, see especially his own *Endurminningar*, Copenhagen, 1912, 8°, pp. viii + 118, with portraits; *Andvari XXXVI*, pp. 1-21 (by Bogi Th. Melsteð); Erslew, *Forfatter-Lexicon*, Supplem. II, p. 359; Bricka, *Dansk biograf. Lexikon*, XI, pp. 257-258.

<sup>4</sup> Sigurður Melsteð, born Dec. 12, 1819, died May 20, 1895. He was long director of the Pastoral Seminary. See *Kirkjublaðið* V, 1895, pp. 125-126; *Minningarrit 50 ára afmælis Prestaskóla Íslands*, 1897, pp. 8-10, with portrait; Erslew, *Forfatter-Lexicon*, Supplem. II, pp. 361-362.

<sup>5</sup> Þórður Jónasson (or Jónassen) born Feb. 26, 1800, died Aug. 25, 1877; chief-justice from 1856 to 1877. See Bricka, *Dansk biograf. Lexikon* VIII, p. 528; Erslew, *Forfatter-Lexicon*, Supplem. I, p. 967.

views. He was probably somewhat domineering towards the other editors and that led to difficulties.<sup>1</sup>

Two young poets living in Copenhagen, Gísli Brynjúlfsson<sup>2</sup> and Jón Þórðarson Thoroddsen,<sup>3</sup> had in the year 1848 decided to publish a booklet containing poems and essays on the liberal arts with the exclusion of everything connected with national and international politics. In the meantime, however, the February revolution broke out in Paris and disturbances and revolutionary movements spread from there to most European countries. In view of this the editors made in the contents of their publication a compromise between poetry and contemporary events, and put side by side dreams and realities, at the same time hoping that their booklet might develop into an annual. This was the *Norðurfari*, of which only two volumes were printed, 1848-49. They contain a number of poems, chiefly by the editors, and some translated stories, like Franklin's *The whistle*. Jón Thoroddsen contributed a short story entitled *Ferðasaga*, but otherwise almost all his contributions were poems. The editors wrote in collaboration a political article, printed in volume two, in which they strongly advocated autonomy for Iceland under a common king with Denmark. The other prose writings are from the pen of Gísli Brynjúlfsson. His first essay dealt with the University of Copenhagen as a place of study for future Icelandic officials, in which he pointed out its disadvantages in various respects and the desirability of professional schools located in Iceland. This involved him in a controversy with *Reykjavíkurlósturinn*.<sup>4</sup> By far the larger part of the two volumes of the

<sup>1</sup> See Páll Melsteð, *Endurminningar* 1912, p. 70, and his *Bréf til Jóns Sig.* 1913, pp. 68, 71, 81-82; Jón Sigurðsson, *Bréf*, 1911, pp. 123-124, 139-140.

<sup>2</sup> Gísli (Gíslason) Brynjúlfsson, born Sept. 3, 1827, died May 29, 1888. He was docent of Icelandic history and literature in the University of Copenhagen from 1874. His *Ljóðmæli* were published in Copenhagen 1891. For his life, see *Sunnarfari* V, pp. 73-75, with portrait; Erslew, *Forfatter-Lexicon*, Supplem. I, pp. 262-263; Bricka, *Dansk biograf. Lexikon* III, p. 190; *Historisch-politische Blätter* (München), CII. Bd., pp. 757-762 (by Alex. Baumgartner).

<sup>3</sup> Jón Þ. Thoroddsen, poet and novelist, born Oct. 5, 1819, died March 8, 1868. His first novel *Piltur og stúlka* was printed in 1850, his *Kvæði* in 1871, and his unfinished novel *Maður og kona* in 1876, with a biography of the author by Jón Sigurðsson. See also Erslew, *Forfatter-Lexicon*, Supplem. III, pp. 412-413; Bricka, *Dansk biograf. Lexikon* XVII, pp. 282-283; *Sunnarfari* XI, pp. 53-54, with portrait; *New Englander and Yale Review* X, 1887, pp. 469-476 (by W. H. Carpenter).

<sup>4</sup> *Reykjavíkurlósturinn* II, pp. 177-184; III, pp. 121-131 (by O[ddgeir] St[e]phensen), cf. P. Pétursson's protest, III, pp. 6-8. Gísli Brynjúlfsson's reply was printed in vol. II of *Norðurfari*.



*Norðurfari* is filled with an account of the revolutionary movements of those years, by Gísli Brynjúlfsson. It is written with enthusiasm for the cause of liberalism; he dwells at length upon the revolution in Hungary; the cause of the Magyars was especially close to his heart at that time and long afterwards.<sup>1</sup> He also shows admiration for England and the United States wherever he has occasion to mention them. To make his readers fully understand the narrative, the author preceded it in the second volume by a long exposition of the different races and nationalities in Europe. In this volume is also to be found a list of Icelandic books published in 1845-48, with some remarks on the literature of the day. The volumes of the *Norðurfari* are attractive in appearance, if one overlooks the numerous misprints in the first, and they make entertaining and instructive reading. It is to be regretted that no more appeared.

The revolutionary movement of 1848 is reflected in various ways in the literature of Iceland, but it is of especial interest to us in this connection as having given rise to the first real newspaper there, a paper which for a long time remained the principal organ of the political opposition. On January 20, 1848, King Christian the Eighth died and was succeeded by his son, Frederick the Seventh. In announcing his accession to the throne the new king gave his subjects a promise of a liberal constitution, a matter that was further explained in a government letter of Jan. 28, and according to which Iceland was to take no part in the convention which was to be called together for adopting a constitution for Denmark and the Duchies. This was gratifying to the Icelanders, but their joy was of a short duration, as the law of elections for the Danish convention, dated July 7, 1848, provided that there should be five members representing Iceland and that these were to be selected by the king, if possible from the members of the Althing. This news caused considerable stir in Iceland, and exaggerated reports of the popular dissatisfaction there soon reached the Danish capital.<sup>2</sup> The Icelanders finally decided to send a petition to the king, asking him to allow them at least to elect their representatives in the convention. This the government refused by a letter of Sept. 23, 1848, declaring

<sup>1</sup> See his various poems on the Magyars from the years 1848-49, *Kvæði* 1891, pp. 121-150, and the last from ca. 1866, p. 150.

<sup>2</sup> Cf. *Ný félagsrit* IX, p. 34.

that it would delay the convocation of the Constitutional Convention, and, considering the threatening conditions in the Duchies, any postponement was inadvisable; but the letter, on the other hand, announced the intention of the king that no binding constitutional regulations should be adopted so far as Iceland's own internal affairs were concerned until a convention in that country had been consulted. This declaration was received with satisfaction, and the people awaited further action in fulfillment of the king's promises. At that time there was only one periodical published in Reykjavík, the monthly *Reykjavíkurlósturinn*, a cautious, conservative organ, and then tottering. Páll Melsteð left it at the end of September 1848, and soon conceived the idea of starting a new paper which he was to edit and three citizens of Reykjavík were to publish.<sup>1</sup> Before the arrangements regarding the new enterprise were finished, Páll Melsteð was obliged to leave Reykjavík on official duty, and he put the matter therefore into the hands of Sveinbjörn Hallgrímsson, an assistant pastor of a neighboring parish.<sup>2</sup> He completed the plans for publication, and on November 5, 1848, the first number of *Pjóðólfur*<sup>3</sup> appeared in Reykjavík, a four-page paper in quarto; it was to be published fortnightly. The editor addressed himself to the public in a long editorial, where he said that these were times when people ought to be awake and on guard, and he openly declared in favor of a national government for Iceland and full freedom of trade. This he followed up with other articles in support of the liberal movement, attacking the government and criticizing the general conduct or individual actions of government officials. The paper immediately aroused hostility in official circles, as was to be expected, and in the second year of its existence the authorities tried to prevent its publication by excluding it from the printing office, the only one

<sup>1</sup> These were Egill Jónsson, the bookbinder, Einar Þórðarson, and Helgi Helgason, printers. Their connection with the paper lasted only one year, whereafter Sveinbjörn Hallgrímsson became the owner as well as the editor of it.

<sup>2</sup> Sveinbjörn Hallgrímsson, born Sept. 25, 1815, was a nephew of Sveinbjörn Egilsson; died as pastor of Glæsibær, Jan. 1, 1863. For his life, see *Norðanfari* II, pp. 8, 16; *Pjóðólfur* L, p. 207, portr.; *Óðinn* III, pp. 72-73, portr.; Erslew, *Forfatter-Lexicon*, Suppl. I, pp. 648-649; Bricka, *Dansk. biograf. Lexikon* VI, pp. 516-517.

<sup>3</sup> The paper was named after one of the characters in the *Ármann á Alþingi*, the conservative *Pjóðólfur*; the name does not therefore seem particularly well chosen for a liberal paper.



# ÞJÓÐÓLFUR.

1848.

1. Ár.

5. Nóvember.

1.

*Gud gefi yður góðan dag!*

Vjer getum ekki neitað því, að það hefur lengi verið svo að orði kveðið um oss Íslendinga, að vjer svæfum og þyrftum endilega að vakna. Og vjer getum ekki heldur borið á móti því, að það hafa hljómað til vor raddir, sem hafa eins og haft það mark og mið, að vekja oss af þessum svefni. Skyldi það nú ekki vera þess vert, að skoða, hvað meint muni vera með þessum svefni, og undir eips tilvinnandi, að gefa þeim röddum gaum, sem hafa tekið sig saman um það, að vekja þjóðina af honum? Þegar vjer þá heyrum þetta utan að oss: mikið sofði þjer, Íslendingar! er þá meiningin sú, að vjer sjeum út af dauðir í yfirtroðslum? eða þegar vjer heyrum hrópað til vor: vaknið þjer, nú, Íslendingar! eigum vjer þá að skilja það hróp í sömu meiningu, og þetta ávarp hjá sálmaskáldinu: vaknið upp, kristnir allir, og sjáið syndum við! Jeg fyrir mitt leyti held, að vjer eigum ekki að skilja þetta á þá leið. Það er samt engan veginn meining mín, að vjer Íslendingar þurfum þess ekki með, að heyra neinar raddir, sem hrópi til vor af öllu aili, að vjerskulum vakna af svefni syndanna, og láta ljós orða Krists lýsa æ betur og betur á vegum vorum. Hverjum getur dottið í hug, að segja oss svo góða! Engum, sem þekkir oss. Vjer erum í því tilliti, eins og aðrir bræður vorir í heiminum, hvorki heitir nje kaldir, heldur hálfvolgir eða hálfsofandi; vjer höfum, þegar bezt lætur, viljann til hins góða, en oss vantar styrkleikann til að framkvæma það. Og það vantar ekki, það hljóma sí og æ fyrir eyrum vorum frá þrjedikunarstólnum þær raddir, sem brýna fyrir oss, hvað til fríðar vors heyrir í þessu efni. Með þeim svefninum, sem hjer ræðir um, mun þá heldur

meint vera deysð á þjóðlyndinu; mók á þjóðarandanum, svefni á þjóðllfinu. Og þær raddir, sem jeg segi að hafi eins og tekið sig fram um það, að vekja þjóðina af þessum svefni, þær hljóma ekki frá þrjedikunarstólnum; þær hafa komið til vor langan veg að; þær hafa horiðt oss utan af hafi. Og hvað meina nú þessar raddir, þegar þær kveða svo að orði við oss: sofði nú ekki lengur Íslendingar, heldur vaknið! Jeg held, að þær meini hjer um bil þetta: látið það ekki lengur dyljast fyrir yður, að þjer eruð þjóð út af fyrir yður! leyfið ekki, að þjóðerni yðar renni burt og tynist innan um hinat þjóðirnar! Látið yður ekki einu gilda, hvort þjer verðið t. a. m. Rússar eða Prussar eða hvað! Heldur sjáið það sjálfir, að þjer eigið veglegt þjóðerni að verja, að yður byrjar að fá ást á þjóðsfelagi yðar, að þjer megið ekki hugsu til að verða neitt annað, en sannir Íslendingar! Eins og þá raddirnar frá þrjedikunarstólnum láta sjer annat um, að vekja oss af svefni syndanna, og glæða hjá oss kristilegan anda, svo reyna líka raddirnar utan af hafinu til, að vekja oss af dvala hugsunarleysis og hirðuleysis um þjóðerni vort, og láta sjer annit um að glæða hjá oss þjóðlegan anda. En hver rök eru til þess, að jeg segi raddir þessar úr hafi komnar? Mjer virðist sem þær gætu ekki komið úr landinu sjálfu. Eða skyldi það ekki fara eptir líkum lögum með hverja þjóð, sem sefur, og sýslar ekkert um þjóðerni sitt, eins og með hvern einstakan mann; sem sefur og veit ekki neitt af sjálfum sjer? Sá, sém sefur, getur ekki vakið sig sjálfur, heldur hljóta að koma utan að honum annarstaðar frá hróp eða hnippingar, eigi hann að vakna á vissum tíma. Eins held jeg, að sje með þjóðina: meðan hún sefur, get-

The first page of the *Þjóðólfur* (reduced).

in the country at the time being public property and under government control. But at once the editor, with the support of some friends, went to Copenhagen and had there printed a double number of the paper, which he called *Hljóðólfur* (II, nos. 30-31, April 25, 1850), and at the same time appealed his case to the Danish minister of justice, who rescinded the action of the Icelandic officials, but without giving the editor any indemnity.<sup>1</sup> The paper was then again printed in the Reykjavík press, but the editor had to pay in advance the cost of printing; and during the latter half of the year 1851 no number of the paper was printed, the editor having hurried to finish the third volume before the end of June of that year, doubtless because he feared that there was not smooth sailing ahead. Sveinbjörn Hallgrímsson edited the *Þjóðólfur* until November 1852, when the fourth volume was completed. During his editorship it was a strong opposition paper. He had on frequent occasions shown considerable journalistic ability. He had many qualities of the agitator; his articles were fiery and well adapted to arouse people, but sometimes they were too longwinded and wordy and showed a lack of good taste; nor was his wit as a rule successful. But the paper doubtless served a useful purpose at the time. Most of the subject matter bore directly or indirectly on the political questions then uppermost in people's mind. The paper published, for instance, translations of the French and the Norwegian constitutional laws and other similar things which might serve to guide its readers with reference to their own national affairs. The editor himself seems to have leaned towards republicanism; he at least favored a suspensive veto for the king. News items were rather limited in the paper, and articles on other subjects than political questions were mostly contributed from outside.

With the beginning of volume five (November, 1852) Jón Guðmundsson<sup>2</sup> became owner and editor of the *Þjóðólfur*, and so he remained for more than twenty years. Under his direc-

<sup>1</sup> *Lovs. f. Isl.* XIV, p. 641 (Dec. 12, 1850).

<sup>2</sup> Jón Guðmundsson was born Dec. 10, 1807, and graduated from the Bessastaðir School in 1832. For his life and work, see *Andvari* VII, pp. 1-17 (by Þorvaldur Björnsson) with portrait; *Þjóðólfur* I, p. 207, portr.; *Óðinn* III, p. 72, portr.; Erslew, *Forfatter-Lexikon* Supplem. I, pp. 612-613; Bricka, *Dansk biograf. Lexikon* VI, pp. 280-281; *Ísafold* XXXIV, p. 305; *Lögrétta* II, p. 229; *Reykjavík* VIII, p. 275.



tion the paper acquired stability and firmness so that it gradually became the leading newspaper in the country. He soon enlarged it; for several years there were published forty numbers annually, and from 1862 these were increased to forty-eight, besides a few extra numbers. The number of subscribers which at the time of the change of ownership was about 700 or a little above, was increased afterwards to some 1200; it remained stationary at that figure for the rest of the period. Jón Guðmundsson was the sole editor all this time, except that Páll Melsteð was listed for some time as assistant editor (1865-67), but he never took an active part in the management of the paper, as the two did not agree.<sup>1</sup> Halldór Kr. Friðriks-son twice acted as an editor in the absence of the owner (1868-69, 1873-74).<sup>2</sup> When Jón Guðmundsson entered upon his journalistic career he had acquired much experience in politics. He had been a member of the Althing since its re-establishment, and he also had a seat in the National Convention of 1851. He was one of the three members chosen by the representatives to present to the king the address of protest against the conduct of Count Trampe, the governor-general. He was at that time prefect of Skaptafellssýsla, but without hesitation he accepted the mission entrusted to him by his fellow members and went to Copenhagen. This led to his dismissal from office, and he was never again appointed to any government position, excepting that of attorney at the Superior Court. He associated himself with Jón Sigurðsson and his party, and he was one of this political leader's staunchest supporters until they disagreed about the financial settlement between Iceland and Denmark during the session of the Althing in 1865. Being the editor of the most widely-read paper in the country, Jón Guðmundsson's services to the party were, of course, of the greatest importance. He was unsparing in his criticism of the authorities whenever there was good reason for such; on certain occasions his utterances may have been unnecessarily sharp; at other times they were well-applied and had a wholesome effect. The government officials were naturally rather hostile to the paper and showed

<sup>1</sup> See Páll Melsteð, *Bréf til Jóns Sigurðssonar* 1913, p. 121; *Pjóðólfur* XX, p. 9.

<sup>2</sup> *Pjóðólfur* XXI, Nos. 9-23; XXVI, Nos. 6-21.

72~



JÓN GUÐMUNDSSON





their displeasure in various ways;<sup>1</sup> they frequently supported or started competing papers. The privilege of printing official announcements was, however, given to it,<sup>2</sup> but that was presumably because this was the only paper at the time in which such things could be published. Jón Guðmundsson was a man of strong character and unusual energy, had firm convictions and was persistent in every thing he undertook. But he had a poor pen; his style was clumsy and lacked clearness; the sentences were long and foreign in their construction; his opponents often properly made fun of certain expressions and phrases in the *Þjóðólfur*.<sup>3</sup> Nevertheless his contributions to the paper had weight and substance and commanded attention, and there is no question about the influence which they exercised upon the people. Another thing which appealed to the public was the regularity with which the paper appeared, and the great pains which the editor took to distribute it quickly, a serious problem at that time when means of communication were so bad in the country.<sup>4</sup> The paper published numerous contributions from outside; some of them were long and had therefore to be published in installments; it would sometimes be months before the whole article was printed so the readers had to exercise patience as well as to train their memories under such conditions. These contributions were not paid for, although upon taking over the paper the editor had offered a remuneration for original poems and stories—one to two ríxdalir a page. The news columns in the paper were as good as could be expected, since domestic news had, as a rule, to be gathered in a haphazard way, there being, of course, no organized news service. The foreign news was well reported, the correspondents abroad being such men as Jón A. Hjaltalín, Guðbrandur Vigfússon, and Björn M. Ólsen. Thus the *Þjóðólfur* became a popular paper with an established reputation which enabled it to stand the competition of other and in some respects better papers. That it was always

<sup>1</sup> Thus the chief-justice of the Superior Court refused to give the editor a copy of the decisions of the court for publication in the paper. The cost of printing had also to be paid in advance, and occasionally attempts were made to supervise the contents of the numbers (cf. *Lovs. f. Isl.* XVIII, p. 306, Jan. 22, 1862).

<sup>2</sup> *Lovs. f. Isl.* XVII, pp. 591–592 (June 27, 1859); cf. also pp. 480–482.

<sup>3</sup> See e. g. *Vikverji* I, pp. 133–134.

<sup>4</sup> See *Norðanfari* III, p. 43.



in opposition to the government doubtless carried weight with the people and contributed to its popularity. Jón Guðmundsson finally sold it in 1874 to Matthías Jochumsson, who continued it on somewhat different lines.<sup>1</sup> Jón Guðmundsson is really the founder of Icelandic journalism and in various ways might serve as a model for the profession. He died on May 31, 1875.

It was evident in the summer of 1849 that the days of *Reykjavík-urpósturinn* were numbered, and in view of the aggressive conduct of the *Pjóðólfur*, the higher government officials and their followers found it very desirable to have a paper which could present their views on the various questions which were then under discussion. Of course, no political parties in the true sense existed at that time in Iceland, and interests and opinions were chiefly determined by the social and official position of the individual. Through the agency of the highest authorities in Reykjavík the fortnightly *Lanztíðindi* was founded, under the editorship of Dr. Pétur Pétursson, then director of the Pastoral Seminary. The first number was published on Sept. 3, 1849, four pages in quarto, and the paper was continued for nearly two years, the last number appearing on May 5, 1851. The forty-nine numbers form two volumes, each with a separate title-page, but with continuous pagination. In the introductory article of the first number the editor dwelt upon the necessity of newspapers and periodicals in general, and showed the desirability of having more than one paper in the Icelandic capital. The program of the paper he declared to be that of supporting every thing which in any way might further the progress and prosperity of the country; the principal news from home and abroad was likewise to be published in its pages. He announced that the paper would gladly open its columns to articles expressing opinions different from those of the paper, provided they were well written. Most of the contents of the two volumes have direct or indirect reference to the questions which were to be discussed in the National Convention which was soon to be convoked, in particular the questions of constitution and freedom of trade.

<sup>1</sup> For the history of the *Pjóðólfur*, see the memorial number of the paper published on the fiftieth anniversary, Nov. 5, 1898 (L, Nos. 51-52); also Páll Melsted, *Endurminningar* 1912, pp. 70-71, 72; *Pjóðólfur* XL, No. 51.—*Pjóðólfur* was published until Jan. 26, 1912 (LXIV, No. 3) and then it was supposed to be permanently discontinued, but in 1917 it was resurrected at Stokkseyri, and later transferred to Reykjavík, where it is still running.

The editor naturally supported the demand for a constitution, but he was reserved in his utterances and the more so as time went on, the reason being, as has been claimed, that he, on the one hand, knew of a change of feeling in Copenhagen governmental circles unfavorable to the granting of a separate constitution, and that, on the other hand, he was apprehensive of the agitation in Iceland and the extravagant demands made by certain people there.<sup>1</sup> He also represented a rather conservative standpoint as to freedom of trade, and seems to have favored certain restrictions or control in the matter. Before the National Convention met he retired from the editorship and that brought about the discontinuation of the paper. Dr. Pétur Pétursson was doubtless the best man available for directing a government paper, and it had a wide circulation during the first year of its existence, chiefly, it may be presumed, on account of the editor's reputation.<sup>2</sup> In the second year the subscriptions fell off, because, as the *Pjóðólfur* put it, it had not lived up to popular expectations. People had supposed it would publish governmental reports and other statements regarding the administration of the country and of the various institutions; in this they were deceived and they soon realized that they were left in the dark as before.<sup>3</sup> This explanation seems plausible, and it may be added that the political attitude of the paper always disclosed half-heartedness and bore a striking similarity to the conduct of the majority of the representatives selected by the crown in the National Convention—as might be expected, since they were chosen from the group which stood behind the *Lanztiðindi*. Of other matters contained in this paper, the long and feeble story *Böðvar og Ásta*, by Magnús Grímsson, may be mentioned; it was printed in volume two.

The *Lanztiðindi* was soon followed by another paper of the same or a similar policy but of less prominence. This was the *Ný tíðindi*, the first number of which appeared on Dec. 24, 1851, and the last on Dec. 16, 1852; thus twenty-two four-page numbers in quarto were published. The choice of editor was not so fortunate

<sup>1</sup> See P. Thoroddsen, *Æfisaga Péturs Péturssonar* 1908, pp. 96-127.

<sup>2</sup> Jakob Guðmundsson was also closely connected with the paper, cf. Gísli Thorarensen, *Ljóðmali*, Reykjavík, 1885, pp. 43, 158.

<sup>3</sup> See *Pjóðólfur* V, pp. 30-31.



as in the former case. Magnús Grímsson,<sup>1</sup> the editor of *Ný tíðindi*, was a young theologian of some literary talent, who hitherto had taken no interest in public affairs, a man of little experience who was anything but fit for editing a political paper. In his address to the public, printed in the first number, he declared that the aim of the paper was to acquaint the readers with different opinions on public questions, and to print news and other instructive matter. He hoped that the government would permit him<sup>2</sup> to publish official reports and decisions concerning the administration of the country, so that the people might know these and read them undistorted—a sly thrust at the *Pjóðólfur*. He knew, he said, that it often caused dissatisfaction and misunderstandings between the government and the people, when the latter were not given an opportunity to inform themselves properly about the actions of the former. In a later article (March, 1852) the editor expressed his satisfaction over the reception accorded to his paper; in three months four hundred subscribers had been found in the southern part of the country; he also said that many had advised him to make his paper as similar to *Klausturpósturinn* as possible, but in this he hardly could expect to succeed, where other more experienced men had failed. The paper printed only a few political articles, but it actually published many government letters, ordinances, decisions of the courts, and the like. It defended the authorities against the attacks of the *Pjóðólfur*, especially in the controversy about the College.<sup>3</sup> Most of the articles were contributions from outside and the editor seems to have written comparatively little. The news reports were not very satisfactory.

A third effort to establish a paper in Reykjavík in opposition to the *Pjóðólfur* was made in the year 1853. On Jan. 12 of that year there appeared the first number of the *Ingólfur*,<sup>4</sup> under the editorship of Sveinbjörn Hallgrímsson, the former editor of the

<sup>1</sup> Magnús Grímsson, born June 3, 1825, died as minister of Mosfell, Jan. 18, 1860. He is best known as Jón Arnason's collaborator in collecting and editing Icelandic folk-tales. For his life, see *Sunnarfari* V, pp. 57-59, portr.; Bricka, *Dansk biograf. Lexikon* VI, p. 203; Erslew, *Forfatter-Lexicon* Supplem. I, pp. 584-585.

<sup>2</sup> It was of course easily obtained since the paper was subsidized by the government; cf. *Pjóðólfur* IV, p. 295.

<sup>3</sup> For criticism of the *Ný tíðindi*, see *Pjóðólfur* V, pp. 9-13, 17-19, 29-30.

<sup>4</sup> It was named after Ingólfur Arnarson, the first settler of Reykjavík.

*Þjóðólfur*. Up to May 30, 1855, when the last number was issued, twenty-seven numbers were printed, each of four or eight pages in quarto.<sup>1</sup> It was no little surprise to Jón Guðmundsson to see the father of his own paper thus go over to the other camp. Consequently there were perpetual quarrels and controversies between the two papers; Sveinbjörn Hallgrímsson was especially violent in his attacks, and his controversial articles were frequently in bad taste. The *Ingólfur* represents many of the same qualities as the *Þjóðólfur* during its first four years, with the difference that the editor now defended what he then had attacked or criticized. One of the most interesting things in the *Ingólfur* is a series of articles on Reykjavík. When it ceased no further attempts were made for some years to start another paper in Reykjavík.

In 1850-51, prior to session of the National Convention, Halldór Kr. Friðriksson and Jakob Guðmundsson edited *Undirbúningsblað undir þjóðfundinn að sumri 1851*. It was published in six quarto numbers of eight pages each, of which the first and the last numbers were printed in Reykjavík and the rest in Copenhagen. The paper was founded pursuant to a decision of the Conference at Thingvellir in 1850. Its contents consisted almost entirely of propositions and reports from the various district committees regarding the questions to be discussed at the Convention; it also published a summary of the proceedings of the two Conferences at Thingvellir in 1850 and 1851.

The unusually great number of subscribers to the *Árrit Prestaskólans* shows clearly the reading public's great interest in religious matters about the middle of the nineteenth century. A prospectus had been sent out and no less than 750 subscriptions were received in advance. The first and only volume of this *Árrit*, written and edited by Dr. Pétur Pétursson and Sigurður Melsteð, was printed in Reykjavík 1850, an octavo volume of some 200 pages. Besides a report on the Pastoral Seminary, it included two sermons, articles on religious movements within the German Church (by Professor Wiggers), and on the sacraments (by Bishop Martensen), a biography of Bishop Guðbrandur Þorláksson, a circular letter from the bishop of Iceland

<sup>1</sup> According to *Þjóðólfur* VI, pp. 196-197, there were printed 500 copies of the *Ingólfur*. Cf. also *Þjóðólfur* V, pp. 30-32.



to the deans, and a resumé of some recent theological books—contents which, all in all, one would hardly have expected the general public to take much interest in. The volume became immediately the object of bitter attacks, both on account of its style and because of certain opinions expressed in its pages.<sup>1</sup> It was probably due to these that no more was published.

The Northlanders, to their great sorrow, had in 1799 been deprived of the Hólar printing office, but under the conditions then prevalent in the country they could do nothing but acquiesce in the dispositions of the government. With the political and intellectual awakening about the middle of the nineteenth century the need of a printing press in that part of the country was again felt and with it a desire for a periodical. This movement was headed by Björn Jónsson, formerly a farmer, but at that time a business manager in Akureyri.<sup>2</sup> He collaborated with several others and subscriptions were collected for buying a press. Royal permission was granted April 14, 1852,<sup>3</sup> and in the same year the whole printing outfit arrived at Akureyri. Being bought through popular subscriptions the press was looked upon as public property of the Northern and Eastern Provinces and was under the direction of a board of managers.<sup>4</sup> With the beginning of the following year (1853) a fortnightly paper, called *Norðri*, was started; it was issued for some time in twenty-four double numbers of eight pages in quarto, and was thus really a monthly. The editors were Björn Jónsson and Jón Jónsson of Munkaþverá, a member of the Althing.<sup>5</sup> The latter retired from the paper at the end of the first year, although his name still appeared as editor on the first five numbers of the second year. The principal aim of the periodical was to publish domestic and foreign news, especially every thing relating to the Northern and Eastern Provinces; in addition to that it was to contain

<sup>1</sup> See *Þjóðólfur* II, pp. 140–143 (signed: Jeg); reply, pp. 159–160, 163–165 (signed: 36 + 7); rejoinder by Jeg, pp. 166–168, 170–172, 181–184.—*Lanztiðindi* II, pp. 109–110, by P. Pétursson. See also P. Thoroddsen, *Æfisaga P. Péturssonar* 1908, pp. 79–82.

<sup>2</sup> Björn Jónsson, born May 12, 1802, died June 20, 1886; was a member of the National Convention of 1851. For his life see *Óðinn* III, pp. 73, 102, portr.; *Ísafold* XIII, p. 118; Jóh. Kristjánsson, *Alþingismannatal* 1906, p. 13; Erslew, *Forfatter-Lexicon*, Supplem. I, p. 969.

<sup>3</sup> *Lovs. f. Isl.* XV, pp. 226–227.

<sup>4</sup> For the history of the press, see Jón Jónsson (Borgfirðingur), *Söguágrip um prentsmiðjur og prentara á Íslandi* 1867, pp. 54–65.

<sup>5</sup> Jón Jónsson, born March 13, 1804, died Jan. 22, 1859; see Jóh. Kristjánsson, *Alþingismannatal* 1906, pp. 34–35.

articles on all sorts of subjects, and these generally filled a far greater portion of its pages than the news items. The matters chiefly dealt with were of an economic and commercial character. During Björn Jónsson's editorship very few editorial contributions were published, and the standpoint of the paper on the questions of the day was not clearly defined. After three years, Sveinn Skúlason,<sup>1</sup> who had for some time been a student in the University of Copenhagen, bought the paper and became the editor of it in June, 1856.<sup>2</sup> Under him it improved greatly, its editorial policy became more pronounced and in line with that of the liberal party. Although the *Norðri* in most respects was of the same political color as its southern contemporary, the *Pjóðólfur*, frequent squabbles took place between them. The editor wrote a great deal for the paper, and some of his articles are of interest, such as the account of his travels through the Northern and Eastern Provinces. There are many reviews of books to be found in its columns, and feuilletons were introduced, mostly consisting of translated stories and historical narratives, among them, for instance, selections from Washington Irving's *Mahomet*. Much space was occupied by discussions on the affairs of the Akureyri press. Some heated articles were published there on the homeopathic method in medicine, which found adherents among some noted men in that part of the country, and which was attacked by Dr. Hjaltalín. Among the frequent contributors to the paper were Rev. Einar Thorlacius, author of articles and poems, and Rev. Sigurður Gunnarsson of Hallormsstaður. With the fifth year (1857) the paper was enlarged so as to include thirty-six annual numbers, but it seems never to have had a wide circulation, and the editor had a hard struggle to keep it going. The last number (vol. IX, Nos. 35-36) is dated Dec. 31, 1861, the paper thus having had a run of nine years.

At the suggestion of Gísli Brynjúlfsson, the Copenhagen section of the Icelandic Literary Society in 1851 decided to publish a magazine which was to contain historical writings, documents and deeds, poems of earlier and recent times with commentaries, and treatises, old and new, concerning ancient

<sup>1</sup> Sveinn Skúlason, born April 12, 1824, died as minister of Kirkjubær in Hróarstunga May 21, 1888. See *Óðinn* III, p. 73, portr.; Jóh. Kristjánsson, *Alþingismannatal* 1906, p. 62; Erslew, *Forfatter-Lexikon* Supplem. III, pp. 194-195, 772; Bricka, *Dansk biograf. Lexikon* XVI, p. 94.

<sup>2</sup> Björn Jónsson edited in Sv. Skúlason's absence Nos. 3-13 of vol. IV.



and modern Icelandic literature and history.<sup>1</sup> A committee of three was elected by the society to pass on the writings which were sent in for publication. In 1853 the first part of the magazine, with the title of *Safn til sögu Íslands og íslenzkra bókmenta að fornu og nýju*, was published, the second part in 1855, and the third in 1856, completing the first volume. The first and second parts of volume two appeared in 1860 and 1861 respectively, but the third was not printed until 1876, and the volume was at last completed in 1886. Two other volumes have since that time been published, and the fifth is in progress. This magazine is the most important Icelandic serial publication of historical and literary content, and has always maintained a high standard. In the volumes that appeared within the period with which we are dealing have been published lists of Icelandic bishops with documents bearing on their history, by Jón Sigurðsson; Jón Egilsson's Bishops' Annals, and Jón Gizursson's treatise on the period of the Reformation in Iceland, both edited by Jón Sigurðsson; Dr. Jón Þorkelsson's important essay on the *Fagrskinna* and *Ólafs saga helga*, refuting the claims of the Norwegian historical school; and Dr. Guðbrandur Vigfússon's momentous treatise on the chronology of the Icelandic sagas. The second volume included a list and brief biographical sketches of Icelandic lawspeakers and lawmen from the earliest times down to the end of the eighteenth century, by Jón Sigurðsson, and several essays by different hands on topography and place-names in the Icelandic sagas. The magazine is well-printed and provided with good indices.

In the fight for home rule and popular participation in the government of the country the lack of full and reliable information about the administration and the laws was keenly felt. The editors of the *Ný félagsrit* had complained of this, as we have seen; and Jón Sigurðsson realized perhaps better than any one else how important such knowledge was in order to awaken the people to full appreciation of their condition and to spur them on to more active interest in the political questions. A proposal of the Icelandic Department in Copenhagen to publish annually a work (*Departements-Tidende*) containing the laws and the principal letters of the government,<sup>2</sup> was in 1849 rejected

<sup>1</sup> See *Hið íslenska Bókmentafélag 1816-1916*, pp. 57-59.

<sup>2</sup> *Lovs. f. Isl.* XIV, pp. 303-304 (June 16, 1849).

by the Minister of Finance as involving too much expense. Two years before, however, the government had granted a stipend to Jón Sigurðsson and Oddgeir Stephensen, to enable them to collect and edit the laws of Iceland,<sup>1</sup> which as *Lovsamling for Island* was issued in twenty-four volumes from 1853 to 1889. But this was a critical work, published in Danish and very expensive, so that it did not reach the general public in Iceland. Hence other publications were required for that purpose, and therefore the Copenhagen branch of the Icelandic Literary Society, of which Jón Sigurðsson was president, took the matter up. It was first suggested that these reports be included in the *Skírnir*, but it was soon found that the subject was too extensive to find place within its covers. Hence the society decided in 1854 to publish annually statistical reports under the title of *Skýrslur um landshagi á Íslandi*, and law reports with the title of *Tíðindi um stjórnarmálefni Íslands*. The first part of these two works was published in 1855, and thereafter every year saw a new part, until 1875. The parts were collected into volumes, the *Skýrslur* consisting of five volumes, the *Tíðindi* of three. The government later gave the society some support to publish these series. The *Tíðindi* covered the period from 1854 to 1874, and the editing was in charge of various jurists.<sup>2</sup> The *Skýrslur* contained statistical reports on the population, the economic conditions of the country in their various forms, the trade, the public finance, the properties of the churches and of the communities, and so on. Most of these were compiled by Sigurður Hansen; a few were by Arnljótur Ólafsson and others. Noteworthy is a list of Icelandic proper names, by Hansen, in the first volume; also an article on the size of Iceland, by Halldór Guðmundsson, in the same volume. Both these series were discontinued after the granting of the constitution, as the publishing of these matters fell within the province of the government.<sup>3</sup>

During the sixth decade of the nineteenth century several attempts were made to publish periodicals of special interest to farmers. The first of these, entitled *Bóndi*, edited by

<sup>1</sup> *Lovs. f. Isl.* XIII, pp. 762-763 (Oct. 27, 1847).

<sup>2</sup> The editors of vol. i. were: Sveinn Skúlason, Sig. Hansen, and Sig. L. Jónasson; of vol. ii., Bergur Thorberg and Magnús Stephensen; of vol. iii., Júlíus Havsteen.

<sup>3</sup> Cf. *Lovs. f. Isl.* XXI, pp. 850-852 (July 17, 1874).



Jakob Guðmundsson,<sup>1</sup> was printed in Reykjavík in six octavo numbers from January to May 1851. Besides treating various phases of husbandry and farming, it also included a poem and a rural tale, *Pórður og Ólöf*, by Magnús Grímsson. An annual of a similar type saw the light at Akureyri in 1857, called **Húnvetningur**, published by a small local society in Húnavatnssýsla (*Búnaðar- og Lestrarfélagið í Svínvatns- og Bólstaðarhlíðarhreppum*). Another periodical of longer duration was the **Hirðir**, edited by Halldór Kr. Friðriksson and Dr. Jón Hjaltalín, and published in Reykjavík from Sept. 7, 1857, to Feb. 28, 1861, forming in all three volumes. It dealt exclusively with the scab on sheep which at that time threatened to ruin the farmers. There were divergences of opinion as to means of fighting the disease, the majority advocating ruthless killing of all infected animals, and a small minority advising medical treatment of them. This latter opinion was represented by the editors of the *Hirðir*, but strange as it may seem now, it was a most unpopular cause, until in the end the people realized that this was the only sensible measure. The last of the publications of this character, during the period dealt with here, was the annual **Höldur**, edited by Sveinn Skúlason and printed at Akureyri in 1861, but only one volume of it ever appeared.

Only two of the periodicals which have been mentioned above included occasionally illustrations (portraits or plates). The first Icelandic periodical which can be styled an illustrated publication, although its illustrations were few in number, is **Ný sumargjöf**,<sup>2</sup> an annual which was published in Copenhagen by Páll Sveinsson<sup>3</sup> during the years 1859-62 and 1865. It appeared in neat octavo volumes of some 130 pages, under the editorship of Steingrímur Thorsteinsson,<sup>4</sup> from whose pen came most of the contents. Benedikt Gröndal contributed a few

<sup>1</sup> Jakob Guðmundsson born 10, 1817, died as minister of Kvennabrekka May 7, 1890. See Erslew, *Forfatter-Lexicon* Supplem. I, pp. 611-612; Jóh. Kristjánsson, *Alþingismannatal* 1906, p. 30.

<sup>2</sup> The title has the epithet *Ný* because there was a *Sumargjöf*, by Guðmundur Jónsson, published at Leirargarðar, 1795 (cf. *Catal. of the Icel. Coll.*, 1914, p. 299).

<sup>3</sup> About Páll Sveinsson (1818-74), see *Sunnarfari* XI, p. 20, portr.; Erslew, *Forfatter-Lexicon*, Supplem. III, pp. 313-314.

<sup>4</sup> Steingrímur Thorsteinsson was born May 19, 1831, and died Aug. 21, 1913. For his life, see especially J. C. Poestion, *Steingrímur Thorsteinsson, ein isländischer Dichter und Kulturbringer*. München u. Leipzig, 1912, 8°, pp. 152, portr.; *Islandica* VI, pp. 57-58.

articles. The volumes are principally filled with translations, such as stories by Washington Irving, Charles Dickens, Prosper Mérimée, Alex. Dumas, H. C. Andersen, and others; also a few poems, such as the *Króma* from the Ossian. Of historical articles may be noted one on the progress of the world since the discovery of Iceland, and another on science, poetry, and art in the Middle Ages. The periodical thus presented light, entertaining reading matter and enjoyed considerable popularity,<sup>1</sup> although the support it received from readers was not sufficient to keep it going longer.<sup>2</sup>

Rev. Sigurður Gunnarsson, minister of Hallormsstaður,<sup>3</sup> sent out in 1860 the first volume of his *Iðunn, sögurit um ýmsa menn og viðburði, lýsing landa og þjóða og náttúrunnar*, which was printed in the Akureyri press and was to be issued annually in not less than twenty sheets (320 pp.). For some reason or other no more than this one volume ever saw the light. It was an unusually well written, interesting and instructive publication, entirely from the pen of the editor himself; according to his statement in the preface, he had gathered the material in his leisure hours from different foreign books in his own library. More than two hundred of its three hundred odd pages are occupied by an article on Egypt, its geography, history, and present condition, written in a lucid, pleasant style. The rest is filled with shorter articles, on the papacy, which caused considerable controversy,<sup>4</sup> on the crusades, on the massacres of St. Bartholomew in 1572, and others. The *Iðunn* reminds one

<sup>1</sup> For reviews of it, see *Norðri* VII, 1859, pp. 118-119; VIII, 1860, pp. 86-87; IX, 1861, p. 93.

<sup>2</sup> In 1863 Gísli Brynjúlfsson and Eiríkur Jónsson planned the publication of a monthly paper which was to appear in Copenhagen and to deal with current events, politics, literature, etc. Their circular probably was not well received in Iceland, and the monthly never was published. See *Íslendingur* III, 1862, p. 58; *Norðanfari* I, 1862, p. 70; II, 1863, p. 71.

<sup>3</sup> Sigurður Gunnarsson born Oct. 10, 1812, died Nov. 22, 1878. For his life, see *Andvari* XIII, pp. 1-18 (by Jón Jónsson); Bricka, *Dansk biograf. Lexikon* VI, pp. 306-307.

<sup>4</sup> Sveinn Skúlason reviewed the *Iðunn* favorably in *Norðri* VIII, 1860, p. 52, but in the same number there was printed an article against the Catholics. This together with the *Iðunn* article was answered by Rev. J. B. Baudoin in a supplementary number to *Þjóðólfur* (April 17, 1861) XIII, pp. 81-83, to which Sig. Gunnarsson answered in *Íslendingur* II, 1861, pp. 97-99. See also an article directed against the latter, by Dr. H. Bicknell in *Íslendingur*, supplement to vol. III, 1862, and Einar Thorlacius' answer in *Norðanfari* II, 1863, pp. 9-10.



of some of Magnús Stephensen's publications which have been treated above, and it is not unlikely that the editor had them in mind when he planned his annual; it is, however, conspicuously different from them in regard to language. Sigurður Gunnarsson had an easy pen and wrote a pure, clear style.

The attempts to publish a paper in the capital besides the *Pjóðólfur* had, as we have seen, met with little success, but after a while a new effort was made. In 1860 seven men of high standing in Reykjavík entered into partnership to publish a fortnightly paper. These were: Benedikt Sveinsson, associate judge of the Superior Court;<sup>1</sup> Einar Þórðarson, the printer;<sup>2</sup> Halldór Kr. Friðriksson, teacher in the College; Jón Hjaltalín, surgeon-general; Jón Pétursson, associate judge of the Superior Court; Páll Pálsson Melsteð, then acting prefect of Gullbringu- and Kjosarsýsla; and Pétur Guðjónsson, teacher of music in the College.<sup>3</sup> On March 26, 1860, the first number of the paper, which was called *Íslendingur* appeared.<sup>4</sup> And for three successive years, until April 25, 1863, there were published twenty-four numbers annually, of eight pages each in small folio. Benedikt Sveinsson was the editor-in-chief (*ábyrgðarmaður*), but most of the work on the paper was done by Páll Melsteð and Halldór Kr. Friðriksson; the former contributed many well-written articles, chiefly on historical subjects, to its columns.<sup>5</sup> The *Íslendingur* may without exaggeration be called one of the best papers ever published in the Icelandic language, and it set a new standard in Icelandic journalism. It maintained a good style with well selected contents. A great variety of subjects were, of course, treated; many popular articles on historical, medical, juridical, and scientific topics, from the pen of the editors or other

<sup>1</sup> Benedikt Sveinsson, born Jan. 20, 1827, died Aug. 2, 1899. After Jón Sigurðsson's death he was the leader of the liberal party. See his biography in *Andvari* XXV, pp. 1-35 (by Hannes Þorsteinsson) with portrait; cf. also Bricka, *Dansk biograf. Lexikon* XVI, pp. 619-620.

<sup>2</sup> Einar Þórðarson, born Dec. 23, 1818, died July 11, 1888. He was connected with the Viðey and Reykjavík press until he became the director of the latter in 1852, and in 1876 its owner. See *Prentarinn* III, 1912, pp. 29-30, portr.

<sup>3</sup> Pétur Guðjónsson, born Nov. 29, 1812, died Aug. 25, 1877. He was probably not very active on the paper; he was the leading musician of the country and published several works on music. About his life, see especially *Hljómlistin* I, pp. 1-12, portr.; *Almanak hins ísl. Þjóðvínafélags*, 1913, pp. 141-144, portr.

<sup>4</sup> About the founding of *Íslendingur*, see *Pjóðólfur* XII, p. 57.

<sup>5</sup> Páll Melsteð, *Endurminningar* 1912, pp. 88-89.

noted men, may be found in its pages. Domestic and foreign news was more fully reported than had been the case in any paper before. The feuilletons were entertaining and instructive, either consisting of translations from foreign languages, like some of Charles Dickens' stories, or historical narratives concerning foreigners (Ignatius Loyola, Garibaldi, David Livingstone, etc.) and Icelanders (Axlar-Björn, Fjalla-Eyvindur, etc.). Dr. Hjaltalín's long and valuable treatise on human food from native sources appeared in the second volume and was afterwards separately printed.<sup>1</sup> In politics the paper was liberal and supported the home rule party,<sup>2</sup> but it was not of the aggressive type like the *Pjóðólfur*; nor was there any love lost between the two papers.<sup>3</sup> In spite of many excellent qualities possessed by the *Íslendingur*, and notwithstanding the favor bestowed upon it by the government,<sup>4</sup> it could not maintain itself, and after three years it was abandoned by its original editors, with a debt of 900 ríxdalir to the printing office,<sup>5</sup> all of which shows that the journalistic profession was a precarious one in Iceland at that time. There were, perhaps, too many editors, and they did not always agree or work well together.<sup>6</sup> A fourth volume was, however, published, twelve eight-page numbers in quarto, from June 25, 1864, to June 22, 1865, under the editorship of Benedikt Sveinsson, Jón Pétursson, and Jón P. Thóroddsen; but this was different from the preceding volumes; it did not possess their merits, although it was by no means badly edited.<sup>7</sup> In it many of Thóroddsen's poems were first printed.

When the *Norðri* was discontinued (1861), Björn Jónsson resumed the control of the Akureyri press and immediately (January, 1862) started a new paper, the *Norðanfari*, which at first was a fortnightly, but of which later thirty-six numbers were published yearly, and towards the end of the period here treated it became a weekly, and thereafter the numbers were

<sup>1</sup> *Ritgjörð um manneldi*. Reykjavík, 1868, 8°, pp. viii + 79.

<sup>2</sup> Jón Sigurðsson approved of the paper (*Bréf*, 1911, p. 291), but later had some misgivings about its policy (*ibid.* pp. 305, 377).

<sup>3</sup> A contributor to *Pjóðólfur* (XIII, p. 107) calls the *Íslendingur* "Sjö höfðingja sonurinn."

<sup>4</sup> It was granted an exemption from postage in the overland mail (*Lövs. f. Isl.* XVIII, p. 74; July 6, 1860).

<sup>5</sup> Cf. *Lövs. f. Isl.* XIX, pp. 584-585; XX, pp. 9-10.

<sup>6</sup> See for instance *Pjóðólfur* XV, 1863, pp. 95-96.

<sup>7</sup> About vol. IV., cf. *Pjóðólfur* XVII, pp. 167-168.





service. On the whole it was an interesting journalistic enterprise, and even to-day one turns its leaves with curiosity not unmixed with some pleasure. After 1874 it changed its character, losing many of its former features; this was largely due to the increasing number of periodicals which drew attention from the *Norðanfari*; after that, at least, its popularity was on the wane until it finally ceased to appear. The last number is dated Aug. 29, 1885, completing the twenty-fourth volume. In the following year Björn Jónsson died. Shortly before, he had collected in a booklet some of the translated stories which had appeared in the paper from time to time.<sup>1</sup>

Ten years after the first Icelandic Tract Society had discontinued its publications, a new society, *Hið íslenska kristilega smáritafélag*, was organized in Reykjavík Oct. 25, 1864,<sup>2</sup> with the same purpose, at the suggestion of Rev. Oddur V. Gíslason.<sup>3</sup> Dr. Pétur Pétursson was elected its president, and he was seemingly the principal contributor to the *Kristileg smárit handa Íslendingum*, which the society published during the five following years, and to which clergymen from all over the country were invited to send articles or other writings.<sup>4</sup> These tracts form three tiny octavo volumes, the first two (1865-66, 1866-68) consisting of eight numbers of sixteen pages each, the third (1869) of five numbers only. They contain chiefly religious or moralizing tales, a few hymns and poems, and some meditations, mostly translated. The society presumably received support from the British Tract Society to defray the expense of publication.

A new effort at maintaining a competitor to the *Pjóðólfur* was made in 1868, when the *Baldur* was started in Reykjavík. This time, however, it was not a more conservative organ which was aimed at, since the *Baldur* from the beginning displayed radical tendencies in almost every direction. It was published by an anonymous society, and the editor of volume one was Friðrik Guðmundsson,<sup>5</sup> of most of volume two (Nos. 4-21)

<sup>1</sup> *Safn af nokkrum sönnnum og merkilegum sögum, sem prentaðar eru í Norðanfara*. I. hepti. Akureyri, 1885, 8°, pp. 62. No more published.

<sup>2</sup> See *Pjóðólfur* XVII, p. 45.

<sup>3</sup> About O. V. Gíslason (1836-1911), see *Nýtt kirkjublað* VI, pp. 57-59.

<sup>4</sup> See *Pjóðólfur* XIX, p. 15.

<sup>5</sup> He died Dec. 6, 1899, 62 years old.



Jörgen Peter Havsten Guðjohnsen,<sup>1</sup> while Nos. 1-3 of volume two and all of volume three were edited by Jón Ólafsson.<sup>2</sup> This last, who was to become one of Iceland's leading journalists, and who at that time was a student in the College, was the real editor of the *Baldur* throughout its course. He was an intelligent but impetuous youth with an easy pen, ambitious to figure in public life, but, as might be expected of his age, without a clear conception of the political problems.<sup>3</sup> The paper was largely devoted to political matters, and from the start was very aggressive, hence clashes with the *Pjóðólfur* were inevitable, the more so as the latter had not given the new paper a friendly reception and maintained throughout a hostile attitude towards it.<sup>4</sup> There were a few interesting articles published in the *Baldur*, and it counted among its contributors Jón Porkelsson, Gísli Brynjúlfsson, and Jón Borgfirðingur. It did not enjoy a long existence; in the first year (1868) eighteen numbers were printed, in the second (1869) twenty-one, and in the third (1870) only four, the last of which contained the famous *Íslendingabragur*, a political poem by Jón Ólafsson, for which he was prosecuted.<sup>5</sup> He was, however, acquitted by the Superior Court, but the prosecution led to the discontinuance of the *Baldur* and to a voluntary exile for some time on part of its youthful editor.

A periodical devoted to history, genealogy, and jurisprudence, was founded in 1869 by Jón Pétursson,<sup>6</sup> associate judge of the Superior Court; it was originally planned as a quarterly, but was actually published in four annual volumes, in small octavo, under the title of *Tímarit* edited by Jón Pétursson (1869-71, 1873). They included two legal treatises (by the editor and Bjarni E. Magnússon); one of a historico-legal character by

<sup>1</sup> Born June 2, 1843, died April 9, 1901.

<sup>2</sup> Jón Ólafsson, born March 20, 1850, died July 11, 1916. For his life and works, see especially his autobiography (unfinished) in *Iðunn* I-II, 1915-16; *Islandica* VI, pp. 41-42; *Óðinn* IV, pp. 41-42, portr.; *Sunnarfari* IV, pp. 17-18, portr.; Bricka, *Dansk biograf. Lexikon* XII, pp. 388-389; *Iðunn* II, 1916, pp. 82-100 (by Ágúst H. Bjarnason). Of particular interest is Jón Jónsson's article in the *Iðunn* III, 1917, pp. 100-122.

<sup>3</sup> Cf. Jón Sigurðsson, *Bréf* 1911, pp. 444, 488, 520, 522.

<sup>4</sup> *Pjóðólfur* XX, pp. 34-35, 41-42, 58-59; XXI, pp. 53-54, 61, etc.

<sup>5</sup> About the case, see *Pjóðólfur* XXII, pp. 77, 85, 105, 112, 117, 125, 178, 182.

<sup>6</sup> Jón Pétursson, born Jan. 16, 1812, died Jan. 16, 1896; he was chief justice 1877-89. For his life, see *Andvari* XXVI, pp. i-xiii (by H. Kr. Friðriksson), portr.; *Sunnarfari* I, pp. 61-62, portr.; Bricka, *Dansk biograf. Lexikon*, XIII, p. 130; Erslew, *Forfatter-Lexicon*, Supplem. II, pp. 666-667.

Brynjólfur Jónsson; but most of the space was devoted to genealogy (genealogy of the members of the Althing in 1867, by the editor, and portions of Bogi Benediktsson's *Sýslumann-aæfir*), and to an edition of old diplomas and deeds (Bishop Auðunn's *Máldagabók*, etc.). The magazine was carefully edited, but its sale was very limited and therefore it ceased to appear.

The *Gangleri* was published in quarterly octavo numbers at Akureyri in 1870, by a few Eyfjording and edited by Friðbjörn Steinsson.<sup>1</sup> The following year it was issued in twenty-four numbers in quarto. It was started as a periodical for entertaining and instructive matters, but not really as a newspaper, although the second volume has the character of one. The articles dealt some with historical and political subjects, others with natural history and related themes; included also were a few translated stories, poems, and two original Icelandic tales.<sup>2</sup> In the second year considerable space was devoted to news, but in that field it had a competitor on the spot in the *Norðanfari*. The *Gangleri* apparently had a wide circulation for the first year (700 subscribers), but this soon fell off.<sup>3</sup> The paper lacked distinctive features.

A unique place within the periodical literature of Iceland is occupied by the *Gefn*, which was written, published, and edited by Benedikt Gröndal,<sup>4</sup> and printed in Copenhagen 1870-74, in five octavo volumes of which two (1871-72) were published in two parts, each with a separate pagination. The *Gefn* is a monument to the editor's versatility and wide knowledge, but it also bears witness to his peculiarities and eccentricities. The volumes cover a variety of subjects in poetry and prose. The poetical part is the smaller of the two, and includes poems like the philosophical *Hugfró*, the mythological *Brisingamen*, a translation of Theodor Körner's *Kynast*, and various smaller pieces.

<sup>1</sup> Born April 5, 1838, died April 10, 1918. Cf. *Templar* XX, pp. 17-18, portr.

<sup>2</sup> The first of these is signed: T., the second: T. H.

<sup>3</sup> Cf. *Norðanfari* XI, p. 69.

<sup>4</sup> Benedikt Sveinbjarnarson Gröndal was born Oct. 6, 1826, and died Aug. 2, 1907. For his life and works, see especially *Benedikt Gröndal áltæður*. Reykjavík, 1906, 8°, pp. 128, with portraits; *Andvari* XXXIV, pp. v-xvi (by Þorsteinn Gíslason), portr.; *Sunnanfari* IV, pp. 33-35 (by Þorstein Erlingsson), portr.; *Óðinn* II, pp. 49-55, portr.; Bricka, *Dansk biograf. Lexikon*, VI, pp. 267-268; Erslew, *Forfatter-Lexikon*, Supplem. I, pp. 605-606. He published himself a list of his earlier writings, in *Karállogos Prose and Poems Rit og ljóðmáli*. Reykjavík, 1885, 8°, pp. 22.



In the first volume is to be found a fairly full, well-written account of the Franco-Prussian war which has a continuation in the second. In this also the editor entered upon the slippery ground of Icelandic-Danish political relations in an article entitled *Frelsi-Menntan-Framför*, which gave rise to controversy and criticism, the author being attacked by both Danish and Icelandic writers.<sup>1</sup> Gröndal was no successful politician; his temperament made him unable to control his pen, and of diplomatic qualities he had few or none. Though there was some appropriate criticism in the article, it was ill advised to publish this at the time. The second volume furthermore contained an article on Arctic explorations, and another on archæology.<sup>2</sup> The third volume included articles on contemporary scientific discoveries, on the colonization of Tasmania, on ethnology and history, and further remarks on Icelandic conditions. In this also was published the first part of a treatise on the *Sæmundar Edda*, which was completed in the following year; there the author defended the tradition ascribing the collection to Sæmund the Learned. The fourth volume, in addition, included a critical essay on contemporary Icelandic literature, and a philosophical dissertation on knowledge in which was inserted a sonnet on Dante. The fifth and last volume the author devoted to a brief natural history of Iceland.<sup>3</sup> In all these writings Gröndal frequently advanced heterodox opinions, but all of them bear the individualistic stamp of their author, who always managed to interest and entertain his readers, whatever subject he chose for discussion. The *Gefn* sold well and has long been out of print.

In 1869 the Reykjavík section of the Icelandic Literary Society decided to publish an annual record of Icelandic events similar to that of foreign events found in the *Skírnir*, and it was agreed upon that this should be printed as a supplement to that annual. The first record, covering the years 1869-70, written by Eiríkur Briem,<sup>4</sup> accordingly appeared in the *Skírnir* for 1870. It was, however, soon found more appropriate that it should

<sup>1</sup> The article was also published in Danish as a separate pamphlet with the title: *Bemærkninger om islandske Forhold*. Kjöbenhavn, 1870, 8°, pp. 56. Cf. *Pjóðólfur* XXIII, pp. 92-93.

<sup>2</sup> For criticism of this, see *Norðanfari* XI, pp. 9-10.

<sup>3</sup> For reviews of this, see *Pjóðólfur* XXVI, p. 140; *Vikverji* II, pp. 131-132.

<sup>4</sup> See *Islandica* VI, p. 11.

be printed in Reykjavík as a separate annual publication, and so it appeared in 1873, under the title of *Fréttir frá Íslandi*.<sup>1</sup> This was the record for 1871, written by Valdimar Briem,<sup>2</sup> by whom the subsequent volumes were written down to 1878. In 1892 the *Fréttir* was again united with the *Skírnir* and remained so until the latter was made a quarterly magazine;<sup>3</sup> since that change took place, every year a brief survey of Icelandic events is printed in the *Skírnir*. When the *Fréttir* was established there was more need for such a publication than afterwards, when the newspapers had reached a higher stage of development; the volumes constitute a useful work of reference.

A fortnightly paper called *Tíminn* was started at Akureyri in 1871 by some Northlanders and edited by Jónas Sveinsson. Only two numbers, however, appeared there (March 6, and April 22, 1871), and after an interval of nearly a year the paper reappeared in Reykjavík (Feb. 2, 1872) under the same editor. With No. 11 a new editor assumed responsibility for the publication; this was Páll Eyjúlfsen,<sup>4</sup> and he remained the nominal editor until the paper ceased to appear; the publishers were said to be some Reykvikings. In all three volumes in small quarto were published, the last number bearing the date of Dec. 21, 1874. It was an insignificant paper, apparently without any definite policy, although it was charged that behind it were some members of the conservative party or higher government officials.<sup>5</sup> Still it got into troubles with the authorities, and was even threatened with exclusion from the printing office.<sup>6</sup>

A most useful periodical, and one which was greatly needed under the conditions then existing in Iceland, was the *Heilbrigðistíndi*, which Dr. Jón Hjaltalín,<sup>7</sup> surgeon-general of Iceland, founded in 1871. It appeared in monthly numbers of sixteen

<sup>1</sup> Reviewed in *Víkverji* II, p. 132.

<sup>2</sup> See *Islandica* VI, p. 12.

<sup>3</sup> See *Hið íslenska Bókmentafélag 1816-1916*, p. 63. Cf. *Catal. of the Icel. Coll.*, 1914, p. 166.

<sup>4</sup> Páll Eyjúlfsen, born Feb. 23, 1822, died March 30, 1894; was a goldsmith by occupation. Cf. *Pjóðólfur* XLVI, 1894, p. 66.

<sup>5</sup> Jón Sigurðsson, *Bréf*, 1911, p. 558; cf. *Norðanfari* XI, pp. 93, 125-126; XIV, pp. 9, 31-32.

<sup>6</sup> See *Tíminn* III, pp. 6-7; *Pjóðólfur* XXVI, p. 47.

<sup>7</sup> Jón Jónsson Hjaltalín, born April 21, 1807, died June 8, 1882. He was surgeon-general from 1855 until his death. For his life and works, see *Andvari* XI, pp. 1-19 (by H. Kr. Friðriksson), portr.; XII, pp. 184-185; Erslew, *Forfatter-Lexicon* I, pp. 654-655; Supplem. I, pp. 793-794; Bricka, *Dansk biograf. Lexikon* VII, pp. 458-460.



pages and was entirely devoted to hygienic and medical topics, popularly treated and with special reference to Icelandic conditions. It was written by Dr. Hjaltalín himself and published at his own expense. He kept it going for three years (1871-73), and in 1879 published a new volume, because, as he said in the introduction to this, he had found on his travels in the country that the earlier ones were owned and appreciated in numerous homes, and that many had expressed a desire that the publication be continued. This last volume covered a wider field than the others, but the support it received from subscribers was small, and disappointed, the editor had to discontinue it. The *Heilbrigðistiðindi*, in spite of its short life, spread much knowledge in the subjects it dealt with and brought about improvements in sanitary conditions among the people.

After his return from abroad, Jón Ólafsson soon reverted to journalism, but his first enterprise in that line was on a very small scale. He published in 1872 two leaflets under the title *Smávegis*, which was to appear from time to time "when the weather was good"; they contained poems and a few other trifles, and were printed at Elliðavatn in a small printing press which Benedikt Sveinsson had established there. The press, however, had not received the authorization of the government, hence the editor was prosecuted for publishing these leaflets and fined.<sup>1</sup> Towards the end of the same year Jón Ólafsson nevertheless reappeared in the rôle of an editor. This time the paper was called *Göngu-Hrólfur*, and the first number was printed in Reykjavík on Dec. 24, 1872. It was to appear in forty-eight small quarto numbers yearly, but only fourteen were actually printed, the last having the date of July 14, 1873. The paper was very radical and even more aggressive than the *Baldur*; in some respects it was quite interesting, and among other things which it published were a few articles which brought to the Icelandic public the news of an intellectual movement that recently had been started in Denmark. It contained many poems by the editor, some of them with music, and it was thus the first among Icelandic papers to publish musical pieces. Another novel feature was a summary of the contents of other Icelandic periodicals of the day. The violent attacks in its

<sup>1</sup> See *Dómasafn* for 1873, pp. 39-42; *Pjóðólfur* XXIV, pp. 65, 73, 120, 124; *Tíminn* II, p. 41; *Iðunn* II, 1917, pp. 91-93.

columns on the governor-general of Iceland finally led to its suspension; the editor was prosecuted anew and convicted of libel,<sup>1</sup> but he escaped from the country and found his way to America.

The maintenance of a paper of some consequence in Reykjavík besides the *Pjóðólfur* was again discussed, but there were always some obstacles in the way. In 1871 a circular was sent out about such a paper, but the scheme fell through as a sufficient number of subscribers could not be found,<sup>2</sup> and the matter rested for about two years. In 1872 Jón Jónsson<sup>3</sup> became the chief of the governor-general's bureau (*landritari*). He was a man of uncommon energy and will-power; and he soon took the question of a newspaper into his own hands and founded one for the most part at his own expense. This was the *Víkverji*. The founder, however, appeared in print neither as owner nor the editor, although anonymously he contributed articles to it. The editorship was entrusted to Páll Melsteð,<sup>4</sup> whose good pen and journalistic experience proved to be of great value to the new paper. The *Víkverji* was a very good newspaper, and besides published numerous well-written articles on literary, economical, and political topics. It was usually at odds with the *Pjóðólfur*,<sup>5</sup> and it was frequently charged with a friendlier attitude towards Denmark than was becoming in an Icelandic paper.<sup>6</sup> The charge, however, was not justified, although the paper in some respects disagreed with the political group which fought most valiantly for home rule. The paper gave a very full account of the events connected with the millennial celebration in 1874. An innovation was a list, in every number, of historical or red-letter days during the week. As a separate supplement a collection of the decisions of the higher courts (*Dómasafn*) was printed. The *Víkverji* was published in small quarto num-

<sup>1</sup> See *Dómasafn* for 1873, pp. 6-13, 26-30; *Pjóðólfur* XXV, pp. 77, 109, 113, 124, 152, 158; *Tíminn* II, pp. 51-52, 59-60.

<sup>2</sup> See *Pjóðólfur* XXIV, 1871, p. 8.—Cf. Jón Sigurðsson, *Bréf*, 1911, p. 535.

<sup>3</sup> Jón Jónsson (Johnsen), born April 23, 1841, died Jan. 4, 1883. See *Tímarit hins ísl. Bókmentafélags* III, pp. 231-232; *Ísafold* X, p. 1; *Pjóðólfur* XXXV, pp. 5-6.

<sup>4</sup> See Páll Melsteð, *Endurminningar*, 1912, p. 97.

<sup>5</sup> Cf. *Pjóðólfur* XXV, pp. 170-171, 179-180; XXVI, pp. 3-4, 200.

<sup>6</sup> See *Norðanfari* XIII, pp. 39-40; cf. also Jón Sigurðsson, *Bréf*, 1911, pp. 576, 577-78.



bers during the period from June 12, 1873, to Sept. 11, 1874; ninety numbers were printed in all.<sup>1</sup> It sold well and could easily have maintained itself, but it is said that the governor-general ordered his bureau-chief to sever his connections with it for political or official reasons; hence it was sold to Björn Jónsson, who at that time founded the *Ísafold*, a paper which finally succeeded in taking a permanent place beside the *Pjóðólfur* as the leading newspaper in the country; the history of this, however, lies outside the limits of our work.

Shortly after the middle of the nineteenth century emigration from Iceland to America, commenced,<sup>2</sup> and in the papers of the following decades are to be found many articles on the subject, mostly directed against emigration. Numerous letters from emigrants were also printed, especially in the *Norðanfari*. But towards the end of the period with which we are dealing, there appeared a publication exclusively devoted to the subject. This was the *Ameríka*, which was printed at Akureyri in five octavo numbers of sixteen pages, from Dec. 30, 1873, to July 7, 1874. The editor was Páll Magnússon, an agent for a Norwegian steamship line. The contents of these numbers consisted of descriptions of various parts of the United States and Canada, information for those who wished to emigrate, news and letters from those who had settled on the other side of the Atlantic, and other similar things characteristic of that kind of publications.

After suspending the *Heilbrigðistiðindi*, Dr. Jón Hjaltalín published and edited another monthly of the same size, which was called *Sæmundur fróði*, and which ran for only one year (Jan.-Dec., 1874). It was written almost entirely by the editor himself and the subjects treated there covered a much wider field than his preceding periodical. The largest part of it, perhaps, was devoted to the natural resources of Iceland and their utilization; there were articles on farm products; an historical treatise on climatic conditions and bad seasons; also much on medical topics; and even the news of the day was included, with occasional poems. The first number contained a biographical sketch of Sæmund the Learned, after whom the

<sup>1</sup> Title-page and table of contents were promised, but these probably were never printed.

<sup>2</sup> For a brief history of the emigration from Iceland to America, see Hafsteinn Pétursson's articles in *Árný* 1901, pp. 33-48, and *Tjaldubúðin* VIII, 1902, pp. 3-12.

periodical was named, by Halldór Kr. Friðriksson, and a long introductory article by the editor, on the aims and purposes of the paper. In this, among other things, he came to mention philosophy and religion, and severely arraigned certain scientific tendencies which he denounced as materialistic. This called forth criticism and a controversy followed;<sup>1</sup> it must be admitted that Dr. Hjaltalín showed a strong prejudice against, or lack of understanding for a number of the later movements within the field of science and philosophy. The *Sæmundur fróði* was in many respects an interesting paper,<sup>2</sup> but hardly one which would find a large circulation.

I have now briefly reviewed the Icelandic periodicals from the beginning down to the last quarter of the nineteenth century. They are some fifty in number, and many of them were not of much consequence, nor did most of them have a long existence. Nevertheless, taken as a whole this periodical literature is noteworthy. By analyzing it, we can see how the nation, after a long era of stagnation and foreign rule, gradually raised its head, became conscious of itself, and concentrated its effort upon reforms and progress, with the ultimate aim of regaining its independence. This process, fumbling and slow as it often was, can be traced in the periodical literature. First there came the movement for improving the economic conditions of the people by introducing liberty of trade and new methods and reforms in the principal forms of livelihood of the inhabitants. In the wake of this followed the efforts to elevate intellectual standards and literary taste, and finally the demand was made for self-government and political liberty, the first important step in which was reached by the constitution of 1874.<sup>3</sup> That gave the nation a power to manage its own affairs to a certain extent, and through it the popular feeling of responsibility matured and men gradually gained confidence in themselves and in their country. Yet there was a hard struggle ahead, and it was not until 1904 that the government was transferred to the national capital; and as these pages are written another step to a wider self-government is about to be effected.

<sup>1</sup> See *Norðanfari* XIII, pp. 78-79, 84 (signed: Styrmer); Hjaltalín's reply, p. 111; also *Sæmundur fróði*, pp. 126-128, 137-139, 175-176.

<sup>2</sup> Cf. *Pjóðólfur* XXVI, p. 104.

<sup>3</sup> A popular sketch of this period is to be found in Jón Jónsson, *Dagrenning. Fimm alþýðuerindi*. Reykjavík, 1910, 8°, pp. (8) + 151. Cf. also Bishop Jón Helgason, *Fra Islands Dæmringstid*. Copenhagen 1918, 8°, pp. 120.



The periodicals have had great difficulty in maintaining themselves. The obstacles were many for the editors and publishers to overcome. To begin with, there was the difficulty of co-operation and of gathering news and material for the papers, which among other things made it impossible to have dailies. Then there was the question of distribution; the mail service was of a primitive sort and hardly adapted to carrying newspapers and the like; the editors therefore could not depend on the mails and had often to resort to other means of distribution; the papers were often carried by travellers, who for a small payment, or gratuitously, in order to render service to their friends, took with them bundles of papers. The collecting of subscriptions was another problem. The custom of barter has until quite recently been prevalent in Iceland; ready money was therefore scarce in the rural districts, hence followed that often the farmers and fishermen paid the subscription price to their merchant in kind, and he credited the editor with the sum. This naturally was rather unsatisfactory but it was often the only way to collect the subscriptions. The publishers had to depend as a rule entirely on the subscriptions as advertising was a very small source of income for them, commercial advertisements being practically unknown during the period. Professional journalism did not exist. The editors were usually men of some other profession or occupation, their editorial work being done in their leisure hours. But they were often the leading men of the country, and thus sacrificed their time and means to what they considered a good cause.

The year 1874 may be considered as a turning point in this literature; not that the change was immediately noticeable; it came on slowly as political, economic, and literary conditions were modified and altered, and as there were brought to the front new problems, new papers, and new men.

## INDEX.

- Acta Yfirréttarins*, 4-5.  
*Almanak* (1837 ff.), 52-53.  
*Alþingisbóken* (1696-1800), 4-5.  
*Alþingistiðindi*, 63.  
*Ameríka* (1873-74), 94.  
 Andersen, H. C., 83.  
*Andvari*, 63.  
*Ármann á Alþingi* (1829-32), 38-42.  
 Árnason, Jón, 76.  
*Árrit Prestaskólans* (1850), 77-78.  
*Ársrit presta í Þórsnesþingi* (1846-47), 63-64.  
*Ársritið Gestur Vestfirðingur*, see *Gestur Vestfirðingur*.  
 Auðunn, Bishop of Hólar, 89.  
 Axlar-Björn, 85.  
 Baggesen, Jens, 22.  
 Baudoin, J. B., 83.  
 Baumgartner, A., 67.  
*Baldur* (1868-70), 87-88, 92.  
 Benedictsén, Brynj., 65.  
 Benediktsson, Bogi (of Hráppsey), 6.  
 Benediktsson, Bogi (of Staðarfell), 6, 10, 14, 52, 89.  
 Bessastaðaskóli, 35-37.  
 Bicknell, H., 83.  
 Bjarnarson, Þórhallur, 42.  
 Bjarnason, Ágúst H., 88.  
 Bjarnason, Jón, 42.  
 Björnsson, Stefán, 14.  
 Björnsson, Þorvaldur, 56, 71.  
 Blöndal, Gunnlaugur, 56.  
 Blöndal, Lárus, 56.  
*Boðsrit* (1828 ff.), 36.  
 Böðvarsson, Þorvaldur, 56, 71.  
*Bónði* (1851), 81-82.  
 Bontekoe, W., 31.  
 Borgfirðingur, Jón Jónsson, 78, 88.  
 Bowring, Sir John, 15.  
 Bréflaga félag (Hið), 64.  
 Breiðfjörð, Sigurður, 47.  
 Briem, Eiríkur, 90.  
 Briem, Valdimar, 91.  
 Bruun, C. W., 10.  
 Brynjúlfsson, Gísli, 56, 62, 67-68, 79, 83, 88.  
 Búnaðar- og Lestrarfélagið í Svínvatns- og Bólstaðarhlíðarhreppum, 82.  
 Búnaðarfélag Íslands, 54.  
 Búnaðarfélag Suðुरamtsins, 54.  
*Búnaðarrit* (1839-46), 53-54.  
 Büsching, A. F., 14.  
 Carpenter, W. H., 67.  
 Christian VIII of Denmark, 55, 68.  
 Craigie, W. A., 3.  
 Dante, 62, 90.  
 Dickens, Charles, 83, 85.  
*Diario di Roma*, 51.  
 Djunkowsky, 62.  
*Dómasafn*, 93.  
 Dumas, Alex. 83.  
*Edda Sæmundar*, 90.  
*Edda Snorra*, 37.  
 Egilsson, Egill, 63.  
 Egilsson, Jón, 80.  
 Egilsson, Sveinbjörn, 30, 36-38, 46, 49, 51, 69.  
 Einarsson, Baldvin, 34, 38-42, 54.  
 Einarsson, Guðmundur, 65.  
 Eiríksson, Jón, 10-12, 15, 16.  
 Eiríksson, Magnús, 56.  
 Erlingsson, Þorsteinn, 89.  
 Erslew, T. H., 14, 16, 24, 28, 38, 42, 45, 49, 65, 66, 67, 69, 71, 76, 78, 79, 82, 88, 89, 91.  
 Espólin, Jón, 22, 23.  
 Eyjúlfsón, Páll, 91.  
 Finnbogason, Guðmundur, 42, 44.  
 Finnsson, Hannes, 12, 16, 20.  
 Finsen, Vilhjálmur, 56.  
 Fiske, Willard, 4, 7.  
 Fjalla-Eyvindur, 85.  
*Fjölnir* (1835-47), 42-48, 49, 51, 56, 65.  
 Flateyjar Framfarastiptun, 64-65.  
 Frankenau, 23.  
 Franklin, B., 49, 67.  
 Frederick VI of Denmark, 12, 34, 54, 55.  
 Frederick VII of Denmark, 68.  
*Fréttir frá Fulltrúaþingi í Hróarskeldu*, 55.  
*Fréttir frá Íslandi* (1873ff.) 34, 90-91.  
 Friðjónsson, Guðmundur, 42, 44.  
 Friðriksson, Halldór Kr., 34, 38, 42, 45, 63, 72, 77, 82, 84, 88, 91, 93.  
 Gama, Vasco da, 22.  
*Gaman og alvara* (1798), 22-23, 31.



- Gangleri* (1870-71), 89.  
 Garibaldi, G., 85.  
*Gefn* (1870-74), 89-90.  
 Gellert, C. F., 22, 23.  
*Gestur Vestfirðingur* (1847-55), 64-65.  
 Gíslason, Konráð, 34, 42-48, 51.  
 Gíslason, Oddur V., 87.  
 Gíslason, Þorsteinn, 44, 89.  
 Gizursson, Jón, 80.  
*Gömlu félagsritin*, 16.  
*Göngu-Hrólfur* (1872-73), 92-93.  
 Gottskálksson, Björn, 4, 16.  
 Gray, Thomas, 49.  
 Grímsson, Magnús, 75-76, 82.  
 Gröndal, Benedikt J., 11, 14, 15.  
 Gröndal, Benedikt S., 62, 82, 89-90.  
 Guðjohnsen, J. P. H., 88.  
 Guðjónsson, Pétur, 84.  
 Guðmundsson, Einar, 3.  
 Guðmundsson, Friðrik, 87.  
 Guðmundsson, Halldór, 81.  
 Guðmundsson, Jakob, 75, 77, 82.  
 Guðmundsson, Jón, 28, 34, 56, 63, 71-74, 77.  
 Guðmundsson, Þórður, 63.  
 Guðmundsson, Þorgeir, 32, 38-41.  
 Gunnarsson, Sigurður, 79, 83-84.  
 Gunnlaugsson, Björn, 36-37.  
 Gunnlögsen, Ólafur, 62.  
 Gustavus Adolphus, 31.  
 Hafstein, Hannes, 42, 63.  
 Hákonarson, Magnús, 34.  
 Halldórsson, Björn, 54.  
 Hallfreðr vandræðaskáld, 37.  
 Hallgrímsson, Jónas, 34, 42-48, 51.  
 Hallgrímsson, Sveinbjörn, 69-71, 76-77.  
 Halvorsen, J. B., 10.  
 Hansen, Olaf, 47.  
 Hansen, Sigurður, 81.  
 Havsteen, Júlíus, 81.  
*Heilbrigðistíðindi* (1871-79), 91-92, 94.  
 Helgason, Árni, 23, 26, 28, 46, 49-52, 55, 65.  
 Helgason, Helgi, 69.  
 Helgason, Jón, 2, 42, 95.  
 Henderson, E., 24.  
*Hirðir* (1857-61), 82.  
 Hjaltalín, Jón A., 73.  
 Hjaltalín, Jón J., 46, 56, 62, 79, 82, 84-85, 91-92, 94-95.  
 Hjaltalín, Oddur, 23, 30.  
*Hljóðólfur*, 71.  
*Höldur* (1861), 82.  
 Hólm, Sæm. M., 6.  
 Homer, 37.  
 Horace, 23, 38.  
*Húnvetningur* (1857), 82.  
 Húss- og Bústjórnarfélag Suðuramts-  
 ins, 53-54.  
*Iðunn* (1860), 83-84.  
*Ingólfur* (1853-55), 76-77.  
 Ingólfur Arnarson, 76.  
 Irving, Washington, 79, 83.  
*Ísafold*, 94.  
 Íslands almenna Uppfræðingarstipt-  
 un, or Visindastiptun, see Íslenzka  
 Landsuppfræðingarfélag (Hið).  
*Íslendingur* (1860-65), 84-85, 86.  
*Íslandske Maanedts Tidender* (1773-  
 76), 6-10.  
*Íslenzk sagnablöð* (1817-26), 26-28, 32.  
 Íslenzka Bókmentafélag (Hið), 26-28, 32-35, 49, 79-81, 90-91.  
 Íslenzka evangelíska Smábókafélag  
 (Hið), 24-25, 87.  
 Íslenzka kristilega Smáritafélag (Hið), 87.  
 Íslenzka Landsuppfræðingarfélag  
 (Hið), 4, 16-23, 31-32.  
 Íslenzka Lærdómslistafélag (Hið), 10-16, 24.  
 Íslenzka Þjóðvinafélag (Hið), 62-63.  
 Jensen, Hans, 12.  
 Jochumsson, Matthías, 44, 74.  
 Johnsen, Bjarni, 37-38.  
 Johnsen, Jón, 63.  
 Johnsonius, Jón, 1, 11, 14-15.  
 Jónasson, Sigurður L., 56, 81.  
 Jónasson, Þórður, 34, 55, 66-67.  
 Jónsson, Björn (ed. of *Norðanfari*), 78-79, 85-87.  
 Jónsson, Björn (ed. of *Ísafold*), 34, 56, 94.  
 Jónsson, Brynjólfur, 89.  
 Jónsson, Egill, 69.  
 Jónsson, Eiríkur, 34, 56, 83.  
 Jónsson, Finnur, 42.  
 Jónsson, Guðmundur, 82.  
 Jónsson, Janus, 45.  
 Jónsson, Jón (ed. of *Smárit*), 24-25.  
 Jónsson, Jón (lector), 23.  
 Jónsson, Jón (of Munkaþverá), 78.  
 Jónsson, Jón (landritari), 93-94.  
 Jónsson, Jón (of Stafafell), 83.  
 Jónsson, Jón (of Sleðbrjót), 88.  
 Jónsson, Jón (docent), 3, 95.  
 Jónsson, Klemens, 63.  
 Jónsson, Runólfur, 3.  
 Jónsson, Vilhj., 2.  
 Jónsson, Þorsteinn, 56.  
 Jørgensen, Jørgen, 28.

Jósefsson, Skapti, 56.

Kaalund, Kr., 42.

Ketilsson, Magnús, 6-7, 9-10, 12.

*Klausturpósturinn* (1818-26), 28-31, 49, 76.

Konráðsson, Gísli, 65.

Körner, Theod., 89.

Kosciusko, 48.

*Kristileg smárit* (1865-69), 87.

Kristjánsson, Jóhann, 78, 79, 82.

Kristjánsson, Kristján, 55.

Kúld, Eiríkur, 65.

Landsyfirrétturinn, 23, 51, 65.

*Lanzlíðindi* (1849-51), 74-75.

Lærði skóli í Reykjavík (Hinn), 36-38.

Liliental, Þórarinn S., 10-11.

Livingstone, David, 85.

*Lögþingisbóken* (1743-1800), 4-6.

*Lovsamling for Island*, 81.

Loyola, Ignatius, 85.

Magnússon, Bjarni E., 88.

Magnússon, Finnur, 15, 19, 28, 31, 34, 41, 49, 51, 52-53.

Magnússon, Gísli, 34, 38, 45, 63.

Magnússon, Markús, 16.

Magnússon, Páll, 94.

Magnússon, Skúli, 9.

*Margvíslegt Gaman og alvara*, see *Gaman og alvara*.

Marmontel, J. F., 22.

Martensen, H. L., 77.

Maurer, Konrad, 36, 56, 61, 62.

Melsteð, Bogi Th., 38, 66.

Melsteð, Páll P., 63, 66, 67, 69, 72, 74, 84, 86, 93.

Melsteð, Sigurður, 1, 56, 66, 77.

Mérimée, Prosper, 83.

Milton, John, 14.

*Minerva*, 19.

Möller, Jens, 25.

Napoleon, 19.

Nefndarfundir ísl. embættismanna, 54-55.

*Nordanfari* (1862-85), 85-87, 89, 94.

*Norðri* (1853-61), 78-79, 85.

*Norðurfari* (1848-49), 67-68.

*Ný félagsrit* (1841-73), 56-62, 80.

*Ný sumargjöf* (1859-65), 82-83.

*Ný tíðindi* (1851-52), 75-76.

Nyerup, R., 10, 14, 16.

Ólafsson, Arnljótur, 34, 56, 81, 86.

Ólafsson, Eggert, 41.

Ólafsson, Jón (Hypnonesius), 14.

Ólafsson, Jón, 42, 44, 88, 92-93.

Ólafsson, Ólafur, 10, 11.

Olavius, Ólafur, 6, 14.

Olsen, Björn M., 24, 42, 58, 73.

Olufsen, C. F. R., 52-53.

Ossian, 83.

Pálsson, Ólafur, 58.

Pálsson, Sveinn, 10, 14, 23.

Pedersen, P., 53.

Peel, Sir Robert, 34.

Peter the Great, Czar of Russia, 31.

Pétursson, Brynjólfur, 34, 42-48.

Pétursson, Hafsteinn, 94.

Pétursson, Hallgrímur, 65.

Pétursson, Helgi, 44.

Pétursson, Jón (physician), 14.

Pétursson, Jón (chief-justice), 34, 63, 84-85, 88-89.

Pétursson, Pétur, 63-64, 67, 74-75, 77-78, 87.

Plutarch, 14.

Pope, Alexander, 14.

Poestion, J. C., 82.

Rask, R. K., 24, 26, 40.

Religious Tract Society, 24, 87.

*Reykjavíkurlpósturinn* (1846-49), 66-67, 69.

*Rit þess íslenska evangeliska Smábókafélags* (1816-54), 25.

*Rit þess íslenska Lærdómslistafélags* (1781-96), 12-16.

Rosenberg, Carl, 44.

Russell, Lord John, 34.

*Safn til sögu Íslands*, etc. (1853ff.), 80.

Sæmundsson, Tómas, 42-48, 51, 54, 65, 66.

*Sæmundur fróði* (1874), 94-95.

Sæmundur fróði, 90, 94.

Scheving, Hallgrímur, 23, 37.

Schiller, Fr. v., 62.

Schjellerup, H. C. F. C., 53.

Schönheyder, J. H., 15.

School programs, 36-38.

Schröder, J. H., 53.

Schultz, J. H., 52.

Sigurðsson, Jens, 63.

Sigurðsson, Jón, 15, 16, 28, 30, 34,

38, 46, 53, 55, 56-62, 63, 66, 67, 72, 80-81, 84, 85, 88, 91, 93.

Sivertsen, Bjarni, 58.

Sivertsen, Jóhanna Friðrika, 64.

Sivertsen, Ólafur, 64-65.

Skagfjörð, Guðmundur, 4.

*Skemtileg Vinagleði*, see *Vinagleði*.

*Skírnir* (1827ff.), 32-35, 81, 90-91.

*Skólahátíð*, 36.



- Skúlason, Sveinn, 34, 63, 79, 81, 82, 83.  
*Skýrslur og reikningar*, 34.  
*Skýrslur um landshagi* (1855-75), 81.  
*Smárit*, 25.  
*Smávegis* (1872), 92.  
 Snóksdalín, Ólafur, 65.  
 Snorrason, Brynjólfur, 58.  
 Socrates, 31.  
*Solemnia academica*, 36.  
 Stefánsson, Stefán, 44.  
 Steinsson, Friðbjörn, 89.  
 Stephensen, Björn, 5.  
 Stephensen, Magnús (chief-justice), 12, 16-23, 24, 28-32, 40, 84.  
 Stephensen, Magnús (governor-general), 58, 81.  
 Stephensen, Oddgeir, 58, 67, 81.  
 Stephensen, Ólafur (governor-general), 12, 16.  
 Stephensen, Ólafur (secretary), 65.  
 Stolpe, P. M., 3.  
*Sunnanpósturinn* (1835-38), 49-52, 65.  
 Superior Court, Publications of the, 23, (51), (65).  
 Sveinbjörnsson, Þórður, 49-51, 55, 65.  
 Sveinsson, Benedikt, 84-85, 92.  
 Sveinsson, Jón, 14.  
 Sveinsson, Jónas, 91.  
 Sveinsson, Páll, 82.  
 Sverrisson, Eiríkur, 51.
- Thaarup, T., 23.  
 Thodal, L. A., 11.  
 Thomsen, Grímur P., 34, 49, 58, 62, 63.  
 Thorarensen, Bjarni, 30, 49.  
 Thorarensen, Bogi, 58.  
 Thorarensen, Gísli, 75.  
 Thorberg, Bergur, 58, 81.  
 Thorlacius, Einar, 79, 83.  
 Thoroddsen, Jón P., 65, 67, 85.  
 Thoroddsen, Þorvaldur, 6, 42, 44, 63-64, 75, 78.
- Thorsteinsson, Bjarni, 28.  
 Thorsteinsson, Steingrímur, 42, 58, 62, 82.  
 Thorstensen, Jón, 51, 54.  
*Tíðindi frá Alþingi* (1845-73), 3, 64.  
*Tíðindi frá nefndarfundum*, 55.  
*Tíðindi frá þjóðfundum*, 63.  
*Tíðindi um stjórnmálefni* (1855-75), 81.  
*Tilskipanasafn*, 23.  
*Tímarit* ed. by Jón Pétursson (1869-73), 88-89.  
*Tíminn* (1871-74), 91.  
 Torfason, Ásgeir, 12.  
 Trampe, Count, 72.
- Undirbúningsblað undir þjóðfundinn* (1850-51), 77.  
*Útvaldar smásögur* (1822-23), 31-32.
- Vidalín, Páll, 14.  
 Vigfússon, Guðbrandur, 34, 58, 62, 73, 80.  
*Vikverji* (1873-74), 93.  
*Vinagleði* (1797), 20-22, 31, 40.  
 Voltaire, 31.
- Wiggers, J., 77.  
 Williams, J. B., 3.  
 Worm, Jens, 10, 14, 16.
- Xenophon, 38.
- Þjóðfundurinn, 63, 77.  
*Þjóðólfur* (1848 ff.), 69-74, 75, 76, 77, 79, 84, 85, 87, 88, 93.  
 Þórarinnsson, Stefán, 12-13, 16.  
 Þórðarson, Einar, 69, 84.  
 Þórðarson, Gunnlaugur, 34.  
 Þórðarson, Matthías, 44.  
 Þorkelsson, Jón (rector), 36-38, 56, 59, 80, 88.  
 Þorkelsson, Jón (archivist), 45, 53.  
 Þorláksson, Guðbrandur, 3, 77.  
 Þorláksson, Jón, 15, 23.  
 Þorsteinsson, Hannes, 84.

12



# ISLANDICA

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AN ESSAY

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## MODERN ICELANDIC

When the Norwegian colonists settled in Iceland during the ninth and tenth centuries they found the country unoccupied, if we except the few Irish anchorites who had established themselves there on the southeastern coast, and who soon left, since they were unwilling to live together with heathen people. Thus the Norwegian tongue received no admixture in the new home from native sources; though a few Celtic words were introduced by the colonists who came from or by way of the British Islands and Ireland, but most of these disappeared again from the language. The physical conditions of the country were similar to those of the Norwegian home of the settlers, if anything less multiform, and hence required the same or even a more restricted vocabulary. The change of abode consequently had little influence upon the richness of the language, as there was no need for neologisms or expressions for new and previously unknown conditions. The dialect which became prevalent in Iceland was that of the southwestern districts of Norway, whence the greater number of the settlers came. The language of this early period is known from the oldest skaldic and Eddic poems,<sup>1</sup> and probably differed in no perceptible degree from the tongue as spoken in Norway at the time. There soon developed, however, various peculiarities in the speech of the Icelanders, which distinguished them from their kinsmen in Norway. These changes, slight in the beginning, grew and became more distinct and numerous as time went on, and are noticeable in the earliest literary records, but it was long until they reached such a stage as to make difficult the intercourse between the two peoples.

The introduction of Christianity in the beginning of the eleventh century required new additions to the vocabulary, bringing as it did a foreign cult and new religious ideas and doctrines for which there were no terms in the ancient tongue. To meet this it was necessary either to borrow the foreign words,

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<sup>1</sup> See Finnur Jónsson, *Det norsk-islandske Skjaldesprog omtr. 800-1300*. København, 1901, 8°, pp. 123 + (3).



mostly of Latin origin and often in their Anglo-Saxon form, as Christianity came by way of England, or to translate them, or to invent new words, or to make use of already existing words and change their meaning.<sup>1</sup> Christianity brought with it the Latin writing and before long it was applied to the native tongue. In the earlier half of the twelfth century an ecclesiastic wrote a grammatical treatise with the purpose of adapting the Latin alphabet to the Icelandic language. He gives a very clear description of the various sounds, and indicates their pronunciation by the position of the lips. From the Runic futhark he retained the character þ to denote both the hard and soft *th*-sound (it was not until about the beginning of the thirteenth century that the latter was indicated by ð). The author's alphabet was in the main accepted by his countrymen; the accent he placed over the vowels has found application in Modern Icelandic, to be sure, with a somewhat different meaning.<sup>2</sup>

The earliest name for the language is *dönsk tunga* (Danish tongue), a term which covers the ancient Scandinavian in general, and, so far as records go, was first used by Sighvatr Þórðarson in a poem of about 1015; other poets used it, like Markús Skeggjason (ca. 1104) and Einar Skúlason in 1153, and even so late as Eysteinn Ásgrímsson in his *Lilja* about the middle of the fourteenth century.<sup>3</sup> The term, according to Gustav Storm, may possibly have originated from the custom of Western European nations to comprise all the Scandinavian peoples under the name of Danes.<sup>4</sup> It is not until the thirteenth century that we meet with the word *norræna* as applied to the West-Scandinavian languages (Norwegian and Icelandic), and by that name the Icelanders themselves called their tongue down to the sixteenth or seventeenth century, when the term *islenzka* became prevalent.

<sup>1</sup> See B. Kahle, *Die altnordische Sprache im Dienste des Christentums. I. Teil. Prosa.* Berlin, 1890; publ. as part 4 of vol. i. of *Acta Germanica* (pp. 305-441); also his 'Das Christentum in der altwestnordischen Dichtung,' in *Arkiv för nordisk filologi* XVII, 1901, pp. 1-40, 97-160.

<sup>2</sup> See *Den første og anden grammatiske Afhandling i Snorres Edda udg. ved Verner Dahlerup og Finnur Jónsson.* København, 1886. 8°, pp. (4) + xxxii + 96 + (1).

<sup>3</sup> Finnur Jónsson, *Den norsk-islandske Skjaldedigtning.* A. I Bd. 1912, pp. 228 (*Víkingarvísur*, v. 15), 450 (*Eiríksdrápa*, v. 27), 464 (*Geisli*, v. 26); II. Bd. 1915, p. 364 (*Lilja*, v. 4).

<sup>4</sup> G. Storm, *Krit. Bidrag til Vikingetidens Historie.* Kristiania, 1878, p. 20.

In the twelfth century various changes took place in the quantity of the vowels as well as in the inflectional endings.<sup>1</sup> It was during that century that the practice of adding the post-positive article to the nouns became common. The classical saga writing flourished then, culminating in the works of Snorri Sturluson (1178-1241), and for beauty of style and purity of language it has always been looked upon as a model by succeeding generations. Even in works which at that time were translated from foreign languages, like legendary stories, homilies, and lives of the saints, the diction is pure and natural, and in reading them one hardly notices that they are translations; so skilfully have the translators handled the subject. Without doubt the literary language was the common speech, elevated and with the addition of certain rhetorical turn and peculiarity of style. It has been remarked that the language had reached such a high stage of cultivation through the study of the poetic idiom, in which a thorough training was necessary for the poets and, to a lesser degree, for their audience. The poetry with its complicated metres required the most scrupulous observation of the forms and stress of words, and stringent rules had to be followed in the formation of new words or circumlocutions (*kenn-ingar*).

In the thirteenth century, the native historical tradition having to a great extent been written down, the Icelandic writers adopted a custom, already prevalent in Norway, of translating romantic sagas, or they wrote fictitious sagas, partly in imitation of the historical sagas, partly on foreign models. This naturally influenced the language, both as to style and vocabulary, because the contents and the whole atmosphere of the romantic literature called for new terms, and consequently many foreign words and expressions found their way into the language. There were also changes in the pronunciation, in the lengthening of vowels, and in the inflectional endings.<sup>2</sup> About 1350 the classical literature definitely came to an end, and the Middle Icelandic period began, lasting for about two hundred years, an important time in the history of the language, but somewhat obscure on account of the poverty of prose writings.<sup>3</sup> In the earlier half of

<sup>1</sup> A. Noreen, *Geschichte der nordischen Sprachen besonders in altnordischer Zeit*. 3. Aufl. Strassburg, 1913. §§ 8, 10.

<sup>2</sup> A. Noreen, *op. cit.*, § 10.

<sup>3</sup> A. Noreen, *op. cit.*, § 10.



the period the language seems to have preserved its ancient character as to quantity, but the latter half is marked by important changes which form the transition to Modern Icelandic. Foreign words were much in use, of Latin origin especially among the clergy; others of Danish and Low German origin had a wider circulation and were found in the speech of the common people.<sup>1</sup> During this epoch arose the peculiar *rímur*-poetry which enjoyed a great popularity down to the middle of the nineteenth century. The word *ríma* itself is probably derived from German, while the metres employed were formed in imitation of those of the Latin church hymns, and the circumlocutions were borrowed from the skaldic poetry. The language of the *rímur* is an important guide in tracing the gradual linguistic changes which were brought about during those two centuries.<sup>2</sup> From the earlier half of the Middle Icelandic period date several sagas written in a fairly good style, but the language of these still remains to be thoroughly investigated.<sup>3</sup>

The political situation of Iceland must be briefly considered, as it is of importance in this connection. After having remained independent of all foreign authority in secular matters for nearly four centuries, the Icelanders finally surrendered in the years 1262-64 to the Norwegian king. For more than a century they were ruled by the kings of Norway, and in 1380 together with that country were united with Denmark. The language in Norway had down to that time been very similar to the Icelandic, but the fourteenth century was ominous for the future of Norway in this as in other respects. The long and bitter civil wars had decimated the ranks of the nobility and had finally resulted in strengthening the royal power at the expense of the aristocracy. With this change the interest in national traditions and literature had waned; towards the end of the century the royal house died out and its power passed into the hands of foreign kings. But the greatest calamity was caused by the plagues which ravaged the country, killed the population and put an end to all independent literary life. The people no longer could

<sup>1</sup> Finnur Jónsson, *Den oldnorske og oldislandske Litteraturs Historie*, III. Bd. København, 1902, pp. 1-2.

<sup>2</sup> Finnur Jónsson, *op. cit.* pp. 30-31; Konráð Gíslason, *Efterladte Skrifter*. II. Bd. 1897, pp. 144-215.

<sup>3</sup> Finnur Jónsson, *op. cit.*, p. 65.

resist the foreign authority and influence, and the Norwegian tongue gradually deteriorated until Danish finally became the official language. In Iceland, on the other hand, the Danish influence was scarcely noticeable in the beginning; it grew, however, as time went on; some of the bishops of the Icelandic sees were of Danish extraction, and literary influence is shown by the fact that the Danish popular ballads became known in Iceland, where they were translated or imitated.<sup>1</sup> But the Icelanders permitted the power of legislating to pass out of their hands, and it was in that way that the Danish influence gained hold and many Danish words were taken up. The Low German words which at the same time entered the language are traceable to the Hansa merchants who from Norway extended their field of operation to Iceland. These words often occur in the *rímur* of the period, and that is indicative of their being also used by the people at large. Many of them, however, disappeared again. The English were the principal competitors of the German tradesmen, but they were as a rule on bad terms with the natives, and therefore their language has left no permanent traces in Icelandic,<sup>2</sup> although in certain districts a few English words have been used in the popular parlance, but these are probably of a later date and came through intercourse with fishermen.<sup>3</sup>

The Reformation, which sealed the fate of the native language in Norway, gave impetus to a linguistic and literary revival in Iceland. With the publication of the Icelandic translation of the New Testament by Oddur Gottskálksson in 1540<sup>4</sup> we date the beginning of Modern Icelandic. As stated above, the prose

<sup>1</sup> See Finnur Jónsson's articles in *Aarbøger for nord. Oldkyndighed og Historie*, 1914, pp. 1-62 (De islandske Folkeviser) and in *Ársrit hins ísl. Fræðafélags*, 1916, pp. 35-48 (Íslensk fornkvæði).

<sup>2</sup> Finnur Magnússon, 'Om de Engelskes Handel og Færd paa Island i det 15de Aarhundrede,' etc., in *Nordisk Tidskrift for Oldkyndighed*, II. Bd., 1833, pp. 112-169.

<sup>3</sup> Eggert Ólafsson, *Reise igiennem Island*. Sorøe, 1772. I, pp. 464-465.

<sup>4</sup> Halldór Hermannsson, *Icelandic books of the sixteenth century* (*Islandica*, IX), 1916, pp. 2-4. Since that was written a biographical essay on Bishop Brynjólfur Sveinsson by his nephew Rev. Torfi Jónsson has been found and published (Jón Halldórsson, *Biskupasögur* II, 1911-15, pp. 330-382) which mentions a copy of a translation of the New Testament, printed under the auspices of Bishop Jón Arason; it was buried with Bp. Brynjólfur, and no copy has been heard of before or afterwards, nor does the biographer give the date of printing. Consequently it is impossible to say whether this mysterious translation antedates that of Lawman Oddur.



writings since the end of the classical period had consisted chiefly of fictitious sagas and a few annalistic works, and for the last century or so even these had been entirely abandoned. The translation of the New Testament was therefore an undertaking of the greatest importance, initiating a new epoch in the language and the literature. It was based principally upon Luther's German version, but the Vulgate was also consulted. The translator had a tendency to follow slavishly the German text, and hence the sentences often appear foreign to the reader; besides he used foreign words very freely. These are chiefly of German or Low German origin, and some of them had doubtless been used in Icelandic before, but incorporated in the New Testament they acquired a prestige and henceforth were used in sermons and other religious works, even down to the present day. Among these may be mentioned words with the prefix *for-* (German *ver-*), such as *forheyra*, *forganga* (to be lost), *forlíkja*, *fornema*, *forblinda*, *forlíta*, etc. Then there were other words like the verbs *blífa*, *skikka*, *bitala*, *dára*, and the nouns *slekti*, *thesaur*, and so on. Some words of this or similar character may be found in earlier religious works, like the *Stjórn*, but not to the same extent as here. The New Testament was followed by a translation of A. Corvinus' *Postilla* (1546), also from the pen of Oddur Gottskálksson;<sup>1</sup> it has the same merits and demerits as the earlier work. One looks at it at random and finds such words as *innplantaður*, *typtaður*, *fortapaður*, *lystilegur*, *bikenna*, *locka*, *articulus*, etc. Good new words will hardly be found in either of these works, but in spite of that and other blemishes which may be pointed out in their pages, it is not to be forgotten that the language is often pure and pithy, even beautiful, and later translators have not always improved upon the passages which they have changed.<sup>2</sup> Oddur's co-worker in the Reformation movement was Bishop Gizur Einarsson of Skálholt. He translated a few of the books of the Bible as well as other religious works, but these were not printed excepting that some of his biblical

<sup>1</sup> Halldór Hermannsson, *op. cit.*, pp. 4-7.

<sup>2</sup> For controversy about Oddur's translation of the New Testament, see G. Vigfússon and F. Y. Powell, *An Icelandic prose reader*. Oxford, 1879, pp. 265-336, 433-443; Eiríkur Magnússon, *Dr. Guðbrand Vigfusson's ideal of an Icelandic New Testament translation*, etc. Cambridge, 1879, 8°, pp. 44, and his *Nokkur orð um þýðingu Odds lögmanns Gottskálkssonar á Matteusar guðspjalli*. Reykjavík, 1879, 8°, pp. 56.

translations were, probably in a slightly revised form, afterwards incorporated in Bishop Gudbrand's Bible. In his private and official correspondence Bishop Gizur used indiscriminately foreign words and phrases of all kinds; one meets there with such words as *hast*, *forskulda*, *dándizpíka*, *fornægilse*, *sermon*, *for-sóman*, *bilæti*, *hýra*, *bífalning*, and so forth.<sup>1</sup> And the same thing can be said generally of the clergy at that time. On the whole it will be found that the language is far better in the letters and documents of the secular authorities and laymen.

The immediate successors of these two pioneers of the Reformation in no way improved upon their work. The translations, in poetry and prose, which came from the pen or were issued under the auspices of Marteinn Einarsson, Gísli Jónsson, and Ólafur Hjaltason, were anything but creditable.<sup>2</sup> As soon as Bishop Guðbrandur Þorláksson began his activity as writer and publisher, things took on a new aspect. He had much at heart the purity of his native tongue, as is evident from his works and his frequent avowals to that effect.<sup>3</sup> He probably wrote a better style than most of his contemporaries, although that may not be saying much, and his edition of the Bible (1584),<sup>4</sup> much as there may be found to criticize in it as to individual words and phrases, construction of sentences, and correctness of translation,<sup>5</sup> will always remain one of the monumental works of the language. His religious zeal unfortunately misled him and made him combat the secular poetry and the old sagas, the best of which, however, were scarcely found in the hands of the people in his day. In his numerous translations he nearly always followed the foreign originals too closely, so that they did not make good and easy reading, and that among other things made them perhaps less acceptable to the public, of whose indifference the good bishop never ceased to complain. Arngrímur Jónsson, the bishop's cousin and collaborator, was one of the most learned men of his age and well-versed in Old Icelandic literature, but he certainly did not display in his Icelandic

<sup>1</sup> For Bp. Gizur's letters, see *Diplomatarium Islandicum*, vol. IX.

<sup>2</sup> Halldór Hermannsson, *op. cit.*, pp. 7-15.

<sup>3</sup> See his preface to the *Psálmabók* of 1589, quoted in *Islandica*, IX, pp. 37-39.

<sup>4</sup> Halldór Hermannsson, *op. cit.*, pp. 28-35.

<sup>5</sup> Cf. Eiríkur Magnússon, in *The Saturday Review* XXXVII, 1874, p. 439.



writings much literary skill or practical linguistic knowledge. His translations (most of his books which were printed during his lifetime were of that type) are not superior to those of the bishop, and one of his descendants compared his poetry to rough stakes spiked together with rusty iron nails.<sup>1</sup> Arngrímur's interest in the Old Icelandic literature was directed to its contents more than to its form and vocabulary. He, at all events, did not imitate it, although he translated many of the sagas into Latin.

The seventeenth century shows a steady decline of the language. The theological and devotional books exceeded in number all other publications, and they were almost entirely translations, more slavish and clumsier than the earlier ones, the revision of the Bible (Bishop Þorlák's Bible) of 1644 perhaps being an exception to the rule.<sup>2</sup> What little else was written was unfortunately influenced by this translation style. And if the prose was in a bad state, the same can be said of the poetry. Since the Reformation this had consisted mainly of hymns and religious poems and, like the prose, had in the beginning been translations or, at least, imitative of foreign models, which affected equally their form and their language. We have, of course, in this respect to distinguish between the various poets, but the general standard was low, and some of the hymns, even of the more noteworthy writers, are ridiculously crude. There were two poets who towered above their contemporaries and will always be counted among the literary lights of their country. These were Hallgrímur Pétursson and Stefán Ólafsson. Their language, although terse and generally smooth, is, however, far from being always pure and correct.<sup>3</sup> The *rímur*-poets, who flourished all through the century, delighted in obscure and complicated circumlocutions which make their works some-

<sup>1</sup> Jón Ólafsson, 'Um þá lærðu Vídalína,' in Páll Vídalín, *Vísnaðver*, 1897, p. xx.

<sup>2</sup> Cf. *The Saturday Review* XXXVII, 1874, p. 439.

<sup>3</sup> About Hallgr. Pétursson's language, see Finnur Jónsson in *Skírnir* LXXXIX, 1915, p. 348.—His verse 'Gef þú að móðurmálið mitt,' etc., must not be interpreted as an appeal for linguistic purity; it has reference to heresy. On the other hand we have an evidence of H. P.'s attitude towards the language in a letter of 1671 to Þormóður Torfason, where he writes: 'En hafi þeir gömlu norsku um þetta diktað, og í sinni gamalli norsku uppskrifað, leiðist eg ekki til að trúa, að þeir hafi öðrum tungumálum þar inn blandað, svo sem nú gerum vær með skaða og niðrun vors ágæta og auðuga móðurmáls.' (*Andvari* XXXVIII, 1913, p. 60.)

times difficult of understanding. This was nevertheless considered to be good form and in the style of the ancient poetry, or Edda-like, as the phrase ran. A special class of the *rímur* were those treating biblical or sacred subjects; they were originally written at the suggestion of Bishop Guðbrandur in his fight against the secular poetry which they were to replace; but they found little favor with the public, doubtless for the same reason as influenced the old woman who thought the gospels uninteresting because there was no battle in them; the subjects, in other words, were alien to the tradition of this kind of poetry. The Hólar publications had nevertheless a strong influence upon the country in various ways, as might be expected, since they were the only printed books which circulated among the people. The Northlanders had probably some dialectic peculiarities of their own, and these may have been made common through the Hólar books. This seems at least likely in the case of the sound-transition of *é-je* which is said to have originated in the North.<sup>1</sup>

The great interest in the old Icelandic literature during the seventeenth century is manifested by the editions of sagas and other works relating to the subject which then saw the light. Especially noteworthy is the activity of Dr. Ole Worm in Denmark, and of Olof Verelius, Olof Rudbeck and others in Sweden. The large collections of Icelandic manuscripts were founded at that time, and Danes and Swedes vied with one another in securing these treasures. Philological and antiquarian studies were pursued by many Icelanders with great zeal, spurred on by Worm. Two dictionaries<sup>2</sup> and one grammar of the language by Icelandic authors which were published during the century owe their origin to his encouragement and interest. The first dictionary, *Specimen lexici Runici* by Magnús Ólafsson (Hafniae 1650), need not detain us here, as the words therein are exclusively drawn from the ancient literature. The other, *Lexicon Islandicum sive Gothicæ Runæ vel lingvæ Septentrionalis dictionarium*, by Guðmundur Andrússon (d. 1654), was first pub-

<sup>1</sup> Björn M. Ólsen, 'Om overgangen *é-je* i islandsk,' in *Arkiv för nordisk filologi* III, 1886, pp. 189-192. Cf. also Jón Borgfirðingur, *Söguágrip um prentsmiðjur og prentara*, 1867, pp. 54-55.

<sup>2</sup> There seems also to have been printed at Hólar an Icelandic vocabulary which now is unknown. In a letter dated Aug. 29, 1643, Bishop Porlákur Skúlason writes to Ole Worm: 'Mitto autem Vocabularium, typis nostris impressum' (Worm, *Epistolæ* I, p. 109).



lished by Peter Resen in 1683, long after the author's death, and unfortunately is full of misprints. It covers modern Icelandic as well as the old tongue, very imperfectly to be sure, as might be expected from but 269 quarto pages. The author tries to show the corresponding words in Hebrew, since, according to Ole Worm and other learned men of the time, all languages were derived from Hebrew. It is unnecessary to dwell upon the success of that etymological experiment. The best Icelandic dictionary of the period was, however, Verelius' *Index linguæ veteris Scytho-Scandicæ*, edited by Rudbeck in 1691, but it included only words from the old Icelandic literature, which the Swedish scholars, for obvious reasons, preferred to style Suio-Gothic or Scytho-Scandic. It was compiled with the assistance of Icelanders who lived in Sweden. One of these, Jón Rúgmán, had previously published a pamphlet called *Monosyllaba Islandica* (1676) which also included words from the spoken language of the day. All these dictionaries were written for and used by scholars, principally foreigners. They are therefore of little consequence for the history of the language in its development, although they may now and then have been of service to Icelandic writers. On the other hand, they are valuable for the history of Icelandic philology.

The grammar by Runólfur Jónsson, *Recentissima antiquissimæ linguæ Septentrionalis incunabula, id est Grammaticæ Islandicæ rudimenta* (Hafniæ, 1651),<sup>1</sup> is an interesting work and deserves to be analysed here, as it shows us what idea the learned men of the time entertained as to the nature and structure of the language. And for nearly two centuries it remained the only printed grammar of Icelandic. In his preface, the author says that he had learned to appreciate the richness and beauty of the mother tongue through translating Latin works into Icelandic and Icelandic into Latin, and he continues: *Sumus enim plerunque eorum, quæ a natura ipsa hausimus, incuriosiores: nec causas rerum rationesve scitamus, quæ ab ineunte ætate, una cum lacte materno nobiscum quasi coaluere. Habet enim maximæ evidentiae instar insitum Naturæ dictamen. Hac vero occasione cum tam accuratas concinnasque vocum inflexiones, tam elegantes*

<sup>1</sup> There are two later editions of this grammar, printed at Oxford in 1688 and 1703, cf. H. Hermannsson, *Catalogue of the Icelandic Collection bequeathed by W. Fiske*, 1914, p. 306.

*constructionum modos, tam exquisitos verborum delectus, tam miram sententiarum varietatem, tam denique insignem figurarum vim ac splendorem in lingua patria animadverterem, ut neutri illarum gravitate, neutri venustate cedere videretur, cæpi vehementius mirari, qui factum sit, quod e tot præstantibus ingenio et eruditione viris in hac lingua et natis et egregie versatis, nemo de ea quicquam insigne literis prodidisset: Cum et vastissimum hujus materiæ copia sufficiat oceanum, per quem judicij pariter ingenijque velis latissime vehi potuissent, et nihil commendatius habere debuissent, quam ut linguam patriam illustrandam susciperent.* He was of the opinion that the Icelandic language of the day was identical with that spoken by the ancient Scandinavians. In his dissertation, entitled *Lingvæ Septentrionalis elementa*, which was published in the same year as the grammar, he says: *Eadem ratione Islandica hodie vocatur, quod alibi depravata, soli Islandi pura et incorrupta utantur.*

The first chapter of the grammar treats of the letters and contains a few unsatisfactory rules about their pronunciation. The character þ is used to denote the two *th*-sounds, where *d* is not used for *ð*. The author is under the impression that it is a modern usage to pronounce *h* before *l*, *n*, and *r*. The next two chapters deal with the declension of nouns, which he divides into two groups, *declinatio simplex*, and *declinatio composita*, according to whether the article precedes or is affixed to the word. He takes the positive article to be the demonstrative pronoun *sá-sú-það* and declines it with all the paradigms, giving six cases of it, the vocatives being *þú*, *þíer*, while the ablative takes the preposition *af*. The postpositive article, on the other hand, is in his opinion the personal pronoun *hann*, so that *maðurinn* (*maduren* as he writes) stands for *maður-hann*, and *mannsins* (*mansens*) for *manns-þess* or *manns-hans*. Within each of these two chief declensions or groups there are four subdivisions, based upon the ending of the nouns in the nominative singular. The first of them includes feminines ending in *a*, with the genitive ending *u*. The second, feminines forming the genitive singular in *ar* and with the nominative ending *b*, *d*, *f*, *g*, *k*, *l*, *m*, *n*, *o*, *p*, *r*, *s*, *t*, *u*, *y* and monosyllables in *a*, as illustrated with sixteen paradigms. The third, masculines and neuters ending in *d*, *l*, *n*, *r*, *s*, *x*, and neuters in *b*, *e*, *f*, *g*, *i*, *k*, *m*, *o*, *p*, *t*, *u*, all of which have the genitive ending *s*; he gives twenty-three paradigms,



but he has considerable difficulty in grouping all such words together, and has to explain many exceptions. The fourth comprises masculines and feminines ending in *e* (modern *i*) and neuters in *a*, the genitive of the masculines and neuters ending in *a*, of the feminines in *e* (*i*). He notes especially where umlaut takes place in the nouns, but he is unable to give reasons for it or to put down definite rules as to where it occurs. All this classification, as will be seen, is most unsatisfactory since it is entirely based upon the last letter of the words in the nominative singular. The fourth chapter is devoted to the adjectives, of which he gives eight paradigms according to the nominative ending, each with or without the definite article, but it seems doubtful if the author had a clear idea of the significance of the definite and indefinite forms. In chapter five he treats heteroclitic nouns, that is those which have no plural or singular—among the latter of which he counts *fretter* (*fréttir*), and those which he could not arrange under any of the declensions. Chapter six deals with genders, numbers, cases, and the like, and finally with the numerals; while chapter seven tells about the pronouns, the division of the various pronouns being very imperfect and in cases erroneous. The eighth chapter is devoted to the verbs. He divides them into two classes, personal and impersonal verbs, and of the former he mentions various divisions such as active (*eg dæmi*), neuter (*eg græt*), and deponent verbs (*eg andast*); and then he distinguishes between verbs of the primitive (*eg nýt*, *eg brýt*) and the derivative class (*eg nytka*, *eg brotna*), and between verbs of simple (*eg eyk*, *eg vík*) and composite form (*eg videyk*, *eg hjávík*). Then he gives the conjugation of the auxiliary verbs, and declares that the future tense is formed by the infinitive and the verbs *eg skal*, *eg mun*, *eg má*, and even *eg á*. The conjugations are five. The first includes verbs which in the first person singular pres. indic. act. end in *a*, the second and third persons in *ar* (*eg elska*; *þú, hann elskar*); the reflexive form he treats as if it were the passive, although he adds: *In hac forma verbum eg elskast potius deponentalis significationis est quam passivæ*; in other verbs where no reflexive is possible he forms the passive by *eg er* or *eg verd*. The verbs of this conjugation form the preterite in *de* (*elskade*), from which there are, however, a few exceptions, such as: *skapa*—*skóp* or *skapte*; *geyia*—*gó*. The second conjugation comprises verbs where the ending

of the first person sing. pres. indic. act. is *e*, of the second and third persons *er* (*eg brenne*; *þú, hann brenner*). The third, verbs where the first person sing. indic. act. ends in *i*, the second and third persons in *ir* (*eg sný*; *þú, hann snýr*), but to this only a few verbs belong, such as: *eg bý—bjó*; *eg dý—dúde*; *eg flý—flúde*; *eg ný—nére*; *eg dey—dó*; *eg spý—spjó*. The fourth conjugation embraces verbs with *b, d, f, g, k, l, m, n, p*, and *t* in the first person sing. pres. ind. act., and *ur* in the second and third persons, such as *eg hverb* [*hverf*], *eg bid*, *eg gef*, *eg ligg*, *eg vík*, *eg fel*, *eg tem*, *eg finn*, *eg krýp*, and *eg et*. And finally the fifth comprising verbs which in the three persons singular pres. indic. act. end in *r* and *s*: *eg, þú, hann ber*; *eg, þú, hann les*. The five remaining chapters of the grammar treat briefly of the participles, adverbs, conjunctions, prepositions, and interjections. I have entered so fully into the contents of this work so as to show how deficient and erroneous the grammatical conceptions were at that time and for a long time afterwards. In a postscript the author promises, if his health will permit, to publish a work on the syntax of Old Icelandic. This plan he did not carry out, as he died three years later.

Among the foremost Icelandic scholars of the century was Bishop Brynjólfur Sveinsson of Skálholt. He applied to the government for permission to establish a printing office in Skálholt, from which were to be issued secular books only, principally the old sagas and other works of the classical period. His colleague of the Northern see, Bishop Þorlákur Skúlason of Hólar, fearing the competition from another press, succeeded in thwarting the plan.<sup>1</sup> Hence it was that it fell to the lot of foreigners to edit and publish the editions of the Old Icelandic literature which saw the light during that century, and these were as a rule expensive, with Latin translations and learned commentaries, and therefore never reached the Icelandic public. If the people read any part of that literature they had to depend upon manuscripts, and these likewise soon got beyond their reach, as the Danish and Swedish governments tried by all means to get hold of them and took them out of the country. What was left Árni Magnússon finally secured or borrowed, bringing it to Copenhagen, where the richest collection of old Icelandic manuscripts still bears his name. In the meantime Bishop

<sup>1</sup> See the letters of the two bishops to Ole Worm, in his *Epistolæ*, 1751.



Pórður Þorláksson of Skálholt had got control of the Hólar press and brought it to Skálholt, where he issued a few sagas, not without apologies, since the press was always supposed to exist primarily for the purpose of printing works on religion.<sup>1</sup> These saga editions were welcomed by the people, and are now among the rarities of the Icelandic press. But if there had been more of such books on the market at that time, it doubtless would have benefited the language and improved literary taste.

Instead, the decline of the language continued throughout the first half of the eighteenth century. There were only a few works, like Bishop Jón Vídalín's sermons, which rose above the average, but the Bible suffered a revision downwards. The Stein's Bible—so called after Bishop Steinn Jónsson of Hólar—introduced many Danicisms and incorrect words which thus found their way to the pulpit and into devotional works in the hands of the people. There arose then also an open hostility towards the ancient literature from the side of the Icelandic clergy as well as from the Danish government, which had become imbued with pietism. Bishop Jón Árnason of Skálholt, an otherwise meritorious prelate, referred in most contemptuous terms to the study of Icelandic antiquities,<sup>2</sup> and the government issued ordinances limiting or even forbidding the time-honored custom of reciting sagas and profane poetry in the home, urging the clergy to discourage or prevent such a practice.<sup>3</sup> When Björn Magnússon published at his own expense two volumes of Icelandic sagas in 1756 he was denounced for it by many ministers

<sup>1</sup> Cf. his postscript to *Ólafs saga Tryggvasonar*, 1689, vol. ii.—In his preface to the *Landnáma*, 1688, the bishop writes: 'Oskande væri þess, að vær heldom við vort gamla Möðurmaal, sem Forfebr Vorir brukat hafa, ok briaalupum því ecki, því skealdann fer betur þegar breytt er, seiger gamall Maalshaattur; mætti það oss heldur til hropurs horfa, at vær heldom ounbreittu því gamla oc vidfræga Norræno maali, sem brukat hefur verit at fornu i miklum parti Norþurhalfunnar, einkum Danmörk, Noregi, Sviariki, etc.'

<sup>2</sup> In a letter of Nov. 23, 1741, he asked: 'Hvað er þessi fornaldar literatura og skáldskapur annað heldur en andskotans sæði, hverju hann hefir spúð í sitt einkaverkferi Óðin kong og hans selskap' (*Æfisaga Jóns Þorkelssonar skólameistara í Skálholti*. I, 1910, p. 131). And the Danish Bishop Ludvig Harboe, in his circular letter to the clergy of the Hólar diocese (dated May 25, 1743), calls the Icelandic antiquities and sagas 'kristindómsins skömm.' (*ibid.*, p. 125.)

<sup>3</sup> See *Forordning umm Huus-Vitianer aa Islande*. May 27, 1746; Hólar, 1746, 4°, pp. (7)–(8), § 18; and *Tilskipan umm Huus-Agann a Islande*. June 3, 1746; Hólar, 1746, 4°, p. (4), § 7.

and he felt compelled to say a few words in his own defence in the preface to the second volume.<sup>1</sup>

The deterioration of the language was, perhaps, more marked in the laws and official documents than in any other field. When the Icelanders in the thirteenth century surrendered to the king of Norway they reserved to themselves the power of legislation, but the kings soon encroached upon this privilege, and in time the initiative to laws came to rest primarily with the ruler and his advisers. Especially was this so after the introduction of the Reformation and more particularly after the absolute monarchy had been recognized by the representatives of the Icelandic nation in 1662. The old legislative body, the Althing, lost its former prestige and authority and became a place where the royal ordinances were promulgated, and these were published in its proceedings, as a rule, in Danish. The highest officials were, with few exceptions, Danes or Norwegians, unable to talk and write the language, sometimes even having difficulty in understanding it; hence official communications and public documents and letters were most frequently written in Danish, or when written in Icelandic, were so filled with foreign words and phrases that it would have almost been preferable if the vernacular had been entirely dispensed with.<sup>2</sup> The government favored a greater uniformity of law within the monarchy. Thus after the codification under Christian the Fifth of the Danish law in 1683, and of the Norwegian law in 1687, it issued the rescript of April 14, 1688, commanding various Icelandic officials to write an Icelandic law code in as close conformity to the Norwegian one as the customs and the conditions of the country allowed. This command was repeated in 1719 and 1732, and although extensive drafts were made, the code was not completed. In 1760 it was entrusted to one man, Lawman Jón Ólafsson of Víðidalstunga, but he did not carry it out, and the plan finally fell through.<sup>3</sup> There was no deliberate attempt on the part of the government to interfere in any way with the use of the Icelandic language. On the contrary, it seems rather

<sup>1</sup> *Agjætar fornmannna sögur*, Hólar 1756. Cf. also *Æfisaga Jóns Þorkelssonar skólameistara í Skálholti* I, 1910, p. 132.

<sup>2</sup> Cf. e.g. Eggert Ólafsson's poem *Maga-skifti* (*Kvæði*, 1832, pp. 226-227).

<sup>3</sup> See for this *Lovsamling for Island* I, pp. 472-475, 751-754; II, pp. 137-140; III, pp. 398-409, 652-654.



to have encouraged its use, as might be inferred both by these repeated efforts to bring about an Icelandic law code, and by causing translation of some laws to be issued from the Hólar press, and by the rescript of April 30, 1751, directing that all laws and ordinances concerning Iceland should be published in Danish as well as in Icelandic. This last provision practically became a dead letter, and unfortunately the government acted in this matter as often in others, taking away with the one hand what it gave with the other.

There were, of course, those who deplored this state of affairs, such as Lawman Páll Jónsson Vídalín, the author of a valuable commentary on the ancient law code called the *Jónsbók*.<sup>1</sup> He and his like were, however, exceptions, and indifference towards the language was the rule among the lay and learned. While the codification was not completed the government temporarily introduced certain sections of the Norwegian law code, concerning court procedure and penal law, and the Icelandic judges appear to have been more than willing to follow them, even going beyond the commands of the government. This led to great confusion and uncertainty as to what laws were in force in Iceland. About this time university degree was required for judges, and having during their student days become accustomed to Latin and Danish terminology, they applied it afterwards often without any thought or hesitation in their judicial decisions and communications. This whole tendency found its expression in print in Sveinn Sölvason's *Tyro juris edur Barn í lögum* (1754) which from a linguistic point of view remains one of the worst books in the language.<sup>2</sup> The author deliberately and on set purpose used Danish and other foreign words and phrases where there were perfectly good Icelandic equivalents, and he defended his action in a much quoted passage of the preface. He says there in part: 'I frankly admit that there are seldom to be found

<sup>1</sup> In the paragraph *dönsk tunga*, Páll Vídalín remarks: 'Og ekki er því að neita, að síðan andlát Guðbrands byskups 1627, hafi tungan hér á landi stórlega breyzt frá sinni fornu snilli, og með ýmsu móti blandast framandi glósum, enn einna mest síðan deyði Brynjólfur byskup, anno 1675, því síðan hefir einginn hér á landi kunnað til gagns að bókstafa tungu vora, þá rita skyldi, nema *assessor* Árni Magnússon, hann alleina og þeir fáir, sem af honum numið hafa, og er grátlegt að sjá þann afmyndaða bögu-stýl, sem nú skrifa hér allmargir, sérdeilis *in particulari nativo decore* stórir ættlerar orðnir frá forfedrum vorum' (*Skýringar yfir fornýrði lögbókar*, 1854, p. 138).

<sup>2</sup> Cf. Rask's words about the book, in a letter of 1810, *Tímarit hins ísl. Bókmentafél.* IX, p. 85.

in this book old classical words which are now out of fashion, and that instead I have sometimes made use of those words that are derived from the Danish which I consider no blemish, since our laws nowadays come from the Danes, so that one cannot get along without Danish in judicial proceedings; and as our affairs in most cases are dependent upon the Danes, why should not our language share the same fate? Besides all such words are very intelligible and have come into general use in our day; there are only a few men who cling so firmly to their antiquities that they can hardly write a private letter without making one think that their style was that of Ari the Learned or Snorri Sturluson rather than of men who live in the eighteenth century. And if they reprove my *Bevisingar*, *Betalinga* and other *Barbarismos in Lingva patria*, as they will call it, I shall make a counter charge against them for their *Archaismos* and bring my case before the court with this verdict of Quintilian's: *Abolita et abrogata retinere insolentiæ cujusdam est, et frivolæ in parvis jactantiæ.* We shall presently see against whom these last words were directed.

Having lost their political independence the Icelanders allowed commerce gradually to pass out of their hands, and they became dependent upon foreign merchants. And matters went from bad to worse when the trade monopoly was introduced in 1602, placing the inhabitants at the mercy of Danish tradesmen who with their agents and clerks understood little of the Icelandic tongue and cared less for it. The corruption of the language in the mouths of these foreigners defies any description, and their presence within the country was bound to have bad effect upon the natives who came into contact with them and in particular upon those who lived in the immediate neighborhood of the trading stations. The latter were eager to talk Danish and prided themselves upon interspersing their speech with foreign words and phrases; and probably the saying *Auðlærð er ill danska* owes its origin to their efforts and feeble achievements in this line. The intercourse with these foreigners had a corrupting influence upon colloquial Icelandic and it has proved very difficult to get rid of its effects; they are still noticeable at the present time, as will be pointed out further on.

We possess an account of the language as it was spoken in the various parts of the country about the middle of the eighteenth century, from the pen of Eggert Ólafsson, who with Bjarni



Pálsson, travelled all through the country with the support of the Danish Academy of Sciences. His observations can be briefly summarized as follows.<sup>1</sup> In East Iceland he found the speech purest; not only were there very few foreign words mixed with it, except near the three principal trading stations, but few new Icelandic terms and phrases had found their way thither; this, of course, was due to isolation, and especially was this true of certain districts of Skaptafellssýsla where the inhabitants were looked upon as queer by the other people. Similar were the impressions of Árni Magnússon and Páll Vídalín who traversed these parts in the beginning of the century.<sup>2</sup> In North Iceland the language was likewise fairly pure and correct, it was best in the region around Mývatn, and in West Iceland it was in most places uncorrupted with the exception of a few districts where English and French words had crept in through intercourse with sailors and fishermen. But in South Iceland (covering Gullbringusýsla, Árnessýsla, Rangárvallasýsla, and Vestmannaeyjar, with the exception of a tract like the Flói whose inhabitants on account their general backwardness, whence they were called *Flóafísl*, had preserved the language) the tongue had changed and been corrupted more than anywhere else, and for this the author gives four reasons. In the first place, the influence of German merchants before and after the Reformation had been strongest here. Secondly, many foreigners had for a long time resided in these parts, both government officials and merchants; these districts being the most thickly populated, with many harbors and fishing stations, the contact with the foreign element was closer and shared by a greater number. Thirdly, the Althing was held here, and was mostly frequented by the people of the South, but the language of the administration and in judicial procedure had become notoriously bad, so that the common people often understood but little of it; still young men prided themselves in imitating it, although they frequently misapplied the words or corrupted them still more, if that was possible. The fourth and the last reason was, according to the author, to be found in

<sup>1</sup> *Vice-Lavmand Eggert Olavsens og Land-Physici Bjarne Povelsens Reise igiennem Island*, etc. Sorøe, 1772. I. Bd., §§ 69-70, 291, 600, 607; II. Bd., §§ 736, 755, 808-809, 885, 886.

<sup>2</sup> Cf. also Ben. J. Gröndal, in *Rit þess ísl. Lærdómslistafélags* X, 1790, p. 286.

the presence of the Latin School in Skálholt; from it many foreign phrases and words penetrated into the speech of the people. Not only did the clergymen adorn their sermons with such things, but the farmers had also picked them up on their numerous visits to the see. Educated men all over the country, and even farmers in the South would commonly use Latin greetings like *Salve Domine*, *Bonus dies*, *Bonus vesper*, *Gratias*, *Proficiat*, *Dominus tecum*, *Vale*, and so on. The use of Latin words was, however, on the decline, while German and French expressions were becoming more fashionable. Reading sagas aloud and reciting poetry were practised more or less throughout the island; in many places people refrained from it during Lent and on holidays. In the last hundred years this custom had declined somewhat and was least common in the South. It was noticeable that in the districts where it was most widely observed, there the language would invariably be better preserved. The written language and the spelling were perhaps best in the North, presumably on account of the presence of the Hólar press, and worst in the South. He hints at improvement being started in this respect in the Western province, probably having in mind his own efforts and those of his followers. Dialectic differences he noticed in various parts of the country, and these he took to be of ancient origin; they are still to be found to a like extent in those places at the present day. In viewing the whole linguistic situation the author realized that quick and energetic reforms were necessary to purify the language and prevent further decline.

But he takes even a gloomier view of the matter in one of his poems entitled *Sótt og dauði Íslenskunnar* (the disease and death of Icelandic).<sup>1</sup> It consists of seventy-six stanzas divided into two parts of which the first describes the ailment and search for its remedy. Icelandic, personified as a woman, has become ill from taking too many foreign words; she summons her children to her bedside and asks them to go around in the country and see if they can find 'good, honest Icelandic speech,' which would cure her. They go in all directions, but good and uncorrupted language is nowhere to be found. The results of the search agree in main with the author's account of his own

<sup>1</sup> Eggert Ólafsson, *Kvæði*, 1832, pp. 124-132.



observations quoted above. When the sick person hears this, she rapidly grows worse and prepares herself for the end, which is described in the second part of the poem, together with her last will, the funeral feast, the epitaph and the poet's own reflections. The last stanzas constitute an earnest appeal to his countrymen to preserve the language and to avoid a mixture of tongues. He reminds them that their mother tongue is held in high honor among foreigners, and that ought to be an incentive for them to take a good care of it, besides remembering how painstaking and particular their ancestors were in that respect. He, however, frankly admits that his own writings and speech are not free from blemishes of the kind he criticized in others.

Eggert Ólafsson's warning was timely, but his suggested reforms were of such a character that they could not meet with success. In 1762 he wrote a short treatise entitled *Nokkrar óreglulegar reglur um það, hvern veg eigi að skrifa, bókstafa og tala þá núlifandi íslensku tungu*, in which he put down the principal rules for the spelling, writing, and pronouncing, of Icelandic. This has never been printed, and the original manuscript was lost with him at sea, but an abstract made by himself is extant. The work was chiefly based upon the grammatical treatises appended to the Snorra Edda and other early writings, and the author thus proposed a return to a bygone age, which, of course, was absolutely impracticable.<sup>1</sup> Only two of his suggestions, to re-introduce *ð* and put an accent over the vowels to indicate their length, were afterwards adopted. And when he attempted to put his principles into practice in writing, his spelling and vocabulary were often confusing or unintelligible to readers, and he was compelled to append to them explanations or a glossary. This is best illustrated by his pamphlet in the memory of his uncle, *Nokkrar hug-hreystelegar harma-tavlor efter ágætan mann Guðmund Sigurdarson* (1755). There, to mention a few examples, he writes *v* before *o* where it had disappeared long before (*uordinn*), but he drops *h* before *r* and *l* (*rid* for *hríð*, *lutr* for *hlutur*), which had always been preserved in Icelandic, although in some early manuscripts that spelling may be found, due to Norwegian influence. He frequently uses foreign words

<sup>1</sup> Bjarni Jónsson, *Um Eggert Ólafsson*, 1892, pp. 34-35.

(*akta*; *understæp*ed), or antiquated words and awkward neologisms (*siá* for *sá*; *jáqueda*; *úljúgheitr*; *hólbere*); and the style throughout is affected;<sup>1</sup> a four-page list of words is added at the end. Much better is his *Stutt ágrip úr lachanologia eda mat-urta-bók* (1774). In spite of much foreign influence in the construction of sentences and the needless use of many foreign words this work taken as a whole is written in a remarkably pure language for its age, and the spelling is good.<sup>2</sup> This, doubtless, to a large extent was due to Rev. Björn Halldórsson, the author's brother-in-law, who made the abstract and edited the book. The latter wrote a good style for his times, as his two works *Atle* and *Arnrún* show. He took a practical view of the language question, and probably possessed a better knowledge of the modern tongue than any of his contemporaries. Whether Eggert Ólafsson was in any way influenced by the Danish movement for language reform which was started about the middle of the century<sup>3</sup> I am unable to say. He must, however, have been acquainted with it, but those reformers followed a different method; theirs was creative and progressive, while his was principally retrospective. Their activity bore fruits, his was without directly practical or tangible results. Still he had not worked in vain. His voice had awakened the people and kindled their love for the land and language, and thus he became the precursor of a new epoch.

An imitator of his was Ólafur Olavius, the author of *Greinileg vegleidsla til talnalistarinnar* (1780) and of other works. In this book he followed in a large measure Eggert Ólafsson's orthography and affectation of style, however, without dispensing with foreign words and expressions, even where there were Icelandic ones available. Thus, for instance, he uses *nóti* for *merki*, merely because the former is found in older language; *núll* (zero) he avoids calling the cipher *ó*.<sup>4</sup> An altogether better

<sup>1</sup> Cf. the author's preface, pp. 5-8.

<sup>2</sup> See Magnús Ketilsson's review in the *Íslandske Maanedes Tidender*, II, 1774, pp. 21-22.

<sup>3</sup> Verner Dahlerup, *Det danske Sprogs Historie*. København, 1896, pp. 75-79.

<sup>4</sup> For the author's views on writing, see the preface, pp. xxv-xxvii.—For Jón Eiríksson's opinion of the book, see Sveinn Pálsson, *Æfisaga Jóns Eyriksónar*, 1828, p. 134.—Magnús Stephensen calls it 'en næsten uforstaaelig islandsk Lærebog for Ungdommen i Arithmetik' (*Island i det attende Aarhundrede*, 1808, p. 184.)



impression makes another contemporary publication on the same subject, Ólafur Stefánsson's *Stutt undirvísan í reikningslistinni* (1785). Its constructions are frequently foreign, nor is there any attempt made at translating or finding equivalents for many terms, such as *prodúct*, *síffra*, *prófa*, and others; but its style is more natural and unaffected, and the author purposely avoided antiquated phrases which children and young people might find difficult to understand, there having in mind his predecessor's faults.<sup>1</sup>

But if there were men who were carried to extremes in archaism, there were others who went in the opposite direction and were willing to sacrifice their mother tongue and adopt a foreign language. Sveinn Sölvason, whom we have mentioned above, represented this type to a certain degree, but even he was outdone by others. In his report to the Royal Commission of 1770, Bjarni Jónsson, then rector of the Skálholt School, expressed the opinion that it was not only useless but directly harmful to keep up the Icelandic language which no one understood outside the boundaries of Iceland, and he proposed that the Icelanders follow the example of the Norwegians and the Faroese and adopt the Danish language.<sup>2</sup> Another Iclander, Porkell Fjeldsted, advocated practically the same thing, but not quite so openly and sweepingly. In his book *Om en ny Handels Indretning udi Island* (1784) he suggested that numerous colonists of different nationalities, Jews and Gentiles, be sent to Iceland and granted all sorts of privileges; this, if carried out, would have constituted a grave danger to the language. There were even more impracticable schemes put forth at the time, such as that of transferring the whole Icelandic population to the heaths of Jutland. All this naturally met with scorn and ridicule from patriotic and sensible men in Iceland. In his monthly paper Magnús Ketilsson opposed the project of Bjarni Jónsson, without mentioning his name, showing both the disadvantage, and the impracticability of the plan.<sup>3</sup> Rev. Gunnar Pálsson, an enthusiastic student of his native language and literature, ridiculed Fjeldsted's attitude in a long poem entitled *Lítið ávarp til þess, sem tjáist að fjörráð vilji brugga*

<sup>1</sup> See the preface, pp. (13)–(14).

<sup>2</sup> Jón Helgason, *Pegar Reykjavík var fjórtán vetra*, 1916, p. 25.

<sup>3</sup> *Islandske Maanedes Tidender* III, 1776, pp. 81–87.

*íslenzkunni*.<sup>1</sup> But here we touch the tragi-comical in this matter. Magnús Ketilsson wrote and edited his paper in Danish, and Gunnar Pálsson defended the mother tongue against its enemies in a poem full of barbarisms. This is certainly a case where one has to take the will for the deed.

At the same time the question of reform was constantly kept alive and some progress made through the work of the Icelandic Literature Society (*Hið íslenska Lærdómslistafélag*) which was organized in Copenhagen in 1779.<sup>2</sup> Its by-laws contained special provisions about language, the purport of which was that the society in its publications should preserve the Icelandic tongue (*norræna tungu*) and take pains to purify it from foreign words and phrases; such were never to be used in its publications, but either ancient and mediæval words, and in case such did not exist, new words were to be coined which expressed clearly the meaning of the thing in question, being formed in accordance with the principles of the language; if necessary these neologisms were to be explained so that they might be correctly understood by readers. Words of foreign origin which were found in the writings of the thirteenth and fourteenth centuries might be employed when no others were available. The regular members of the society were to pass upon writings submitted for publication, and were permitted to make changes in them both as to style and individual words.<sup>3</sup>

It is not overstating the case to say that the volumes issued by the society were the most important publications from a linguistic point of view that had appeared since the art of printing had been introduced into Iceland. In the first place, the spelling was better and more consistent than in any printed book before that time. In some respects it was, however, antiquated, as in the use of *t* for *d* (*tekit*, *þat*, *at*) and *r* for *ur* in end of words. An accent was placed over long vowels as Eggert Ólafsson had suggested. But the editors were not entirely satisfied with their own rules and felt the desirability of placing the orthography on a firmer and better defined basis; there-

<sup>1</sup> *Andvari* XXXVIII, 1913, pp. 80-84.

<sup>2</sup> Halldór Hermannsson, *The periodical literature of Iceland down to the year 1874* (*Islandica* XI), 1918, pp. 10-16.

<sup>3</sup> *Ens Íslenska Lærdóms-Lista Felags Skraa*, 1780, pp. 6-8, chap. i, §§ 5-7;—*Nýjar Samþykktir*, etc., 1787, § 2, sect. 3.



fore they expressed the wish in volume eleven (1791) that an Icelandic orthographic dictionary be compiled which should briefly, though clearly and comprehensively, set forth fundamental rules for the writing of the language, pure and unmixed, both as to the origin, composition and spelling of words; in compiling such a work, they suggested, that the rules adopted by the society as well as those propounded by Eggert Ólafsson in his treatise might be of some service.<sup>1</sup> It is not known that any one tried his hand at this, so it seems that the appeal of the society fell on deaf ears. Nor was there at the time any one who could have done it satisfactorily.

As to subjects the volumes cover a wider field than any publication before them. The different contributions naturally vary as to style and vocabulary, but it seems as if the editors really exercised a supervision over the articles that secured a measure of uniformity. It was, of course, easier to write about fishing and farming, laws, administration, and history of the country, than to treat themes which had never or seldom before been dealt with in the language, such as the various branches of natural science, medicine, mathematics, philosophy, and the like. But even here all possible efforts were made to avoid the use of foreign words, and hence we find many new words of native origin. They show, however, on the whole a limited skill or imagination in word coinage, and are as a rule merely verbal translations or imitations mostly of the Danish terms, and consequently few of them have obtained a permanent place in the language; such are, for instance, *vegstöng*, *jafnvigt* (later there is also used *jafnvægi*), *grunnmaskína*, *hugargrip*, *dampahvolf*, *forgaunguskrijf*, *grunnstæður*, *grashoppur*, *papagóar*, *aðalskrijf* (*frumrit* and *höfuðrit* are also used), *sjónarplátz*, *sjónarspil*, *frihöndlun*, *atvinnumedal* (*bjargræðisvegir* also occurs), *botnvoðir*, *skálavigt* (*met* and *metaskálar* are also to be found), etc. Geographical names and adjectives are most frequently Danish or slightly modified, such as *þeir chinesisku*; at other times attempts are made to Icelandicize them. There is an obvious groping for words, especially in the case of scientific and technical terms, so that we find different words for the same idea. Mathematics is called *mælingarfræði* and *mælifræði*; geometry,

<sup>1</sup> *Rit þess ísl. Lærdómslistafél.*, XI, 1790, pp. 305-306.

*landmælingarfræði* and *mælingar-kunnátta*, and in volume nine are numerous new geometrical words, all very long and awkward; epipedometry is *flatamæling*; machine, *hræringar-verkfæri*; mechanics, *hræringar-kunnátta*, and so on. Many medical terms are likewise to be found: *sjúkdómafræði*, pathology; *uppskurðarfræði*, anatomy; *handlæknislist*, surgery; *byggingarmáti og náttúrukrapta skýrsla mannlegs líkama*, an expression for human anatomy and physiology; and *bólusetning*, vaccination. Of terms from natural science might be mentioned: *óburður*, monster; *blómbikar*, *duptveifari*, and many other botanical ones; *sugudýr*, mammalia; *lithverfingar*, chameleons; *málmmóðir*, ore; *rafkraptur*, electricity, etc. At other times one finds antiquated and inappropriate words like *letrgiörð* and *bókmáli* for writings or publications. And then again one comes across some good new words like *hortittur*, padding, doubtless originally a slang expression, and fairly good ones like *skjalarí*, sophist. Space forbids us to enumerate more of these; suffice it to say that taken all in all the experiments are worthy of all respect. The style frequently limps; foreign models are followed too closely, there are long sentences with many relative clauses, the genitive stands before the governing noun, and other things of that kind. But even in this respect there are improvements upon previous practice. And one can not lay these volumes down without an expression of admiration for the writings of Jón Eiríksson who, although he lived from early boyhood outside his native land, wrote a purer language and a better style than any of his contemporaries, perhaps better than any of his countrymen since ancient times. The poetry is on the whole worse than the prose. With the exception of the poetical translations of Benedikt Gröndal and Jón Þorláksson, the translated poems are uniformly bad. Johnsonius' original poems are somewhat better than his translations, but one has to look long for a more complicated and obscure poem than his *Íslands vaka*, and it is no wonder that his poetry was not accepted as a model by other poets, although the editors recommended it highly as such.<sup>1</sup>

The Society for National Enlightenment (*Hið íslenska Landsuppfræðingarfélag*), with its leader Magnús Stephensen, next

<sup>1</sup> It is this kind of poetry Magnús Stephensen has reference to when he says: 'Man har nye Sange, mod hvilkes Mørke den Sæmundinske Eddas Sange bliver lutter Lys' (*Island i det attende Aarh.*, 1808, p. 184).



became for a few decades the arbiter in literary and linguistic matters, having the control of the only printing press in the country through which numerous publications were issued.<sup>1</sup> In its by-laws of 1796, the society reserved the right to change in literary contributions which it was to publish single words that might be foreign or ill-adapted, but the style of a work could not be altered without the author's consent. It could, however, improve upon translations, and correct or modify spelling in accordance with the rules which it had adopted.<sup>2</sup> The language reform was never emphasized by the society. Its aim was above all to provide the public with reading matter different from what they had been used to, useful as well as entertaining; and this it did, but more attention was paid to content than to form. Hannes Finnsson's *Qvöldvökur* became deservedly a popular book, and the numerous writings of Magnús Stephensen, if they did not teach people good style, at least supplied them with information on modern topics and awakened them to reflection. But the language in many of the society's books represents as it seems a step backward from that of the Literature Society's works. Magnús Stephensen's own style was genuinely foreign in its constructions and arrangement; his new words were literal renderings from the Danish. Look, for instance, at the *Minnisverð tíðindi*, where sentences like the following meet the eye: *fólkið er forráðið, niðangalega forráðið; kastalinn Bastille er með áhlaupi inntekinn; klingjandi hljóðfæri; hrærandi bréf; samkomunni leiðzt ei annað enn svipta hans hötuðu moldir þeim áður veitta Pantheons sóma; þetta dygða og lærdóms ógleymanlega munstur.* The sentences sometimes extend over a page or more without a period or semi-colon. The rhetoric is out of keeping with Icelandic usage and is a sheer imitation of the Danish style of the period. His legal writings, on the other hand, are of a different stamp; there the language is infinitely better and superior to what was customary at the time. In religious books he also brought about a reform, by eliminating meaningless and conventional phrases which abounded there,<sup>3</sup> but such changes were not

<sup>1</sup> Halldór Hermannsson, *The periodical literature, etc.*, 1918, pp. 17-24, 28-32.

<sup>2</sup> *Samþykktir hins Íslenska Lands-Uppfræðingar Félags*, 1796, pp. 10-11.

<sup>3</sup> See *Minnisverð tíðindi* I, pp. 324-325, 334-338, where Magnús Stephensen ridicules such phrases as: *þess helvítska hræfugls, djöfulsins, lopteitranir; að útsjúga sætleika af Jesú brjósti; að opna oss blóðfagarar dyr sinnar síðu til inngangs í Paradís; þurlendi guðs gæzku; viðsmjör Guðs velgjörða; vin guðs bendinga, etc.*

always as much appreciated as they deserved to be by his contemporaries, and sometimes were even severely reproved.

The language in the *Qvöldvökur* is, considering the times, remarkably good; that no solecisms should be present would be too much to expect. In it are to be found the first attempts at play-writing in Icelandic; these were two light comedies (*gleði*), one in one act (*flokkur*), the other in two and divided into several scenes (*atriði*). The bishop also included a translation of the Epistle to the Galatians, different from the earlier renderings, which with its notes supplies contributions to the history of the Icelandic translations of the Bible; this experiment is said to have been condemned by some people.<sup>1</sup> In two other works of the society an effort was made to form a scientific terminology; this was in Campe's *Sálarfræði* (1800) and his *Stuttur siðalærdómur* (1799), but it was not successful and the new words have not been used by later writers.

On various occasions Magnús Stephensen gave a thrust at the purists on one side, and on the other at those who, so to speak, gorged on foreign words and phrases, maintaining that he himself escaped the two extremes and followed the golden mean in the question of style and language. In his history of the eighteenth century in Iceland he devoted several pages to this matter. He says there that the Icelanders may justly be proud of having preserved their ancient tongue and that in this respect none of the European nations could match them. Undeniably impurities had crept in, especially in the spoken language in districts nearest to the trading stations, and these he deplored. He likewise deprecated the wholesale admission of foreign words and phrases, but he pointed out the necessity of enriching and extending the vocabulary so as to keep pace with human progress and new inventions in all fields, which must find expression in the language or remain unknown to the popular mind. He scorned the method of always looking backwards and resorting to archaisms, not realizing perhaps that the archaists, ridiculous as they often are, render unseldom a service by reminding the people of the ancient models which may with advantage be followed or built upon. He showed, however, poor judgment when he put two Icelandic writers of the eighteenth century on a level with Snorri Sturluson, but all will heartily agree with him

<sup>1</sup> *Vinagleði*, 1797, p. 299.



in his condemnation of the obscurantism and affectation in the poetry of the day.<sup>1</sup> Magnús Stephensen and his age had no adequate understanding of the language question any more than of the strength and value of popular traditions.

In spite of good intentions and persistent efforts the language reformers so far had not accomplished much; the study of the language and its monuments was steadily pursued and in increasing numbers works of the old literature were issued in print, mostly in costly editions. But all reform must be based upon a thorough knowledge of the language, its structure and history—and it was exactly this which was so imperfect. Runólfur Jónsson's grammar was still the only one available<sup>2</sup> and was considered by most people to be entirely satisfactory; even the learned P. F. Suhm declared that no better was needed. The Swede N. H. Sjöborg published in 1802 an abridgment of it and renamed it a grammar of Gothico-Icelandic, thus neither in this nor other respects improving upon it. A complete change was finally brought about by a young Dane, Rasmus Christian Rask, who while a pupil in the Odense Cathedral School had become interested in the Old Norse-Icelandic literature and began to study it by himself. He read Snorri's *Heimskringla* without the aid of grammar or dictionary, but as he proceeded worked out a grammar himself based upon this and other texts, and in 1809, when the author was only twenty-two years of age, the printing of his grammar was begun in Copenhagen and it was issued in 1811 under the title of *Vejledning til det islandske eller gamle nordiske Sprog*.<sup>3</sup>

This little book of some three hundred pages completely revolutionized the study of the Icelandic language as well as that of the Germanic languages in general. A brief analysis of it will be necessary here. It is divided into six sections, the first of which (*Forberedelse*) deals with pronunciation, orthography and the like. The second treats of accidence (*Form-*

<sup>1</sup> Magnús Stephensen, *Island i det attende Aarhundrede*, 1808, pp. 179–185.

<sup>2</sup> There was a later grammar by Jón Magnússon (1662–1738) which in some ways was better than Runólfur Jónsson's; it was never printed, but circulated in manuscripts. (AM. 992, 4to; 1000, 4to; 1001, 4to). See Rask, *Anvisning till Isländskan*, 1818, p. xxiii.

<sup>3</sup> Bjarni Thórarensen and Hallgrímur Scheving had in preparation an Icelandic grammar in Latin, but abandoned the project when Rask's appeared, and later presented their draft to him. Cf. Rask, *Anvisning*, 1818, pp. xxiii–xxiv.

*lære*). Rask divides the nouns into three groups according to the gender, but within these groups distinguishes between two declensions of the neuters, three of the masculines, and three of the feminines; thus he has in all eight declensions (*Forandringsmaader*), but in reviewing them he comes to the conclusion (Afd. 2, § 14) that each of the three genders really has only two different groups of declensions, 'the simple' where the genitive does not differ from the other cases in the singular, and 'the complex' where there is a greater difference in the case endings. There should therefore be only six declensions, but the last of the masculines and feminines have to be divided into two according to the genitive ending, the plural, and the vowel change. In the revised Swedish edition of 1818 (*Anvisning till Isländskan*) he divides the nouns according to this final conclusion of his, and in the *Kortfattet Vejledning til det oldnordiske eller gamle islandske Sprog* of 1832, he calls the two groups 'the open' and 'the closed.' In his two earlier works he had, like Runólfur Jónsson, made a distinction between the declension of nouns with the postpositive article and without it, but this division he abandoned in the last work. Thus we see that Rask was the first to discover the fundamental principle for the declension of nouns, which now is accepted, his 'simple' or 'open' corresponding to the weak declension, the 'complex' or 'closed' to the strong. He also found the causes for the mutation or umlaut in the nouns.<sup>1</sup> The verbs he divided into two conjugations which, in the *Vejledning*, he called 'the first' and 'the second'; this he changed in the *Anvisning* to 'the simple' and 'the complex,' and in the *Kortfattet Vejledning* to 'the open' and 'the closed,' but which are now called the weak and the strong respectively. The third section of the *Vejledning* deals with word formation; the fourth with syntax, which the author, on account of its briefness and fragmentary character, calls notes on syntax; the fifth with prosody, principally based upon Jón Ólafsson's work of 1786, and the sixth with the dialects. All these subjects with the exception of prosody were treated here systematically for the first time.

<sup>1</sup> Jacob Grimm who reviewed the grammar in *Allgemeine Literaturzeitung* (1812), says about this: 'Mehr scharfsinnig, als wahr, mag auch die auslegung sein, welcher der vf. bei gelegenheit der declination (s. 44. 45) von dem grund des casusumlauts gibt' (*Kleinere Schriften* VII, 1884, p. 518); yet after some correspondence with Rask he accepted it in his German grammar.



Rask next was entrusted with the editing of Björn Halldórson's Icelandic-Latin dictionary which, with the addition of Danish translations from his pen, was published in 1814 (*Lexicon Islandico-Latino-Danicum*), thus far the greatest contribution to Icelandic lexicography, and still a work of importance, especially for the modern tongue. In 1813 the Danish Royal Academy had announced the following prize question: 'To investigate by historical criticism and to demonstrate with appropriate examples the sources of the ancient Scandinavian language; to show the character of the language and to make manifest its relations, from the earliest times down through the Middle Ages, partly to the Scandinavian dialects, partly to the Germanic dialects; moreover to determine with exactness the principles upon which the derivation and comparison of these languages are to be built'. Rask's answer to this question was finished in 1814, but did not appear in print until 1818, with the title *Undersøgelse om det gamle nordiske eller islandske Sprogs Oprindelse*, a work which, to use the words of a famous philologist, 'was of so great importance that it may properly be said to have laid the foundation upon which the whole modern comparative philology rests.'<sup>1</sup> In this work Rask pointed out that the proofs for the relationship of languages were not to be produced through a comparison of single words, but were to be sought in the conformity of grammatical structure; he showed, for the first time, that certain phonetic laws governed the transition from one language to another, and clearly defined the sound changes which had taken place between the Scandinavian and other Germanic languages on the one side and Greek and Latin on the other, thus discovering what is generally known as Grimm's law, but which consequently more properly should be called Rask's law, as Grimm did not discover it, but only extended its application.<sup>2</sup>

<sup>1</sup> L. F. A. Wimmer, *Rasmus Kristian Rask. Mindetale*. 1887, p. 8.

<sup>2</sup> 'Der er ikke tale om større skarphed [hos Grimm], men større bredde. Og da det er givet, at Grimm har læst Rasks udvikling om dette æmne paa en tid, da han selv befandt sig i fuldstændig uklarhed, er det ikke rigtigt at betegne lydforskydningsreglerne som "Grimms lov." Det er Rasks lov. Og Rask har krav paa at anerkendes som den første indoeuropæiske sprog-sammenligner, der har haft øjet opladt for lydlovenes betydning' (Holger Pedersen, *Et blik paa sprogvidenskabens historie med særligt hensyn til det historiske studium af sprogets lyd*. København, 1916, p. 58; cf. also pp. 52-58).—On Rask's work in general see especially: Vilh. Thomsen's article on Rask, in *Nordisk tidskrift* (Letterstedtska) 1887, pp. 593-606, translated into German by C. Appel, in Bezzenberger's *Beiträge zur Kunde der indogerm. Sprachen*

As Rask in his *Vejledning* had placed the study of Icelandic on a scientific basis, so in his *Undersøgelse* had he practically fixed its proper place within the family of languages.<sup>1</sup> Neither of these works was, however, flawless, nor could it be expected. One of the principal mistakes that Rask made was to identify the Old Norse or Old Scandinavian language with the tongue which had been and still was spoken in Iceland. He became fully aware of his error when he arrived in Iceland in 1813. He remained there until 1815 studying the language and visiting various parts of the country, thus becoming thoroughly acquainted with land and people, and acquiring such a proficiency in the language as to be able to talk it like a native. He was shocked when he heard the language spoken in the South and feared it was all on the road to destruction.<sup>2</sup> His apprehension was somewhat allayed as he became acquainted with the districts where the language was purer.<sup>3</sup> Publicly he was reluctant to admit the difference between the ancient and the modern tongue, chiefly, as it seems, because he thought that if this became generally known, it would tend to diminish the interest which foreigners took in modern Iceland,<sup>4</sup>—an argument which still is occasionally advanced by overzealous and misguided patriots.

XIV, 1889 pp. 317–330; L. F. A. Wimmer, *R. K. Rask. Mindetale*. København 1887, pp. 20; Björn M. Ólsen, *R. K. Rask. 1787–1887. Minningarrit gefið út af hinu íslenska Bókmentafjelagi*. Reykjavík, 1888, pp. 125 (also in *Tímarit hins ísl. Bókmentafél.* IX. 1888, pp. 1–125); N. M. Petersen's biographical essay in Rask's *Samlede Afhandlinger* I, 1834, pp. 1–115 (reprinted in Petersen's *Samlede Afhandlinger* I, 1870, pp. 217–343); Vilh. Thomsen, *Sprogvidenskabens historie. En kortfattet fremstilling*. København, 1902, pp. 39–45; Finnur Jónsson, *Udsigt over den norsk-islandske filologis historie*. København, 1918, pp. 63–67; Otto Jespersen, *Rasmus Rask. I hundredaaret efter hans hovedværk*. København, 1918. 8° pp. 80, illustr.

<sup>1</sup> Rask objects to the use of 'Germanic' as a generic term including the Scandinavian languages, and prefers 'Gothic' (*Undersøgelse*, pp. 71–72). On the recent tendency in the same direction among Danish scholars, see *Danske Studier* 1916, pp. 157–160; 1917, pp. 43–48, where the word 'Gottonic' is recommended.

<sup>2</sup> 'Annars þjer einlæglega að segja held jeg, að íslenzkan bráðum muni útaf deyja; reikna jeg, að varla muni nokkur skilja hana í Reykjavík að 100 árum liðnum, en varla nokkur í landinu að öðrum 200 þar upp frá, ef allt fer eins og hingað til og ekki verða rammar skorður við reistar; jafnvel hjá beztu mönnum er annaðhvort orð á dönsku; hjá almúganum mun hún haldast lengst við' (letter to Bjarni Thorsteinsson, Aug. 30, 1813. Ólsen, *R. K. Rask*, 1888, p. 56).

<sup>3</sup> 'Málið var hreint og kröptugt, nema kannske í eystri hluta Skaptafells-sýslu dálítið afbakað í stöku tilfellum' (letter to Jón Þorláksson, Nov. 24, 1814. Olsen, *R. K. Rask*, 1888, p. 96).

<sup>4</sup> Letter to Grímur Jónsson, Nov. 18, 1817 (Ólsen, *R. K. Rask*, 1888, pp. 90–91).



He was convinced that the language could be reformed and that it contained within itself the means for restoration and further development. He pointed out in the *Vejledning* that it distinguished itself by its facility for new words, by its rich vocabulary and flexibility, and that it was superior to most, if not all, Western European languages in purity and originality, 'that sweet quality which for language is what independence is for the state.'<sup>1</sup> The decline was due to foreign encroachment, and it was all important that this be checked. As a poetic language he considered the Icelandic to be the richest and most excellent of all in Europe.<sup>2</sup>

With the purpose of supporting and maintaining the Icelandic language and literature, the Icelandic Literary Society (*Hið íslenska Bókmentafélag*) was founded in 1816 by Rask and his Icelandic friends.<sup>3</sup> The earliest publications of the society are, however, of small linguistic significance. Its annual, the *Sagna-blöð*, was written by Finnur Magnússon in the same style as he several years before had used in the third volume of the *Minnisverð tíðindi*. The large geography issued by the Society (*Almenn jarðarfræði og landaskipun eður geographia*, 1821-27) is, however, a noteworthy work in the history of the language. Rask had planned it, took great interest in its execution from a linguistic point of view, and made numerous suggestions as to the treatment of foreign names.<sup>4</sup> The printing took several years, and the writing was done by various hands, so that there is some lack of unity in it. An attempt was made here to fix the geo-

<sup>1</sup> *Vejledning*, p. ix.—'Það kalla jeg aðal sjerhverrar tungu, sem henni er einkum auðið fram yfir aðrar tungur í heiminum. Svo held jeg alls engin geti jafnast við norrænu í tilliti til skáldskapar, þegar smekkkfull skáld yrkja, og fáar kanske í krapt og djarfleik, þegar mælskumenn tala. Enskan hefir sinn höfuðríkdóm einkum til skarprar þenkingar og því næst til skáldskapar, franska til kurteisi, hæversku og blómsturlegrar mælsku. Nú kalla jeg það aðal íslenskunnar að hafa hina framkosti en vanta þessa, og er það sem mjer sýnist hennar eðli, hvort sem það er fullkomleikur eða eigi. Þó hefir hún annan eiginleik fram yfir flestallar þær tungur, er jeg hefi nokkra þekkingu á, nefnilega óendanlegt nýgervingaefni, og vona eg, að hún á þeim hætti!! geti jafnast við hverja aðra, sem til er eða nokkurn tíma hefir til verið í heiminum' (letter to Grímur Jónsson, Jan. 1, 1810. Ólsen, R. K. Rask, 1888, p. 87).

<sup>2</sup> 'Det rigeste og herligste poetiske sprog, som Evropa har at opvise' (*Litteratur-bladet*, 1828, p. 158; *Samlede Afhandlinger* II, p. 479).

<sup>3</sup> Halldór Hermannsson, *The periodical literature of Iceland*, 1918, pp. 26-28.

<sup>4</sup> See his letter to Grímur Jónsson, dated Nov. 18, 1817 (Ólsen, R. K. Rask, 1888, pp. 90-91).

graphical terminology; this, with many modifications, has been followed more or less in later works of the same kind. There is noticeable some indecision as to the proper word to be used; thus two or three words sometimes express the same thing; for example, centrifugal force is rendered by *framfararflug*, *fleigi- eða slöngukraptur*, *fráflugskraptur*. We find in it terms like *jarðarmálsfræði*, mathematical geography; *jarðareðlisfræði*, physical geography; *þýngdareðli* or *aðráttarkraptur jarðar*, gravitation; *mælistig*, degree; *snertilína*, tangent; and *afurðir* product. Many of the neologisms are less successful, and in their efforts to supplant a foreign word, the writers have used clumsy or even misleading terms of native origin, such as *ment-abúr*, museum; *þjóðskóli*, university (*háskóli* is used later); *þjóðsjóður*, bank; *hnossasmíðar* and *hnossgripir*, works of art; *siðferðisstjórnarráð*, police; *lærifeður*, professors; *sæt vötn*, fresh waters; and others of the same kind. Proper nouns are usually modified so as to make it easier for the readers to pronounce and remember them, sometimes they are translated, and wherever an Old Norse or Icelandic name existed it is invariably used.<sup>1</sup> But names of nations are generally expressed in the Danish manner, the adjective being used in place of the noun, e.g., *Þýzkir*, *Danskir*, *Engelskir*, etc. The style in all the volumes, on the other hand, differs only slightly from that common in other works at the time, so in that respect there is not much progress to record.

The foundation of the Royal Society of Northern Antiquaries in 1824, on the initiative of Rafn, Rask, and other Danes and Icelanders, must be mentioned here. Its aim originally was to publish Old Icelandic texts and it rendered a valuable service. What reception its publications met with in Iceland can best be gathered from the list of subscribers appended to volume three of the *Fornmannasögur*. In Iceland alone there were 774 subscribers, and among them we find men of all classes, lay and learned, judges and clergymen together with merchants, farm hands, and fishermen. These good and readable saga editions were of inestimable value for improving the popular taste, ac-

<sup>1</sup> One of these names is *Valland*, which occurs in the Old Icelandic literature and is properly used there for Northern France, but which in this geography and in many Icelandic books of later date is used for Italy, which is entirely wrong.



quainting the public with the classical saga style and pure language. The *Fornaldarsögur Norðurlanda*, another of the society's text editions, apparently were not nearly so popular in Iceland, since the subscribers in that case numbered only 158 all over the country; and if one may be allowed to guess the reason for this, I feel inclined to look for it in the fact, that the people had for so long a time been fed on the fabulous sagas, whence depreciated them, while they gladly embraced the opportunity of obtaining the historical ones. Of the sale of the two volumes of *Íslendinga sögur* (1829-30) I find no record. But all this tends to show that the people at large were now eagerly interested in the old literature, and thus the ground was prepared for a linguistic reform as soon as some one was found to assume the leadership.

At this juncture we shall retrace our steps and investigate what place the mother tongue down to this time had held in the two highest schools in the country, the Cathedral Schools of Skálholt and Hólar. In 1552 these schools were founded by the Danish government, but little was taught there except Latin and theology. In the beginning most of the teachers were foreigners, and with such an arrangement no cultivation of the native language or attention to it was to be expected.<sup>1</sup> The books for instruction were all in a foreign tongue, usually in Latin.<sup>2</sup> Later on, however, one finds examples of books being translated into Icelandic for the use of the schools, although these were not always printed;<sup>3</sup> in the first half of the eighteenth century Bishop Jón Árnason of Skálholt translated and published a Latin grammar and two dictionaries as text books to be used in the school. These were *Donatus, hoc est: Paradigmata partium orationis Latino-Islandica* (Copenhagen, 1733); *Lexidion Latino-Islandicum grammaticale það er Glosna kver á Latínu og Íslendsku, líjkt Grammatica* (Copenhagen, 1734); and *Nucleus latinitatis, quo pleræque Romani sermonis voces . . . ordine*

<sup>1</sup> See Janus Jónsson, 'Saga latínuskóla á Íslandi til 1846,' in *Tímarit hins ísl. Bókmentafél.* XIV, 1893, pp. 1-97. Cf. also Jón Sigurðsson, in *Ný félagsrit* II, pp. 1-167.

<sup>2</sup> In Denmark the textbooks were likewise in Latin, and Jersin's experiment of writing a Latin grammar in Danish was condemned by many pedagogues (see Bricka, *Dansk biog. Lexikon* I, pp. 502-503; VIII, pp. 458-459).

<sup>3</sup> For instance, Þorleifur Halldórsson translated Sören Glud's *Logica erotemática* (see *Islandica* VIII, p. viii), and Bishop Jón Vídalín translated Matth. Porsius' dictionary, *De nomenclaturis romanis* (cf. *Ný félagsrit* VII, p. xiii), but neither of these was printed.

*etymologico adductæ, & interpretatione vernacula expositæ comprehenduntur in usum Scholæ Schalholtinæ* (Copenhagen, 1738), the last, a work of 2,092 columns in octavo, being the only Latin-Icelandic dictionary of any size which has been published for the use of Icelandic schools.<sup>1</sup> Such books as these must have been a great help to beginners who, at least in this subject, were not entirely dependent upon foreign works. After graduation the students who desired further education than the Cathedral Schools gave, went to the University of Copenhagen, where all instruction, of course, was in a foreign tongue; it affected their speech and writing, which became still more interspersed with foreign words and phrases, and so remained even after their return to Iceland,<sup>2</sup> and their habit was imitated by the common people, as Eggert Ólafsson has told us.

In the school ordinance of May 3, 1743, it was provided that the teachers should be well-versed in their native language in order that they might show the disciples how to write it with no admixture of other languages, or of plain, vulgar phrases and words, and in a pure, clear, and intelligible style which could easily be understood by those who heard or read it, and without obscure or affected expressions or other useless embellishments; for this purpose the pupils were now and then to translate exercises from Latin into Icelandic and vice versa.<sup>3</sup> All this sounds well, but it probably was difficult to find teachers who could carry it out to the letter, and we have direct evidence that it was not done.<sup>4</sup> In the Bessastaðir School (1805-46) there were nominally two or three hours a week devoted to Icelandic composition,<sup>5</sup> but this was of very little consequence.<sup>6</sup> And add to

<sup>1</sup> This dictionary was nicknamed *Kleyfsi*, an Icelandization of *Nucleus*, but doubtless also as a play on the word *klaufi*, a bungler.

<sup>2</sup> See what Jón Þorkelsson (Thorchillius) had to say about this, in his *Æfisaga* 1910, I, pp. 99-101; II, p. 123.

<sup>3</sup> Anordning om de latinske Skoler paa Island, 3 Mai 1743 § 37c (*Lovs. f. Isl.* II, pp. 454-455).

<sup>4</sup> Rev. Árni Helgason who studied in the first Reykjavík Latin School writes: 'Boðið var að piltar skyldu læra Geographia og Arithmetica, en hvorugt var þar kent í minni tíð, engin danska, engin íslenska, en okkur bara sagt, að við ættum að læra þetta, og það gekk þá upp og niður' (*Safn til sögu Íslands* IV, p. 86).

<sup>5</sup> Directionen for Universitetet og de lærde Skolers Skrivelse angaaende Undervisningen i Skolen, etc. 16. Juni 1806 (*Lovs. f. Isl.* VII, pp. 74-75), and the reports of the Bessastaðir School 1840 ff.

<sup>6</sup> 'Í skólanum á Bessastöðum var öll kensla í íslenskku fólgin í því, að neðri-bekkingar voru látnir snara einu sinni í viku á íslenskku einhverri danskri klausu, svo sem öðrumegin á oktavista' (Jón Guðmundsson, in *Ný félagsrit* IX, 1849, p. 78).



this state of affairs that all the text-books were in Danish or Latin, which not only made the study more difficult for the pupils,<sup>1</sup> but also contributed further to the neglect of their own language. Rask was the first to condemn the practice and point out the danger from it.<sup>2</sup>

And yet, within the Latin School originated the movement which finally resulted in an effective reform of the language. This was due to a man who combined profound philological learning with critical acumen, good taste, poetic gift and a faculty for clear expression and the coining of new words. Trained originally as a theologian, Sveinbjörn Egilsson, after taking his university degree, was appointed teacher of Greek and Latin in the Bessastaðir School. In his teaching he adopted the practice of preparing Icelandic versions of the classical authors, read them to his pupils and required them to follow his example and accurately render the texts into correct and pure Icelandic. In 1829 he issued the first specimen of these translations in print as a program of the school, covering the first books of the Odyssey, and ten years later the whole epic had been published in this manner. It is no exaggeration to say that this translation initiated a new epoch in the history of the language—holding a similar position for its time as Oddur Gottskálksson's New Testament for the preceding period. Perhaps it was fortunate that Sveinbjörn Egilsson selected a metrical work for a prose translation, because in doing so he was more independent of the original and could shape the sentences more freely according to the demands of the Icelandic language as expressed in the best prose literature with which he was so thoroughly familiar, but he never slavishly imitated his models or resorted to archaisms. His prose version of the Iliad was issued posthumously, and at the time of his death he was engaged upon a metrical translation of the two poems, but this he left unfinished. He translated various other works by Greek authors, but his versions have never been printed.<sup>3</sup>

The Homeric poems lend themselves well to a rendering into Icelandic, which is rich in heroic literature. Still none but a

<sup>1</sup> See e.g. Páll Melsteð, *Endurminningar*. 1912, pp. 29–30.

<sup>2</sup> Letter to Grímur Jónsson, April 4, 1810 (Ólsen, *R. K. Rask*, 1888, pp. 83–84).

<sup>3</sup> Sv. Egilsson, *Ljóðmáli*, 1856, pp. xlv–xlv.

skilled pen can do them justice. It may not be necessary to form very many new nouns for things which occur in them, but the numerous epithets and names require a skilful and delicate handling, and in treating them our translator showed himself a master. To enumerate many of these would take too much space; suffice it to mention a few like *glóeyg*, *fárhugaður*, *rósfingraður*, *margráður*, *róðrargjarn*, *goðumlikur*, *landaskelfir*, *ægisskjalda*, *skýbólstraguð*, and so on. His intimate knowledge of the skaldic poetry stood him in good stead when forming new words or compounds. It is, however, not only the choice of words which gives his prose version its great linguistic value; there are also the style and the construction of sentences. Here for the first time in a modern work the sentences are short and simple in conformity with the character and the best traditions of the Icelandic language. It is unquestionably true what was said at the bier of the translator by two of his pupils, that there never was a man who had entered so fully into the spirit of the language as he, or who wrote it better.<sup>1</sup>

In raising the standard within the school Sveinbjörn Egilsson had the able support of his learned colleague, Dr. Hallgrímur Scheving who collected much material for a dictionary of the modern language.<sup>2</sup> A new era was also dawning in poetry, as was evident from the poems of Bjarni Thórarensen, which had occasionally appeared in the *Sagnablöð* and *Klausturpósturinn*. They showed a strong influence from the Eddic poems; the *fornyrðislag* was frequently used; the easy form, rhythm, fluency and choice language made his poetry conspicuous in the first decades of the nineteenth century. He had also the gift of forming new words and expressions, which give evidence of keen observation and fertile imagination.<sup>3</sup>

Sveinbjörn Egilsson's activity was entirely that of a scholar; beyond a few poems which from time to time appeared in the periodical press, he wrote hardly anything for the general public. It therefore became the task of his pupils to bring his teachings before the people. The first to do this was Baldvin Einarsson

<sup>1</sup> Ásmundur Jónsson and Pétur Pétursson, in *Ræður fluttar við jarðarför Svbj. Egilssonar*, 1855, pp. 13, 24.

<sup>2</sup> Cf. *Íslendingur* II, 1862, p. 160; *Þjóðólfur* XIV, 1862, p. 40.

<sup>3</sup> Finnur Jónsson, 'Um skáldamál Bjarna Thórarensens,' in *Ársrit hins íslenska Fræðafélags* I, 1916, pp. 109-117.



in the pages of the *Ármann á Alþingi*.<sup>1</sup> He wished to impress upon its readers the necessity of using pure language in speech and writing, and he held up to ridicule those persons who imitated foreigners and took pride in using foreign phrases.<sup>2</sup> But his style is not always good, there is something affected and forced about it, besides containing many impurities.

The decisive step in the language reform was taken with the publication of the *Fjöltnir* which commenced to appear in 1835.<sup>3</sup> The editors of it not only preached but practiced as well. It is throughout one of the best written books in modern Icelandic, and may constantly serve as a linguistic model. It impressed upon readers what a precious possession the language was and how important it was to preserve it and develop it, and the editors showed that the existence of the nation, its independence politically and intellectually, depended upon the language; without a language of their own the inhabitants of Iceland might be looked upon as a province of Denmark, with it they were a separate nation and had a right to demand that they be treated as such. Thus to combine the political and linguistic questions was of the greatest importance. Konráð Gíslason's paper in volume four<sup>4</sup> meets all the arguments which had been brought forth by those who found fault with the mother tongue and considered it undeveloped and inadequate as a modern medium; the fault, he points out, lies with the critics and not with the language. Most persuasive are, perhaps, his introductory words to the reviews in volume six<sup>5</sup>; they are written with such feeling and earnestness that they must touch even the most indifferent. The editors also used the effective weapon of ridicule, as in the skit called *Sagan af Árnabirni og mér*,<sup>6</sup> a take-off on the language of *Sunnanpósturinn*; and in the review written in the same bad language as the book which is reviewed.<sup>7</sup> On the whole the reviews in the *Fjöltnir* are almost exclusively

<sup>1</sup> H. Hermannsson, *The periodical literature of Iceland*, 1918, pp. 38-42.

<sup>2</sup> The character Önnundur.—Tómas Sæmundsson thinks, however, that the language was not much better in the author's (and his chief character, Sighvat-ur's) home district, cf. *Fjöltnir* I, 1835, pp. 92-93.

<sup>3</sup> H. Hermannsson, *The periodical literature of Iceland*, 1918, pp. 42-48.

<sup>4</sup> 'Ágrip af ræðu áhrærandi íslenzkuna,' in *Fjöltnir* IV, 1838, pp. 19-28.

<sup>5</sup> *Fjöltnir* VII, 1844, pp. 71-74.

<sup>6</sup> *Fjöltnir* II, 1836, pp. 57-58.

<sup>7</sup> *Fjöltnir* VI, 1843, pp. 61-62.

of a linguistic character, pointing out the flaws in grammar, vocabulary and style—a thing which never before had been done with so much knowledge and effect.

Most severe treatment was accorded to the popular poetry called *rímur*, which, as mention above, had flourished since the fifteenth century. The most prominent poet of this genre at the time was Sigurður Breiðfjörð, an uneducated man of undoubted poetic talent but slipshod and uncritical; the market was flooded with his productions. In volume three of the *Fjölnir*, Jónas Hallgrímsson chose this poet's *Rímur af Tistrani og Indíönu* as the subject of a long article wherein he laid bare all the offences against language and good taste of which the poet was guilty. In a most systematic way the reviewer enumerated the faulty words and classified them so as to leave no doubt in the minds of the reader.<sup>1</sup> But this treatment of their favorite poet angered the people, and made the periodical and the reviewer unpopular, but such nevertheless was the force of his criticism that the *rímur*-poetry never rallied from it, and since that time it has been on the decline until now it is practically a thing of the past. In a later volume Gísli Thórarensen gave a similar overhauling to the same author's *Ljóðasmámunir*.<sup>2</sup> The *Fjölnir* could afford to be so severe in its attacks on the poetry of the day since it provided the public with poems which excelled anything so far published in Modern Icelandic. Jónas Hallgrímsson's exquisite language was on a level with his poetic imagination and fine taste, and few poets have expressed more beautifully their love for the language in which they wrote than did he in the love poem *Ásta*.<sup>3</sup>

Many neologisms were introduced in the pages of the *Fjölnir*, some of which, however, have found no permanent place in the language; such are *þjóðeignafræði*, political economy; *eintili*, singular, and *fleirtili*, plural. Others met with an immediate acceptance, like *súrefni*, oxygen, and various zoological and geological terms (*lindýr*, *liðdýr*, *spendýr*, etc.). But the purism was carried to excess in the translating of foreign names, as was generally done when their meaning could be ascertained; at

<sup>1</sup> *Fjölnir* III, 1837, pp. 18–29.

<sup>2</sup> *Fjölnir* VI, 1843, pp. 62–65.

<sup>3</sup> First printed in *Fjölnir* VI, 1843, p. 15.—Cf. the characterization of Jónas Hallgrímsson's language in Grímur Thomsen's obituary poem, in *Ný félagsrit* VI, 1845, pp. 152–153.



other times their sound was imitated so as to give a special significance to them in Icelandic. Among such may be mentioned *Góðvík*, Bombay; *Svartá*, Indus; *Miklibotn*, Bengal; *Höggormasveit*, Cutch; *Sléttumannaland*, Poland; *Lithaugaland*, Lithuania, and numerous others. This, of course, was a passing phase of the purism, nor were these words generally used by others than their authors. Yet the principal importance of the *Fjölnir* does not lie in the new words it introduced, but in its influence upon style. After its appearance no book written in foreign, clumsy style could be issued in print. The editors had elevated and educated the taste of the people, and awakened the popular feeling for the printed word. To their attempts in reforming the spelling I shall return below.

The *Fjölnir* was printed in Latin type and did much to further the use of that type in Icelandic publications. This seems therefore the proper place to trace briefly the history of the Gothic and Latin types in Icelandic printing. The former had been used from the beginning of printing in Iceland, and it was exceptional to find Icelandic books printed with the other type; such books were almost always printed abroad. In his *Vejledning* of 1811, Rask deplored that in some Icelandic sagas, printed in Copenhagen, the Latin characters had been used, and contended that it was contrary to old as well as modern practice.<sup>1</sup> In the Swedish edition of 1818, he completely changed front, condemned the Gothic type, which he called the German monkish type, and advocated the use of the Latin type which from the very beginning of Icelandic literature had been adapted to the language.<sup>2</sup> It was according to his wish that the Icelandic Literary Society chose the latter for its publications and only very few of its books were printed with Gothic characters. In 1830 Rask issued in Icelandic a *Lestrarkver handa heldri manna börnum* and had it printed in Latin characters in order to make children accustomed to them, because, he said, they were older, more original, prettier, and more commonly used among educated people than the Gothic ones, although both were originally derived from the same source.<sup>3</sup> This spelling-book apparently was

<sup>1</sup> *Vejledning*, p. 3.

<sup>2</sup> *Anvisning*, pp. 4-6.—See also his letter to Bjarni Thorsteinsson, Aug. 1, 1817 (Ólsen, *R. K. Rask*, 1888, pp. 73-78, cf. pp. 109-110); Sv. Egilsson's letter to H. Rask, Oct. 14, 1836 (*Dania* IV, p. 139).

<sup>3</sup> Preface, p. 3; cf. also Rask, *Samlede Afhandlinger*, III, 1838, pp. 3-4.

never much used in Iceland. Hence the editors of the *Fjölnir* took up the matter, repeated Rask's arguments in an article in volume eight,<sup>1</sup> strongly advocating the use of the Latin type, and enumerating many reasons in its favor and against the other style. From that time on the use of the Gothic type declined except in religious books, where it remained common for a few decades, as the people at large favored it and looked askance at the Latin type which sometimes was popularly styled the heathen type (*heiðna lettrið*).<sup>2</sup> It has now been entirely abandoned in Icelandic printing.

The language of the pulpit and in works on religion always follows largely that of the Bible, and since for nearly three centuries no changes of any consequence were made in the earliest versions of the New Testament or the whole Bible, no improvement took place in the style of religious works down to the end of the eighteenth century, when Magnús Stephensen and his associates began to weed out the objectionable phrases in such books. Their criticism was, however, more of a literary and æsthetic character than linguistic. The demand for a revision of the Bible was at that period made by various theologians as well as others, and critical essays on and versions of different books of the Bible were published.<sup>3</sup> At the same time a new edition of the New Testament was issued in 1807, without any alterations for the better,<sup>4</sup> and one of the whole Bible in 1813,<sup>5</sup> and certainly neither of them marked any step forward. After the foundation of the Icelandic Bible Society in 1816, a revision of the Bible was decided upon, and with the assistance of Sveinbjörn Egilsson, Rev. Árni Helgason and others, a new translation of the New Testament was issued under the auspices of the society at Viðey in 1827, and one of the whole Bible in 1841. This version was in great many respects an improvement upon the earlier ones, and contributed to a change in style of theological

<sup>1</sup> 'Um latínuletrið,' *Fjölnir* VIII, 1845, pp. 28-33.

<sup>2</sup> Svbj. Hallgrímsson, *Nýtt stafrófskver handa minni manna börnum*, 1853, pp. 31-32.

<sup>3</sup> Jón Ólafsson's essay on the Prophets in *Rit þess ísl. Lærdómslistafél.* I ff., and others.

<sup>4</sup> See Árni Helgason's review in *Kjöbenhavnske lærde Efterretninger*, 1808, pp. 491-496, G. Thorkelin's reply (pp. 16), publ. as supplement to No. 32, and A. Helgason's rejoinder, pp. 525-528.

<sup>5</sup> On account of a misprint in the Lamentations of Jeremiah, generally known as the *Harmagrúts-biblía*.



and devotional publications. Even in this field the editors of the *Fjölnir* were active, as three of them translated into Icelandic Bishop Mynster's *Hugleiðingar um höfuðatriði kristinnar trúar*, which was printed in 1839 and which is distinguished from other works by an unusually pure and choice language. The numerous devotional books from the pen of Dr. Pétur Pétursson which were now to follow did much to reform the language in this literature, although one may frequently find in them words which a purist would object to; but some of these words are now so rooted in the language that people are loth to part with them. Another revision of the New Testament was published in 1863, and one of the whole Bible in 1866, and, notwithstanding the thunderings of Dr. Guðbrandur Vigfússon to the contrary, this was without doubt superior in many ways to the earlier ones.<sup>1</sup> A new critical version of the Bible by Professor Haraldur Níelsson and others appeared in 1908 under the auspices of the Bible Society. From a linguistic point of view it is unquestionably more satisfactory than the others, although it has not escaped adverse criticism, chiefly from conservative people who object to innovations and to the substitution of new phrases for old and established ones.<sup>2</sup>

We shall now return to the legal and official language.<sup>3</sup> The rescript of 1751, which was referred to above and which directed

<sup>1</sup> Guðbrandur Vigfússon, *A few parallel specimens from the first three gospels*, Oxford, May 17, 1869, 4° pp. 4; rev. by Jón Bjarnason, in *Baldur* II, 1869, pp. 54-55, 58-59, 81.—Pétur Pétursson, *A letter from the Right Rev. P. Pétursson, to G. Vigfússon Esq.* Reykjavík, June 19, 1869, 8° pp. 2.—G. Vigfússon, in *Pjóðólfur* XXII, 1870, pp. 106-107; P. Pétursson, pp. 114-115, 117-118 (also sep. repr.: *Til Íslendinga. Svar til Guðbr. Vigfússonar um þýðing á Nýja Testamentinu*. Reykjavík, 1870, 4° pp. 4); G. Vigfússon's reply, p. 154, and XXIII, 1870, p. 14, with P. Pétursson's rejoinder.—Eiríkur Magnússon, in *Norðanfari* IX, 1870, pp. 67-68, 71-72; X, 1871, pp. 58-59, 61-62, 108 (cf. *Pjóðólfur* XXIII, 1870, p. 185; XXIV, 1872, pp. 49, 154-155).—See also P. Thoroddsen, *Æfisaga Pjeturs Pjeturssonar*, 1908, pp. 209-218, and *Andvari* XIX, 1895, pp. 20-22, 39-40.

<sup>2</sup> Halldór Kr. Friðriksson, in *Frikirkjan* II, 1890, pp. 18-23; Jón Helgason, in *Verði ljós* V, 1900, pp. 61-62; H. Kr. Fr., in *Frikirkjan* II, pp. 72-73 (cf. p. 87); Haraldur Níelsson, in *Verði ljós* V, pp. 88-94, 104-110; H. Kr. Fr., in *Frikirkjan* II, pp. 122-125, 138-143.—Various books had been printed separately before the whole Bible was issued in 1908; this was withdrawn from circulation because of objection on religious grounds to certain phrases, and a new edition published in 1912.

<sup>3</sup> See Jón Guðmundsson, 'Um mál vort Íslendinga,' in *Ný félagsrit* IX, 1849, pp. 69-85, and XI, 1851, pp. 54-63; S. J., 'Um rétt íslenzkrar tungu,' *ibid.* XXIII, 1863, pp. 74-89; and also XVIII, 1858, pp. 71-78.—'Um móður-málið,' in *Reykjavíkurbósturinn* I, 1847, pp. 49-55.—*Norðanfari* III, 1864, pp. 43-44.

that all laws be published in Danish and Icelandic, was not lived up to. Only a few of the laws dating from the latter half of the eighteenth century were issued in Icelandic, and the little that was done we owe to the influence of Jón Eiríksson.<sup>1</sup> With the establishment of the National Superior Court by the ordinance of July 11, 1800, definite rules were given as to the language used in the proceedings of the court; this was to be the native tongue, and only in exceptional cases could the court resort to Danish.<sup>2</sup> The court carried this out to the letter, but the lower courts frequently used Danish; in some cases Danish seems to have been insisted upon, even when there was no urgent reason for it.<sup>3</sup> By government letters of Aug. 2, 1800, and May 14, 1803, it became the duty of the judges of the Superior Court to see to it that the laws were translated into Icelandic and published, and from time to time collections of laws and ordinances were actually printed in Icelandic under the auspices of the court. Magnús Stephensen, the chief justice, also wrote much on legal topics for the instruction of the lower officials and the common people. But unfortunately there was often an uncertainty as to what laws were to be extended to Iceland and enforced there, and even the judges of the highest court in the country appear sometimes to have been in doubt or entirely at a loss on that point. Therefore the government took upon itself the task of deciding the question and of seeing to it that the laws were promulgated in the country,<sup>4</sup> but the Icelandic officials often showed themselves indifferent, and neglected to carry out the government order to acquaint the public with the laws in Icelandic; these were to be read at popular assemblies in the spring and autumn. There were cases where the laws had been proclaimed to the people only in Danish, a language they did not understand, with the consequence that the Superior Court as well as the Danish Supreme Court declined to enforce laws which had not been promulgated in Icelandic.<sup>5</sup> A government letter of June 25, 1831, ordered that all laws for Iceland

<sup>1</sup> *Tíðindi frá Alþingi* 1847, pp. 107-108.

<sup>2</sup> Forordning angaaende Landsoverretten i Island, 11. Juli 1800, § 16 (*Lovs. f. Isl.* VI, pp. 471-472).

<sup>3</sup> See an instance of this mentioned in *Ný félagsrit* VII, pp. 229-230.

<sup>4</sup> Letter of June 16, 1821.

<sup>5</sup> For a case, see *Ný félagsrit* VIII, pp. 167-175.



be printed in Danish and Icelandic as soon as they were issued, and Professor Finnur Magnússon was appointed official translator (July 16, 1831). His work was unsatisfactory, for two reasons. He had insufficient juridical training for the task, and secondly, his style was poor, and that caused dissatisfaction especially at this period when the language reform was discussed. Still it was better for people to have the laws in bad Icelandic than in Danish which was unintelligible to them. When the Icelandic Department was established in Copenhagen in 1848, it became one of its duties to translate the laws, but meanwhile the question had taken on a different aspect.

When the Committee of Government Officials met in Reykjavík in 1839 and 1841,<sup>1</sup> they used the Danish language exclusively at their meetings.<sup>2</sup> To be accessible to the people, their proceedings had therefore to be translated into Icelandic which, according to the editors' statement in the preface, was in various way a difficult task, because so many terms occurred there for which no equivalents were to be found in the language. It seems, however, that they exaggerated the difficulty, yet the secretaries who prepared the proceedings for the press did not succeed in effacing the Danish from the text, even in cases where it ought to have been easy.<sup>3</sup> In the ordinance of March 8, 1843, re-establishing the Althing as a consultative assembly, it was provided that the bills proposed by the government were to be presented to it in Danish and Icelandic, and it was permitted that the representative of the Crown, when he had not a full command of Icelandic, might address the body in Danish, but otherwise all the proceedings should be in Icelandic and the minutes recorded in that language; a Danish version or summary of them, verified by the speaker and the secretary, was to be sent to the government in Copenhagen.<sup>4</sup> During the second session of the Althing, in 1847, Jón Sigurðsson introduced a resolution proposing that the Icelandic text of the laws for Iceland be signed by the king and be accompanied by a Danish translation. The government refused to do this, and similar

<sup>1</sup> H. Hermannsson, *The periodical literature of Iceland*, 1918, pp. 54-55.

<sup>2</sup> Cf. *Reykjavíkurbósturinn* I, 1847, p. 53.

<sup>3</sup> Thus they write 'Stiptprófastur Helgasen,' 'Sýslumaður Johnsen,' etc., instead of using the Icelandic proper names.

<sup>4</sup> Forordning om Althingets Indretning, 8. Marts 1843, § 43 (*Lovs. f. Isl.* XII, pp. 482-483).

resolutions were therefore passed by successive sessions, until in 1859 a compromise was finally arrived at, according to which the king should sign both the Danish and the Icelandic texts, thus placing them on an equal footing,<sup>1</sup> and so the matter stood for a long time. In 1887, again a resolution to the effect that the Icelandic text only be signed by the king, was introduced and passed by the Althing, and this was repeated during the session of 1889. At last the government found it opportune to listen to the wishes of the legislative body, and laid before the session of 1891 a bill providing that the Icelandic text be signed by the king and be published together with a verified Danish version; this became a law.<sup>2</sup> Thus the supremacy of the Icelandic over the Danish language was in the end legally and fully acknowledged. Until 1912 the Icelandic law reports (*Stjórnartíðindi fyrir Ísland*) contained both the text and the translation, but since that time only the Icelandic original has been printed there. It was deemed to be unnecessary to include there the Danish translation which is for the use of the Danish government and the Danish Supreme Court, the latter having been down to present date the court of last instance in Icelandic cases.

The opposition of the government to this measure was not due to any desire on its part to suppress or harm the Icelandic language. The Danes have never aimed at anything of the kind; on the contrary, the Copenhagen government rather encouraged the use of it at various times. Thus in 1753 a rescript permitted the people of Iceland to send petitions and complaints to the king in their own language, but they seemingly never availed themselves of the privilege. The Icelanders themselves showed indifference and carelessness in the matter, and continued without murmur to use Danish in their official communications and public documents. Still the government is not free from blame, because time and again it filled positions in Iceland with Danes who neither wrote nor talked nor even tolerably well understood the Icelandic language. In 1844, it was finally decreed that those who were candidates for an office

<sup>1</sup> Kongelig Resolution angaaende Kongens Underskrift under Lovenes islandske Text, 27 Mai 1859 (*Lovs. f. Isl.* XVII, pp. 482-487).

<sup>2</sup> Lög No. 12, 18. sept. 1891.—As to the importance attached to this measure, see Ben. Sveinsson's speech in the *Alþingistíðindi* 1891, B, coll. 422-423; cf. also *Skírnir* LXXXV, 1911, pp. 220-222.



in Iceland must show that they both understood the language and could make themselves understood in it. The evil was not removed by this, as the supervision was lax and it was easy to evade the rescript, and the matter was finally taken up by the Althing together with another related question. In 1848, a docent position in Icelandic was created at the University of Copenhagen; its first occupant was Konráð Gíslason, and four years later it was ordered that he should examine the candidates for Icelandic offices as to their linguistic attainments; this was afterwards also delegated to the teacher of Icelandic in the Reykjavík Latin School; the examinations should be both written and oral and held in public.<sup>1</sup> The constitution of 1874 (§ 4) provided that no one might hold an official position in Iceland unless he had the requisite knowledge of the native tongue, and it has therefore of late been practically impossible for any one to accept office there without living up to these requirements.

To get rid of Danish in public documents was another question. In 1840, Páll Þórðarson Melsteð had suggested that all letters of government officials should be written in Icelandic, and if they had to be sent to the government in Copenhagen, should be translated by a specially appointed translator.<sup>2</sup> This was not heeded at the time, and the Althing also stepped in and discussed the matter but without accomplishing anything.<sup>3</sup> Curiously enough it was the unpopular Danish governor-general Count Trampe who first took up the practice of writing letters to the prefects in Icelandic; this was in 1850, but it was some time before it became a general and established custom to use Icelandic exclusively in official letters and communications. The inheritance and traditions of the Danish period can still be traced in the style of public documents at the present time, the so-called *kansellístýll*, but it is becoming less noticeable of late. This style of writing has also found its way into other publications, as officials who had become thoroughly imbued with it could hardly manage to write without resorting to it.

The overland mail system was originally organized for the use of the government, and all the routes had their terminus

<sup>1</sup> See the rescript of April 8, 1844; letter, Oct. 30, 1852, and resolutions of May 27, 1857, II § 9, and of Feb. 8, 1863.

<sup>2</sup> Páll P. Melsteð, *Brjef til Jóns Sigurðssonar*, 1913, pp. 8-9.

<sup>3</sup> *Tíðindi frá Alþingi* 1849, pp. 34-38, 443-462, 517-525, 567-578.

at the governor-general's residence, first at Bessastaðir and later in Reykjavík. All the records relating to the system were thus kept in Danish, and as the mails became used by the people in general, letters were frequently addressed in Danish, even when written by private individuals. The names of the addressees were Danicized and even the place names, and it was not always easy to unravel the strange forms which they appeared in.<sup>1</sup> This ludicrous habit was not abandoned until after the middle of the nineteenth century; but then it also quickly disappeared.

The national revival in the thirties and forties set its mark upon the educational system. The Latin School was transferred from Bessastaðir to Reykjavík in 1846, changes were made in the curriculum, and the mother tongue received more attention.<sup>2</sup> In the beginning ten hours weekly were devoted to it, but in course of time this was gradually increased until at present there are twenty-five hours weekly. Works of the old literature have been principally read, but also a few modern ones, of which the *Fjölnir* was the first to be used. Among the most serious problems of the school has always been the lack of text-books in Icelandic, foreign ones being used in practically every line. A few Icelandic text-books there were, such as Fischer's *Eðlisfræði*, translated by Magnús Grímsson, and several works by Halldór Kr. Friðriksson. This enterprising man and able teacher has rendered services of great importance to his native language which he taught for nearly half a century. As soon as he became connected with the school he began to write Icelandic text-books to be used there, of geography and the languages, such as his Icelandic, Danish, and German grammars. When Bjarni Johnsen, the rector, asked, in 1860, the government for an appropriation of a few hundred *rixdalir*, with a view of publishing text-books, his application was denied on the advice of J. N. Madvig.<sup>3</sup> Afterwards small sums were granted, in 1866, to publish a Latin grammar, and in 1868 for a Latin reader with glossary; these, however, were principally intended for students who were preparing for college, but they are linguistically important,

<sup>1</sup> *Reykjavíkurbósturinn* I, 1847, p. 55.

<sup>2</sup> Reglement for Latinskolen, 30. Mai 1846, §§ 4, 11; Universitetsplan og Examinsbestemmelser for den lærde Skole i Reykevig, 30. Juli 1850, §§ 4, 11.

<sup>3</sup> See *Lovs. f. Isl.* X, pp. 20-23.



especially the grammar, which has contributed much to philological terminology in Icelandic. For the last quarter of a century or so, the Althing has appropriated a certain sum annually to be used for the publishing of text-books in higher education. The elementary schools have for many years been supplied with text-books in the mother tongue; these are smaller and easier to produce and have a larger market. But in these schools Danish books were formerly used; and down to the middle of the nineteenth century most of the instruction in the Reykjavík grammar school was in Danish.<sup>1</sup>

Under such conditions, and when it is remembered that most of the professional training was obtained in the University of Copenhagen, one is not surprised to find that the educated class bears the responsibility for a great part of the impurities which have disfigured the colloquial language. And in addition, another very influential class, that is the merchants, their agents and clerks, were in large measure foreigners or trained abroad, and had an imperfect knowledge of the language, or, when natives, had no feeling for it.<sup>2</sup> Down to the middle of the nineteenth century all book-keeping was in Danish; then a change took place, and merchants began to send circulars about their merchandize and prizes to the rural districts in Icelandic;<sup>3</sup> but it is within the memory of middle age men that bills in Danish were sent from some commercial houses to the farmers. For these reasons, both the capital and the smaller towns along the coast have been notorious for their slovenly and corrupt speech, abounding in Danicisms and other foreign elements. These were often used for the most every-day things, and the Icelandic equivalents either neglected or used in an inferior meaning. Thus to mention only one example, the word *kokkhús* (from Danish *Kökken*) was used in Reykjavík for kitchen, while the Icelandic term *eldhús* or *eldahús* was applied to kitchen in a farmhouse. This kind of speech has been ridiculed and satirized by writers at various times.<sup>4</sup> The more intelligent part of the

<sup>1</sup> *Ný félagsrit* IX, p. 82.

<sup>2</sup> Cf. *Fjölur* I, 1835, pp. 92-93.

<sup>3</sup> *Norðanfari* XI, p. 61.

<sup>4</sup> In addition to the speeches by Önnundur in *Ármann á Alþingi*, one might mention Guðm. Torfason, *Reykjavíkurborgur hinn eldri og yngri* (from ca. 1840-50), 1913, pp. 5, 6, 8; Jón Thoroddsen, *Kvæði*, 1871, p. 261 (*Málscrúð í Eyjafirði*, 1840), and others.

country population has also scorned it, but there have always been individuals among them who were eager to reveal their familiarity with the towns by imitating the speech, and foreign words have thus crept into rural parlance and enjoyed there an existence, often *à la* Mrs. Malaprop. There has been a change for the better in later years with the awakening of national feeling, but not all is well as yet, if one is to give credence to the cries of anguish which occasionally are uttered over existing conditions in the capital.<sup>1</sup>

From the merchants we come to the seamen. The old Icelandic was rich in nautical terms and phrases relating to ships and seafaring, as was to be expected, since the Scandinavians were the foremost sailors of the Middle Ages. But the time came when the Icelanders ceased to sail the oceans and their activities on the sea were limited to fishing in small open crafts along the coasts of their island. In consequence, many words concerning shipping and sailing were forgotten, and in the meantime progress was taking place throughout the world in navigation, big sailing vessels were built, and steamships came into existence, but all this found no expressions in the Icelandic language. When at last large decked vessels were introduced for fishing instead of the open boats, there were no native words for many things connected with them, and the sailors seem principally to have fallen back on Danish or Norwegian terms, usually slightly modified.<sup>2</sup> A specimen of this language is found in Sveinbjörn Á. Egilsson's *Leiðarvísir í sjómensku* (1906);<sup>3</sup> it shows clearly that the descendants of the old Vikings use terms and phrases which leave very much to be desired. But this will gradually change. When seafaring and navigation are treated in print care is taken to avoid impurities and to use new words, wherever that is possible, or to revive old terms. This is especially noticeable in government publications and in the different laws which have been issued in later years concerning shipping.<sup>4</sup> Besides, the existence of a monthly paper devoted

<sup>1</sup> Cf. *Skírnir* LXXXIX, p. 94; *Ísafold* XLVI, 1919, No. 10.

<sup>2</sup> See Pétur Guðmundsson, 'Um lagfæringu á sjómannamáli voru, einkum viðvíkjandi þilskipum og áttavita,' in *Norðanfari* XVI, 1877, pp. 141-142, 145-146.

<sup>3</sup> Reviewed by Dr. Valtýr Guðmundsson, in *Eimreiðin* XII, 1907, pp. 147-149.

<sup>4</sup> E.g., the 'siglingalög' of Nov. 30, 1914, and many others. See also *Almanak handa íslenskum fiskimönnum*, published under the auspices of the government since 1915.



to fishing and nautical topics (*Ægir*, since 1905), and the presence of a school of navigation in Reykjavík, established in 1890, for the needs of which text-books in the native tongue will by and by be supplied—all this will help to develop the language in this field and uproot the foreign terms as far as is practicable. On the other hand the every-day speech of Icelandic sailors is probably purer than that of their brethren of other nationalities, which always has been a by-word for impurity. An example of international sailor language is to be found in Fáskrúðsfjörður in East-Iceland, long the favorite haunt of foreign fishermen; this is known as *Flandramál*, and is a conglomerate of Dutch, English, French, and Icelandic. It is mostly used by the natives and French fishermen; the former, in using it, think they are talking French, the latter that they are conversing in Icelandic; the conversation goes on splendidly and each party understands the other to perfection.<sup>1</sup> Unfortunately no one has as yet carefully investigated this curious jargon.

It has sometimes been maintained that there were no dialects in Iceland. This is not quite correct although the linguistic differences in the various parts of the country are nowhere of such a character as to cause any difficulty to the inhabitants in understanding one another. These differences, however, have distinctly the marks of dialects. Such is, for instance, the pronunciation of vowels in the southwestern part of the island, which is more open than elsewhere. In the northwestern province they pronounce *a* before *ng* as *a*, while in the other parts it is always pronounced as *á*, a lengthening which dates from the sixteenth century; in the same province they also say *d* for *ð*. In the Northland *hv* is pronounced as *kv*, and the consonants are as a rule harder there than elsewhere. Then there are several words which are peculiar to certain provinces; but the whole matter has not been studied as it deserves.<sup>2</sup> It is probable that certain changes in sounds which have taken place in the language during earlier centuries have originated as dialectic differences, and have gradually spread over the country. Such is,

<sup>1</sup> See *Andvari* IX, 1883, p. 41; *Geografisk Tidsskrift* VII, 1884, p. 105; *Íðunn* I, 1915, pp. 153-154.

<sup>2</sup> Marius Hægstad, 'Er der bygdemaal paa Island?,' in *Kringsjaa* XVIII, 1910, pp. 41-43; Ol. Olavius, *Oeconomisk Reise igiennem de nordvestlige, nordlige og nordøstlige Kanter of Island*. Kiöbenhavn, 1780. II, pp. 637-639, § 244; Eggert Ólafsson, *Reise*, etc. Soröe 1772. I, pp. 464-465, § 600.

e.g., the change *é-je* which apparently was common in the North-land before it extended to other parts, as mentioned above.

The progress of the language reform from the forties on was rapid. Konráð Gíslason's plea had not been in vain; it became clear to the people that the language was one of the important factors in their struggle for independence, and that it was their duty to take good care of it. The literary output increased and represented a greater variety of subjects. Political, economical, and other questions of national importance were discussed more widely and freely, and many of the leading men, above all Jón Sigurðsson, set a good example by their style and clear unaffected language. Periodicals became more numerous and newspapers came into existence. All this enriched the language and gave it a greater flexibility. And now the speech as it had lived on the lips of the people and where it had been best preserved, was seen on the printed page. Among the most important works in this respect which saw the light near the middle of the century, was Jón Árnason and Magnús Grímsson's *Íslenzk æfintýri* (1852), and especially the larger edition, Jón Árnason's *Íslenzkar þjóð-sögur og æfintýri* (1862-64). Here stories were told in a natural, straightforward and simple manner, abounding in pithy phrases and idiomatic expressions. This revived the narrative style in which the Icelanders of old had excelled and which throughout centuries had more or less been preserved in popular story-telling.<sup>1</sup> About the same time novel-writing began. In 1850 Jón Thoroddsens *Piltur og stúlka*, a charming peasant story, was published, to be followed a score of years later by his unfinished *Maður og kona*. This form of literature has since developed to a high state in Iceland, especially during the last quarter of a century, and as to style probably has found its best expression in the novels and short stories of Einar Hjörleifsson Kvaran.

Of other prose works which contributed to the improvement of style and the raising of the literary taste, special mention is due to Steingrímur Thorsteinsson's translation of the Arabian Nights (*Púsund og ein nótt*, 1857-64). The standard set by Sveinbjörn Egilsson in his rendering of the Homeric poems was

<sup>1</sup> Similar was the case in Norway. 'Al god stil i Norge siden—baade paa riksmaal og landsmaal—har sine forudsætninger i eventyrene. Eventyr-stilen hos Asbjørnsen og Moe var bygget paa det folkelige fortællemaal og dagligtalen,' Seip, *En liten norsk sprogshistorie*, 2. Opl., 1916, p. 34.



here lived up to, but this work had a wider influence, as it reached a greater number of readers than either the *Odyssey* or the *Iliad*. The classical narrative style was at the same time successfully imitated in the historical works of Páll Pálsson Melsteð (*Fornaldarsagan*, 1864; *Miðaldarsagan*, 1866; and *Nýja sagan*, 1868–87), which at once became extremely popular with lay and learned; they were welcome to a people who always have been eager for historical knowledge. The annual *Skírnir*<sup>1</sup> must also be taken into account; it recorded current events year by year and was as a rule well written, and in its pages many neologisms are to be found relating to modern history and innovations; these were at times rather farfetched and some may be characterized by the slang word *torf*; the style was likewise now and then strained.<sup>2</sup>

After the *Fjölnir* movement the changes in poetic form and diction were perhaps more marked than the reform of the prose. We can properly dispense with considering here the *rímur*-poetry which merely as a survival of the past lingered on for sometime. Stricter demands were now made to all kinds of poetry in form and contents. The adherence to the time honored rules of rhyme and alliteration was in no way relaxed, and so far no poet has successfully been able to break away from them. New metres have been introduced,<sup>3</sup> and the poetic language is still rich in words which seldom or never appear in prose, but the so-called Eddic embellishments, or circumlocutions of the old style, so popular and often so abused formerly, have now nearly disappeared from recent poems.<sup>4</sup> The last century numbered many poets of the first rank, but as to output poetry does not now fill the same place in Icelandic belles-lettres which it once occupied.

<sup>1</sup> H. Hermannsson, *The periodical literature of Iceland*, etc. 1918, pp. 32–35.

<sup>2</sup> An excessive purism, combined with archaism, is found in one publication of this period, viz., Gísli Magnússon and Jón Þorkelsson's *Pýðing bréfa Hórazar* (1864), of which only the first part appeared. Cf. Jón Sigurðsson, *Bréf*, 1911, p. 354.

<sup>3</sup> Finnur Jónsson, *Stutt íslensk bragfræði*, 1892, 8° pp. 82;—Jóhannes L. L. Jóhannesson, 'Um ný-íslenska bragfræði,' in *Tímarit hins ísl. Bókmennta-félags* XVI, 1895, pp. 230–252.

<sup>4</sup> Janus Jónsson, 'Edda í kveðskap fyr og nú,' in *Skírnir* XC, 1916, pp. 358–377.—The modern poetic language has not been investigated sufficiently; of articles dealing with the subject may be mentioned Alex. Jóhannesson's 'Um feegurð kvenna í ný-íslenskum skáldskap,' in *Edda* V, 1916, pp. 352–372.

The isolation of Iceland and the inadequate communications between it and other countries, its small population, so widely dispersed over a large island, and the lack of learned or scientific institutions deprived its literature of variety and gave it almost exclusively a popular character. Many of the early movements in the humanities and sciences, in some cases we might call them scientific superstitions, have never reached the people, or, at least, have left small or no traces in their literature and language. Thus, to mention a few instances, we find no remains in the vocabulary traceable to the theory of the Hippocratic school regarding the four elements and the humors of the human body, which has given rise to numerous expressions in other tongues; nor have astrology and other similar widespread doctrines impressed themselves upon the Icelandic language. The same holds true of more recent tendencies in natural science, philosophy, and other learned disciplines; they did not find their way into Icelandic literature except in popular form, and in such cases it was usually unnecessary to adhere strictly to technical terminology or scientific precision. But the time came when the new learning, the sciences, and mechanical arts knocked at the door and had to be admitted, not only in popular but in strictly scientific form, and then the question became acute whether a wholesale importation of foreign terms should take place, or words of native origin, if possible, invented. The latter alternative has been followed by common consent, but has frequently been difficult to live up to. Word-coining on a large scale requires skill, linguistic knowledge, imagination and felicity of expression—qualities rarely combined in one brain. But the results have been satisfactory beyond expectation; to be sure, the tradition is not established as yet, and in few cases has the experimental stage been passed. One writer refuses often to accept the terminology or words employed by another, and that is apt to cause confusion. I shall now attempt a very brief outline of what has been accomplished in this respect in different subjects.

The first attempt to establish in Icelandic a systematic scientific nomenclature was made by Oddur Hjaltalín in his work on the botany of Iceland (*Íslenzk grasafræði*, 1830), but his botanical terms were, as it seems, in the main mere translations from the Danish, and have therefore found little favor with his



successors. Stefán Stefánsson contended that he could not use them, and formed a new terminology of his own in the *Flóra Íslands* (1901), later supplemented in his text-book of botany (*Plönturnar*, 1913). Numerous new botanical terms are also to be found in Helgi Jónsson's handbook of botany (*Bygging og líf plantna, grasafraði*, 1906-07). Thus the terminology of botany is firmly established in Icelandic and better than for any other branch of natural science. Most of the words are of native derivation, like *fruma*, *celle*, and its compounds *frymið*, *frumusafi*, and *frumuveggur*; *brum*, bud or gemma; others are modifications of foreign words, like *kím* (Danish *Kim*), corcle; *knollur* (Danish *Knold*), tuber, etc. But much work has also been done in other fields of science, beginning with the masterly translation by Jónas Hallgrímsson of G. F. Ursin's book on popular astronomy (*Stjörnufræði*, 1842), and Magnús Grímsson's of Fischer's text-book of physics (*Eðlisfræði*, 1852), and continued by the works of Benedikt S. Gröndal, Þorvaldur Þoroddsen, Bjarni Sæmundsson, and others, on geology, mineralogy, zoology and so on.

The medical nomenclature is also in process of formation. The first medical treatise printed in Icelandic was appended to the *Calendarium perpetuum*, printed at Skálholt in 1692. Since the latter half of the eighteenth century numerous popular books and essays on diseases and medical topics have appeared, but for strictly scientific works there has been no market, and the medical profession has depended upon foreign publications, chiefly Danish and German, and these have been used for instruction in the Medical School which was established in Reykjavík in 1876. A systematic effort to substitute native terms for foreign in the class room takes its beginning about twenty years later when Guðmundur Björnsson, the present surgeon-general, became connected with the school. Hitherto these have, however, seldom been seen in print. Since 1915 the Medical Society of Reykjavík has published a monthly, *Læknablaðið*, an organ for the medical profession, containing scientific treatises and communications, the first work of its kind in the language. This reveals the fact that reports of a strictly professional character can not be given without an extensive use of foreign terms, and it is to be feared that an attempt to avoid them and instead resorting to Icelandic neologisms on a large scale may lead to misunderstanding and other difficulties,

and thus be undesirable. It has, of course, called forth expostulations from the purists.<sup>1</sup> There are now in use Icelandic names for the principal branches in medical science; such are, for instance, *líffærafræði*, anatomy, but the subdivisions are styled *kerfalýsing*, systematic anatomy, *svæðalýsing*, topographical anatomy, and *líffærameinafræði*, pathological anatomy; furthermore, *lífeðisfræði*, physiology; *sóttkveikjufræði*, bacteriology; *handlæknisfræði*, surgery; *lyflæknisfræði*, pharmacology; *lækningafræði*, therapeutics, and so on. As an example of a successful neologism in this field, the Icelandic name for tuberculosis may be mentioned. This disease was until very recently almost unknown in Iceland, and when it occurred formerly it was generally referred to as *tæring* (Danish *Tæring*) which may, however, apply to any wasting malady. In order to give it a specific name, Professor Guðmundur Magnússon formed the word *berkill* from tubercle (formed in the same way as *biskup* from *episcopus*),<sup>2</sup> and this word, although of foreign derivation sounds Icelandic and goes well into compounds, such as *berklaveikur*, tubercular, *berklaveiki*, tuberculosis, and others. From this it is clear that in word-coinage it is not so important to use native material as to find words which look and sound well and have a indigenous appearance whatever root they are made from. *Berkill* looks just as much at home in the language as, for instance, *ferill* and similar words.

In philosophy and cognate subjects much has been done of late. Arnljótur Ólafsson endeavored in 1891 to fix the terminology of logic,<sup>3</sup> but his suggestions have not been followed. But recently Dr. Ágúst H. Bjarnason, has devised a systematic nomenclature of logic (*Almenn rökræði*, 1913) and of psychology (*Almenn sálarfræði*, 1916, and his treatise of 1918 *Um tilfinningalífið*) as a glance at the vocabulary appended to these two works will show. His popular work on the history of human thought (*Yfirlit yfir sögu mannsandans*, four volumes, 1908-15) as well as Dr. Guðmundur Finnbogason's popular lectures and essays on philosophical topics (such as *Hugur og heimur*, 1912; *Frá sjónarheimi*,<sup>4</sup> 1918, and others) abound in neologisms of all

<sup>1</sup> Guðm. Björnsson, in *Læknablaðið* II, 1916, pp. 174-175.

<sup>2</sup> *Eimreiðin* I, 1894, p. 34.

<sup>3</sup> 'Rökræði,' in *Tímarit hins ísl. Bókmentafél.* XII, 1891, pp. 177-240.

<sup>4</sup> Cf. Dr. Sigurður Nordal's review in *Eimreiðin* XXIII, 1917, pp. 73-82.

<sup>5</sup> This deals with artistic and æsthetic subjects.—For musical terms cp. Holger Wiehe's article in *Skírnir* XCI, 1917, pp. 96-104.



kinds. There must, however, always be divided opinions as to the extent to which translating of technical terms may be carried, and as to the propriety and practicability of substituting native words for foreign ones which have found acceptance in virtually all civilized languages. The neologisms or substitutes often lack the quality of immediate recognition, perspicuity and precision which the foreign or international word possesses. Thus, for instance, the Icelandic term *endurreisnartímabilið* for the Renaissance is long and lacks distinction, besides it is impossible to form expressive nouns or adjectives from it. The same can often be said of names for some of the philosophical systems, although many of them are well formed. A few of them must be mentioned: *veruleikastefna*, realism; *hughyggja*, idealismus; *efnishyggja*, materialism; *tvíhyggja*, dualism; *einhyggja*, monism; *fjölhyggja*, pluralism; *orkuhyggja*, energetism; *skynhyggja*, sensualism; *einstaklingshyggja*, solipsism; *ókynnisstefna*, agnosticism. The nouns describing the adherents of these different doctrines have to be formed by adding the word *maður* or the ending-*andi* to the name, as *tvíhyggjumaður* or *tvíhyggjandi*, but some of these like *einstaklingshyggjumaður* and *ókynnisstefnumaður* certainly are awkward; the formation of adjectives is not easy either, still *hughyggjulegur* and *orkuhyggjulegur* are acceptable, if somewhat long. Many of the new terms are, on the other hand, excellent, and are bound to find a permanent place in the language. Such are, e.g., *aðleiðsla*, induction; *afleiðsla*, deduction; *átak*, action; *viðtak*, reaction; *sérstæður*, abstract; *hlutstæður*, concrete; *andúð*, antipathy; *samúð*, sympathy; *fjarhygli*, absentmindedness, with the adjective *fjarhuga*; *þráhyggja*, fixed idea; *hugsýn*, intuition; *staðorka*, potential energy; *lífsorka*, vital energy; *þanþol*, elasticity; *alhæfing*, generalisation; *alhæfur*, general; *fjarvidd*, perspective; *vélgengur*, mechanical; *vildgengur*, teleological, and very many others. Others must be classed as doubtful, but it is difficult to prophesy about the longevity or success of new words. Taken as a whole, the work done in this field is most remarkable, and shows, perhaps better than anything else, the richness of the language and its infinite possibilities in word-formation.

We may again take a passing glance at the legal language. There has probably been written more in Icelandic about law than on any other subject except history and religion. The

manuscript collections are swelled with legal writings of various kinds, chiefly commentaries and treatises on the ancient laws of the country. The Old Icelandic had a rich and precise legal phraseology, and most of these terms have remained in use, although temporarily, at least, many have been forgotten or replaced by Danish and Latin words or imitations. But the language has not kept abreast of the times; here as elsewhere there are lacking equivalents for numerous scientific legal terms and even for words in daily use in foreign countries. Improvements are now being made for this, so far as possible, and a legal nomenclature is now being fixed by the publication of textbooks for the use of students in the University of Iceland. The work is, of course, easier here than in the sciences, since there is a wealth of old words to choose from or to form compounds. The legislation almost yearly adds some new words to meet the new conditions which require legal sanction or control. Through such channels have obtained recognition terms like *tjekk*, check, *firma*, firm, and *procúra*, procuration, *vörumerki*, trade mark,<sup>1</sup> and others.

Political economy (in Icelandic *þjóðmegunarfræði*, and less appropriately also *viðskiptafræði*, or *verðmætisfræði*), political science (*stjórnfræði*), and statistics (*hagfræði*) are recent disciplines which have required many new words. The first essays on political economy appeared in the *Ný félagsrit*, and were followed by Arnljótur Ólafsson's *Auðfræði* (1880) which contains a considerable number of new terms,<sup>2</sup> but very few of them have been used by other writers. More successful were the neologisms of Jón Ólafsson in his translation of J. S. Mill's treatise on liberty (*Um frelsið*, 1886); of these, some have been much in vogue like *sameignarmenn*, communists, *jafnaðarmenn*, socialists, and *stjórnleysingjar*, anarchists; while others, equally good or even better, as *fjöldadrottnun*, mobocracy, and *frábrigðingur*, non-conformist, have rarely been heard or seen in print. There is generally some vagueness in new words for political tendencies and parties of the day which unseldom is the cause of confusion, writers, being reluctant to avail them-

<sup>1</sup> See laws No. 38, Nov. 8, 1901; No. 42, Nov. 13, 1903, and No. 43, Nov. 13, 1903.

<sup>2</sup> Cf. *Ísafold* VII, 1880, pp. 89-90; VIII, 1881, p. 18;—*Norðlingur* V, 1880, pp. 97-98.



selves of the foreign words, seize upon any native term which occurs to them though it may be entirely inappropriate for expressing the idea. As yet, there is no native word for politician, *þjóðmálamaður* and *stjórnámálamaður* which are much in use, are inconvenient; on the other hand the noun *pólitík* and the adjective *pólitískur* have been incorporated in the language. The different shades of political opinion and activity are expressed by words like *apturhaldsmaður*, or scornfully *apturhaldsseggur*, reactionary, with the adjective *apturhaldssamur*; *íhaldsmaður*, and *íhaldssamur*, conservative; *fjálslyndur*, liberal, while radical is commonly rendered by *byltingamaður*, or *byltingagjarn*, which in many cases may convey a wrong impression, *gerbótamenn* and *gerbreytingamenn* have also been used. The names of the two leading political parties in the United States have been translated into Icelandic and are often met with in print, *sérveldismenn*, Democrats, and *samveldismenn*, Republicans. Similarly Icelandic names for the most recent parties in revolutionary Russia have been seen in the newspapers, as *hákröfumenn*, Maximalists (Bolsheviki), and *lágkröfumenn*, Minimalists (Mensheviki). The expediency of such method is, however, questionable. It would seem better to adopt the foreign word in a slightly modified Icelandic form, so as to avoid all misunderstanding; and I believe there is now decidedly a tendency to follow that course, at least in the newspapers.

The material progress and mechanical devices of our age have also found appropriate words in the language. I must confine myself to mentioning only a few examples. The telegraph is *sími*, or *ritsími*, in distinction from *talsími*, telephone, and *að síma*, to telegraph or to telephone, though *að fóna*, to telephone, is also heard; *símastöð*, telegraph station; *símastjóri*, telegraph director; *símastaur*, telegraph pole; *símskeyti*, telegram, and so on. Formerly *fréttapráður* was used for telegraph, and even the forced *firðriti*, but when the telegraph came actually into use in Iceland, this words were found very inconvenient; then the old word *simi*, cord or rope, was revived and applied to the telegraph wire, following an American precedence in the use of the word 'wire'; this word has the virtue of brevity and goes well in compounds. *Bifreið* was originally used for automobile, but *bíll* seems to have gained ground of late (in imitation of Danish *Bil*, formed from the last syllable of automobile), as

shorter and more convenient in word formation: *að bíla*, to ride in an automobile, *bílstöð*, *bílstjóri*, etc. The moving pictures are styled *kvikmyndir* and find devotees in Iceland as elsewhere who frequent the *bíós* as these theatres are generally known, an abridgment of biograph theatre, a *kvikmyndaleikhús* being too long. *Ritvél* is typewriter, *lindarpenni*, fountain-pen, and *skilvinda*, separator. Cigar and cigarette, terms of world-wide use, are seldom heard in Iceland having been replaced by *vindill* and *vindlingur*. The adoption of foreign words, slightly modified, has in many cases been found expedient, as the various names of the metric system which have been sanctioned by law: *metri* (*desímetri*, etc.), *ari*, *lítri*, and *gramm*,<sup>1</sup> this, of course, does not pass without protests from the purists.<sup>2</sup> The recent development of the Icelandic trade, which at last has now chiefly come into native hands, is illustrated by words as *pöntunarfélag* or *kaupfélag*, co-operativ society, *umboðssala*, commission agency, *heildsala*, wholesale, and *smásala*, retail.

The philological terminology which Rask had tried to fix was firmly established by the grammatical works of Halldór Kr. Friðriksson in the fifties and sixties of the nineteenth century, and by the Latin grammar of Dr. Jón Porkelsson and others (*Latnesk orðmyndafræði*, 1868), and comparatively few changes have been made in it by later writers. Several lexicographical works have seen the light during the last decades, which have made many additions to the vocabulary. Especially noteworthy in this respect are the Danish-Icelandic dictionary (*Ný dönsk orðabók*, 1896) by Jónas Jónasson, recast and edited by Björn Jónsson, and, to a lesser extent, the English-Icelandic by Geir T. Zoëga (two editions). To the earlier Icelandic dictionaries of Björn Halldórsson and Guðbrandur Vigfússon, both of which include the modern as well as the ancient tongue, has been added a small handy modern Icelandic-English dictionary by Geir T. Zoëga (1904); and an Icelandic-Danish one by Sigfús Blöndal is about to be published. Jón Ólafsson conceived the idea of compiling a dictionary with Icelandic definitions, but only two parts of it, covering the letters A and part of B, appeared,<sup>3</sup>

<sup>1</sup> Law No. 33, Nov. 16, 1907.

<sup>2</sup> See Rev. Jón Jónsson, 'Stikukerfið (tugamál og tugavog)', in *Skírnir* LXXXII, 1908, pp. 270-280. Cf. *Skólablaðið* VII, 1913, pp. 19-24, 85-88.

<sup>3</sup> Cf. *Skírnir* LXXXV, 1913, pp. 65-79, 184-192.



and because of the author's death a continuation is not forthcoming. A modern comprehensive dictionary is greatly needed, and the government has at last decided to promote by financial support such an undertaking; scholars have been engaged for the task, but the principles upon which it is to be founded, have caused some discord among the philologists.<sup>1</sup>

Questions of orthography have on various occasions been the cause of heated controversy in Iceland. The spelling of the early printed books was confused and inconsistent; writers pretended to follow the old orthography as represented in the manuscripts of the thirteenth and the fourteenth centuries, but in the first place, these were not always in agreement, and secondly, they were not adequately known at the time.<sup>2</sup> The spelling deteriorated in the course of time, capital letters in nouns were frequently used and superfluous letters were added, in imitation of Danish, where the confusion at that period defied any description.<sup>3</sup> A slight reform was attempted at the beginning of the eighteenth century,<sup>4</sup> and a closer study of the subject was made, as indicated by the treatises of Jón Ólafsson (from Grunnavík)<sup>5</sup> and Eggert Ólafsson,<sup>6</sup> neither of which have been printed. The Lærdómslistafélag introduced a spelling which was superior to any before, as has been mentioned above, and with the increase of linguistic knowledge promoted by the works of Rask, the spelling steadily improved, and it was at Rask's suggestion that the Bókmentafélag, in 1827, decided to use the character ð in its publications.<sup>7</sup> But Rask had theories of his own on spelling in general, and he tried to reform the Danish one so as to bring it nearer to the pronunciation. It was in this spirit that Konráð Gíslason took up the matter in the

<sup>1</sup> See the controversy in *Ísafold* XLVI, 1919, Nos. 3 and 7 (Alex. Jóhannesson), and *Lögrjetta* XIV, 1919, Nos. 3, 5, 7, 14, 18, 29, and 32 (Jón L. L. Jóhannesson and Finnur Jónsson).

<sup>2</sup> A treatise on orthography said to have been written by Sigurður Stefánsson towards the end of the sixteenth century is now lost (Hálfðán Einarsson, *Sciagraphia*, 1777, p. 15).

<sup>3</sup> Verner Dahlerup, *Det danske Sprogs Historie*, 1896, pp. 55-59.

<sup>4</sup> See Bishop Steinn Jónsson's preface to Bishop J. P. Vídalín's *Sjö predik-  
aner*, Hólar, 1716, pp. (22)-(23).

<sup>5</sup> *Orthographica Islandica*, AM. 435, fol. ff. 196. It is written in Icelandic.

<sup>6</sup> *Nockrar óreglulegar reglur*, etc., see above. MSS.: Lbs. 229, 40; 104, 8°; 108, 8°; Brit. Mus. 11,200, 8°.

<sup>7</sup> *Skírnir* 1828, pp. 41-45.

*Fjölnir*, in 1836,<sup>1</sup> laying down the law that the pronunciation was not the principal rule for spelling but the only rule (*ekki aðalregla heldur einkaregla stafsetningarinnar*). He did not propose, however, to carry this out in its furthest consequences, but he suggested various important changes. Among these were the dropping of *y*, *ý*, and limiting to a few instances the use of *x* and *z*, as these letters were not distinguishable any longer in speech; to write *j* after *g* and *k* when followed by *æ*, *e*, *i* or *í* (*gjægjast*, *gjeing*, *gjirtur*, *Gjísli*, etc.), and to bring in certain other ways the written language nearer to the speech (to write *hvor* for *hver*, *kjur* for *kyr*, etc.). This spelling was followed in the four subsequent volumes of the *Fjölnir*, but it met with a determined opposition from some of the leading scholars of the day, like Sveinbjörn Egilsson,<sup>2</sup> nor did it find favor with the public, and in despair the editors gave it up themselves, and returned to the conventional orthography, based on derivation and as sanctioned by custom, with certain modifications.<sup>3</sup> This spelling is sometimes called after Konráð Gíslason, but was generally known in the past as *skólaréttitunin*, because it was adopted and taught by Halldór Kr. Friðriksson during his long service as teacher of Icelandic in the College of Iceland. He worked out the rules for it in his *Íslenskar rjettritunarreglur* (1859) which remained a standard work on the subject for over half a century, and they have been followed in most Icelandic books during that period. Now and then criticism was heard and some modifications proposed. Dr. Björn M. Ólsen thus advocated in a paper, read before the Teachers Association in 1889, the following changes: to write always *i* for *y*, *s* for *z*, single consonant before another consonant unless double consonant was clearly audible in speaking, and to substitute *f* for *p* before *t*.<sup>4</sup> These suggestions found little favor with writers and were

<sup>1</sup> 'Páttur umm stafsetning,' *Fjölnir* II, 1836, pp. 1-37.—'Páttur um stafsetning. 2. Svar til Árna-bjarnar,' *Fjölnir* III, 1837, pp. 5-18.

<sup>2</sup> It is uncertain whether one of the two articles which appeared in *Sunn-annósturinn* (II, 1836, pp. 124-126, 177-185) against the new spelling is from the pen of Svbj. Egilsson, but he wrote two treatises against it which have never been printed (Lbs. 447, 4°. Cf. B. M. Ólsen, in *Tímarit hins ísl. Bókmentafél.* XII, 1891, p. 33). See also Jón Sigurðsson, *Bréf*, 1911, pp. 1-5.

<sup>3</sup> 'Um stafsetninguna á þessu ári Fjölnis,' *Fjölnir* VII, 1844, sp. 1-3. Cf. Ólsen in *Tímarit Bmfél.* XII, 1891, pp. 58-61.)

<sup>4</sup> 'Um stafsetning,' *Tímarit um uppeldi og menntamál* II, 1889, pp. 3-24.



strongly opposed by H. Kr. Friðriksson; this led to a bitter controversy between the two scholars.<sup>1</sup> Some ten years later another attempt at simplifying the spelling was made by the Society of Journalists (*Blaðamannafélagið*) under the leadership of Jón Ólafsson and Björn Jónsson. This became generally known as the *blaðamannaréttitunin*, and its principal differences from the accepted spelling were the following: to write *é* for *je*; not to distinguish between *æ* and *ø*; not to write a double consonant before another consonant in the same syllable unless where it was plainly audible; not to write *z* in the passive of verbs, but to retain it in other words where it had been commonly used; in words of native origin to write *f* for *p* before *t* unless *p* is found in the stem, and a similar rule applied to *g* for *k* before *t*.<sup>2</sup> Most of these were half way measures and did not really much simplify matters, but a vigorous press campaign was organized and a number of people promised to support the new spelling and to use it in their writings.<sup>3</sup> Björn Jónsson also published a spelling dictionary (*Íslenzk stafsetningarorðabók*, 1900;<sup>4</sup> 2d ed., 1906). The attack on the new orthography was led by Björn M. Ólsen and H. Kr. Friðriksson, who now joined hands, and a long and acrimonious dispute followed.<sup>5</sup> In 1913 the Icelandic Teachers' Association finally endorsed this journalists' spelling with the modification of writing everywhere *s* for *z*, and it urged the government to authorize this as the official orthography in the

<sup>1</sup> See *Ísafold* XVI, 1889, pp. 278 (Finnur Jónsson); 293-294 (B. M. Ó.); 309-310, 313, 317 (H. Kr. Fr.); 357-358, 363-364, 366 (B. M. Ó.); 386-387, 389-390 (H. Kr. Fr.); XVII, 1890, pp. 26-27 (B. M. Ó.); 58-59 (H. Kr. Fr.).—Cf. also *Skólablaðið* VIII, 1914, pp. 118-119.

<sup>2</sup> *Ísafold* XXV, 1898, No. 67, pp. 266-267.—*Fjallkonan* XVI, 1899, Nos. 19-21, pp. 74, 78-79.—*Nýja öldin* I, 1898, No. 54, pp. 213-214; II, 1899, No. 1, pp. 1-2 (cf. St. G. Stephansson's poem, No. 5, p. 16).

<sup>3</sup> The lists of these were published in *Ísafold* XXV, 1898, No. 61; XVI, 1899, Nos. 4, 8, etc.

<sup>4</sup> Reviewed by Finnur Jónsson, in *Eimreiðin* VII, 1901, pp. 122-125; by Jón Ólafsson in *Nýja öldin* III, 1900, pp. 244-247. For B. M. Ólsens criticism, see *Pjóðólfur* LII, 1900, Nos. 51, 53, 55-56, 58-60; LIII, 1901, Nos. 3-5, 7, 9, 12.

<sup>5</sup> See *Umræður um íslenska stafsetning á fundi hins íslenska Stúdentafélags* 27. jan. 1899. Reykjavík 1899. 8°. pp. (4) + 31. By Björn M. Ólsen and H. Kr. Friðriksson.—Jón Ólafsson, *Svar til dr. B. M. Ólsens gegn stafsetningarhúslestri hans í Stúdentafélaginu*. Reykjavík, 1899. 8°. pp. iv + 16.—Articles by H. Kr. Friðriksson also appeared in the *Dagskrá* II, 1898, Nos. 107-108; III, 1898, pp. 7-8, 11. The defence was kept up in *Ísafold*, see, e.g., XXV, 1898, Nos. 56-57, 63, and various short articles in vols. XXVI-XXVII.

public schools.<sup>1</sup> In the meantime, Professor Finnur Jónsson had discussed the matter of spelling in a separate pamphlet (*Íslensk rjettritun*, 1909), and some years later he followed this up with a small spelling dictionary (*Orðakver einkum til leiðbeiningar í rjettritun*, 1914) which in many respects differed from that of Björn Jónsson. This merely increased the confusion and the elementary school teachers often did not know which way to turn, or what spelling to follow,<sup>2</sup> until finally the government stepped in and in 1918 authorized certain rules to be followed in the public schools and in official publications. These differ only slightly from the orthography of the journalists,<sup>3</sup> and the action of the government has been criticized.<sup>4</sup> Probably a spelling dictionary will be published in the near future.

It must be borne in mind that any sweeping changes in the orthography are inadvisable. The conservatism which hitherto has been prevalent in this field has made it possible for the common people to read the early prose literature without any difficulty, in spite of the many phonetic changes which have taken place since the writing down of the sagas. If the spelling were brought close to the modern speech, there would be a perceptible difference between the old and modern Icelandic page, and this would make the perusal of the former difficult for the present generation. Besides, as to phonetic spelling, there is always the question of what is the correct pronunciation.

The personal names in Iceland to-day are the same as or similar to those of earlier times, comparatively few ones having been added in the last centuries, at least of those most in vogue.<sup>5</sup> The ancient custom of patronymics also still prevails there. To be sure, there are a few family names two or three centuries old, such as *Vidalín*, *Thorlacius*, *Hjaltalín* and some patronymics which have in Danicized form become family names like *Thórar-*

<sup>1</sup> *Skólablaðið* VIII, 1914, p. 119.

<sup>2</sup> Cf. *Skólablaðið* VI, 1912, pp. 161-163, etc.

<sup>3</sup> 'Auglýsing um eina og sömu stafsetningu í skólum og á skólabókum,' March 27, 1918, *Lögbirtingablað* XI, 1918., No. 13.

<sup>4</sup> See articles in *Landið* III, Nos. 13-15, 25-26; *Þjóðólfur* LXV, Nos. 2 and 4; *Vörður* I, No. 10. Cf. also *Ísafold* XLV, Nos. 14 and 31.

<sup>5</sup> Sigurður Hansen, 'Um mannaheiti á Íslandi árið 1855,' in *Skýrslur um landshagi* I, 1858, pp. 503-572.—*Íslensk mannanöfn samkvæmt manntalinu 1. des 1910. Gefið út af Hagstofu Íslands*. Reykjavík, 1915. (*Hagskýrslur Íslands*. 5.) 8°, pp. 125.



ensen, Stephensen, etc. Only in case of the husband's having a family name has the wife assumed his name, but otherwise, as a rule, the married woman is known as her father's daughter, e.g., *Guðrún Jónsdóttir*, wife of *Björn Guðmundsson*. Under modern conditions and as intercourse with foreign countries becomes more frequent, there are several disadvantages in retaining this system, one of which is that an Icelander at home is usually known under his baptismal name (e.g., *Björn*) while abroad he is called by his patronymic (e.g., *Mr. Guðmundsson*). For this and other reasons family names have become more common of late. The Althing took the matter under consideration and passed a bill in 1913, regulating the name giving. A commission was also appointed to make suggestions principally as to new family names. When its report was published<sup>1</sup> a storm of criticism and opposition broke loose, partly from those who disapproved of the suggestions made by the commission, partly from those who were anxious to preserve the old system.<sup>2</sup> Nevertheless one constantly reads in the newspapers of new family names being adopted, and it seems, after all, the natural course of events, although it must be admitted that the old custom has many attractive features. It is, however, not, as sometimes asserted, a peculiarly national custom for Iceland. It is merely a survival of a practice which in earlier times was common among Germanic peoples, and has been preserved by the rural population of the other Scandinavian countries until recently. It has now disappeared there and is bound to do likewise in Iceland, so that it seems useless to kick against the pricks.

I do not propose to deal here with the numerous phonetic changes which have taken place in the Icelandic language during the ten centuries which its history covers, nor with the alterations in inflection and grammatical forms which are surprisingly few considering the length of the period. These have been

<sup>1</sup> *Íslensk mannanöfn. Lög, nefndarálit og nafnaskrár. Gefið út að tilhlutur Stjórnarráðs Íslands samkv. lögum nr. 41, 10. nóv. 1913.* Reykjavík, 1915. 8°, pp. (2) + 80 + (4).

<sup>2</sup> *Árni Pálsson, Um ættarnöfn.* Reykjavík, 1916. 8°. pp. 30, and articles from various contributors in *Ísafold* XLIII, 1916, Nos. 19, 21, 23, 24, 30, 39, 42, etc. *Skírnir* XCI, 1917, pp. 286-295 (Holger Wiehe).—Cf. also earlier articles on the subject in *Skírnir* LXXXII, 1908, pp. 164-177 (G. Kamban), LXXXIII, 1909, pp. 53-64 (Jóh. L. L. Jóhannesson).

treated elsewhere<sup>1</sup> although not adequately and much work is awaiting future investigators in this field. Comparatively few of the words to be found in the old prose literature have gone out of use, but a great number of new additions have been made to the vocabulary, without, however, causing any change in the character of the language, which still retains its strong, distinctive features as of old. Thus the Icelandic of to-day is no stagnant language but a living tongue in full development, and with native sources at its command for continued growth, richer perhaps than those of any language to which it is closely related.

There are probably more people who speak Icelandic now than ever before. The inhabitants of Iceland number at present about 90,000, and there are approximately 20,000 people of Icelandic birth in the United States and Canada, but the language which the latter speak, and sometimes write, leaves much to be desired; it is full of impurities and is, of course, bound to disappear as soon as the generation of immigrants dies out.<sup>2</sup> The Icelandic colony in Greenland which was established about year 1000 came to an end in the fifteenth century, since when no Icelandic has been spoken there.

Now and then one hears fears expressed as to the future of the Icelandic language lest it may succumb to foreign influences, being spoken by so small a population.<sup>3</sup> What has preserved it throughout these many centuries is, in the first place, the isolation of the nation, and secondly the rich literature which was early developed and never has lost its hold on the people. With the modern means of communication, turning days into hours and hours into minutes, the isolation of the country no longer gives the protection of former times. But the people are now

<sup>1</sup> The best general survey of these changes is to be found in Finnur Jónsson, *Málfræði íslenskrar tungu og helstu atriði sögu hennar*. Kaupmannahöfn, 1908, 8°, pp. 144.—B. M. Olsen, 'Zur neuislandischen Grammatik,' in *Germania* XXVII, 1882, pp. 257-287.—For phonetic studies of Modern Icelandic, see especially H. Buerger-Goodwin's two articles: 'Det moderna isländska uttalet,' in *Svenska landsmal ock svenskt folklif*, 1905 and 1908. R. Arpi, 'Anmärkingar till nyisländsk grammatik,' in *Nordiska studier tilegnade Adolf Noreen* 1904, pp. 70-77. Cf. also P. Passy, *De nordica lingua, quantum in Islandia ab antiquissimis temporibus mutata sit*. Lutetiæ Batavorum, 1891, 8°, pp. 63.

<sup>2</sup> Cf. *Leifur* III, 1885, No. 14, p. 53; *Heimskringla* I, 1887, No. 49 (Einar Sæmundsson); *Sunnanfari* VII, 1898, pp. 18-19 (Jón Ólafsson); Magnús Jónsson, *Vestan um haf*. Reykjavík, 1916, pp. 58-68.

<sup>3</sup> See *Eimreiðin* XXIII, 1918, pp. 110-113 (Magnús Jónsson); 234-238 (Holger Wiehe).



better instructed, possess a modern literature richer and of a greater variety than ever before, have developed institutions on national lines, and have secured the position of an independent nation with pride in its history and reverence for its traditions, and, above all, with a genuine love for its language. Much has been written in Icelandic, in poetry and prose, in praise of the mother tongue; these are no empty words but expressions of sincere affection by the writers, echoed by the whole people.<sup>1</sup> This may at times lead to exaggeration such as the assertion that Icelandic is the best of all languages.<sup>2</sup> That it is the best for the Icelanders no one will doubt, but it is presumption on the part of the natives to praise it at the expense of other tongues. It is the most precious possession of the nation, and, being now fully aware of that, the people will cling to it and preserve it with greater care than ever. The only thing that might endanger its future would be a large immigration of foreigners which only would be possible or probable in case of a rapid industrial development on a large scale, and at present there is no prospect of that.

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<sup>1</sup> The oldest and mildest of these is Guðm. Andrésson's *Vöggukvæði*, printed in Runólfur Jónsson's grammar of 1651. Poems of a later date are e.g., Jónas Hallgrímsson's *Ásta*, Steingrímur Thorsteinsson's *Eg elska yður, þér Íslands fjöll*, Matthías Jochumsson's *Til Vestur-Íslendinga—Bragarbót*, Stefán G. Stephansson's *Móðurmálið*, etc., etc.

<sup>2</sup> Cf. Bjarni Jónsson, *Ekki veldur sá er varir*. Reykjavík, 1908, p. 41.—The praise ought to be qualified, after the fashion of the English writer who says about his language that 'an Englishman may be excused for regarding it as the noblest instrument of human thought' (Herbert Paul, *Men and letters*, 1911, p. 181). Cf. also J. N. Madvig's tribute to his native language, quoted by J. Byskov, *Modersmaalet*, København, 1913, p. 119.

I



# ISLANDICA

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## PREFACE.

In this Bibliography I have included all editions and translations of the Eddas and those of their individual poems or parts; even paraphrases have been entered, while adaptations, of which there are many, especially for young readers, have as a rule been excluded. As to writings on the Eddas, the line was not so easily drawn; it was often difficult there to decide what to include and what to leave out. Practically the whole literature on the Norse mythology can be looked upon as being in a larger or smaller degree commentaries and expositions of the Eddas, but to include them all was out of the question. I have therefore included only such writings as deal directly with the history of the Eddas, their language, style, and metres, textual criticism, and other special commentaries. There are, however, a few works entered which do not fall strictly within any of these groups, but they have so direct a bearing upon the subjects of the Eddas in general that if excluded they would have been missed by many. Then there are, of course, recorded many works which have no scholarly value, but a few of these, at least, are of interest as showing the appeal which some of the mythological poems and tales of the North make to men of different stations and creeds.

From time to time there have appeared bibliographical lists of the Eddas, sometimes incorporated in editions, translations, or commentaries, but their compilers have hardly aimed at any completeness. Nyerup was the first to publish such a list (1798) and the latest and best was included in the introduction to Sijmons' edition of 1906. The bibliographical works of Möbius (*Catalogus*, 1856, and *Verzeichniss*, 1880) contain the fullest record, and Solberg's list of editions and translations (1884) is of value. But most of these bibliographies are now antiquated or out of print or in other ways not easily accessible, nor do they as a rule satisfy the bibliographical demands which we now make of such works. They have, however, been useful to me especially regarding titles which were not in the Icelandic Collection or were otherwise unobtainable. In the same way I am under obligation



## PREFACE

to the annual bibliographies in the *Germania*, the *Arkiv för nordisk filologi*, and the *Jahresbericht* of Germanic philology, particularly in the case of many reviews quoted.

As to the arrangement it may be mentioned that under editions and translations of the *Sæmundar Edda* are entered all titles which contain two or more poems; and the same rule is generally followed regarding commentaries.

The present Bibliography forms in a certain way a complement to the Bibliography of the Mythical-Heroic Sagas published in 1912. I may perhaps some time be in a position to add to these a bibliography of Norse Mythology.

H. H.

VII

## CONTENTS

### SÆMUNDAR EDDA:

|                         |    |
|-------------------------|----|
| Editions .....          | 1  |
| Translations .....      | 9  |
| Works on the Edda ..... | 24 |
| Individual poems .....  | 43 |

### SNORRA EDDA:

|                                 |    |
|---------------------------------|----|
| Editions .....                  | 74 |
| The grammatical treatises ..... | 79 |
| Translations .....              | 80 |
| Works on the Edda .....         | 86 |

|             |    |
|-------------|----|
| INDEX ..... | 91 |
|-------------|----|



## ABBREVIATIONS

### EDDIC POEMS

|               |                                  |               |                       |
|---------------|----------------------------------|---------------|-----------------------|
| Alv.          | Alvísmál.                        | HHund. I-II.  | Helga kviða Hund-     |
| Atlk.         | Atlakviða.                       |               | ingsbana I-II.        |
| Atlm.         | Atlamál.                         | Hrafnag.      | Hrafnagaldur Óðins.   |
| DrN.          | Dráp Niflunga.                   | Loks.         | Lokasenna.            |
| Fáfn.         | Fáfnismál.                       | Oddg.         | Oddrúnargrátr.        |
| Fjöl.         | Fjölsvinnsmál.                   | Regm.         | Reginismál.           |
| FrdS.         | Frá dauða Sinfjötla.             | Rígsþ.        | Rígsþula.             |
| Grim.         | Grimnismál.                      | Sigdm.        | Sigrdrífumál.         |
| Gríp.         | Gríppispá.                       | Sigkv.        | Sigurðarkviða (brot). |
| Gróg.         | Grógaldur.                       | Sigkv. sk.    | Sigurðarkviða skamma. |
| Grótt.        | Gróttasöngur.                    | Skírn.        | Skírnismál.           |
| Guðhv.        | Guðrúnarhvöt.                    | Sóll.         | Sólarljóð.            |
| Guðkv. I-III. | Guðrúnarkviða I-III.             | Svipdm. I-II. | Svipdagsmál I-II.     |
| Ham.          | Hamðismál.                       | Vafþ.         | Vafþrúðnismál.        |
| Hárb.         | Hárbarðsljóð.                    | Vegt.         | Vegtamskviða.         |
| Háv.          | Hávamál.                         | Völkv.        | Völundarkviða.        |
| Helr.         | Helreið Brynhildar.              | Vsp.          | Völuspá.              |
| HHjör.        | Helga kviða Hjörvarðs-<br>sonar. | Prym.         | Prymskviða.           |

### PERIODICALS (PARTIAL LIST)

- Aarb.* *OH.* Aarbøger for nordisk Oldkyndighed og Historie.  
*AfdA.* Anzeiger für deutsches Altertum.  
*AfnF.* Arkiv för nordisk filologi.  
*Annaler OH.* Annaler for nordisk Oldkyndighed og Historie.  
*Archiv* (Herrig's). Archiv für das Studium der neueren Sprachen.  
*Deut. Lit.-zeit.* Deutsches Literaturzeitung.  
*Edda NT.* Edda. Nordisk tidskrift for litteraturforskning.  
*Gött. gel. Anz.* Göttingische gelehrte Anzeiger.  
*Jahresber.* Jahresbericht über die Erscheinungen auf dem Gebiete der germanischen Philologie.  
*Journ. of Germ. Phil.* Journal of English and Germanic Philology.  
*Lit. Cbl.* Literarisches Centralblatt.  
*Literaturbl.* Literaturblatt für romanische und germanische Philologie.  
*PBBetr.* (Paul u. Braune) Beiträge zur Geschichte der deutschen Sprache und Literatur.  
*Scand. Studies.* Scandinavian Studies and Notes (Publications) of the Society for the Advancement of Scandinavian Study.  
*ZfdA.* Zeitschrift für deutsches Altertum.  
*ZfdPh.* Zeitschrift für deutsche Philologie.

# SÆMUNDAR EDDA

## EDITIONS

The two principal MSS. of the Sæmundar Edda are Codex Regius, Gl. kgl. Saml. 2365, 4°, dating from the end of the 13th cent., and the fragmentary codex AM. 748, 4°, from ca. 1300, but neither contains a complete collection of the poems now generally included under the name of Eddic poems.

Edda Sæmundar hinns fróða. Edda rhythmica seu antiquior, vulgo Sæmundina dicta. Pars I. Odas mythologicas, a Resenio non editas, continens.—Pars II. Odas mythico-historicas continens.—Pars III. Continens Völuspá, Hávamál & Rígmál. Ex codice Bibliothecae Regiae Hafniensis pergameno, necnon diversis Legati Arnae-Magnæani et aliorum membraneis chartaceisque melioris notae manuscriptis. Cum interpretatione latina, lectionibus variis, notis, glossario vocum et indice rerum, etc. Hafniæ (sumtibus Legati Magnæani et Gyldendalii) 1787, 1818, 1828. 4°. 3 vols. pp. xlvii + xxviii + 722 + (4), 2 facsim.; pp. (6) + xxxiv + 1010 + (6); (6) + vi + 1146.

*Contents, Vol. i.:* Ad lectorem (signed by the directors of the Arna-Magnæan Legacy, written by Skúli P. Thorlacius), pp. v–xlvii; Conspectus carminum, p. xlviii; Vita Sæmundi Multiscii vulgo Froda, autore Arna Magnæo annotationibus aucta (by Jón Eiríksson), pp. i–xxviii; text with Latin translation, incl. the mythol. poems, (except the three in vol. iii), Fjöl. and Sóll., pp. 1–404; Specimen glossarii, sive index vocum, terminationum rariorum et phrasium, in partem mythologicam Edd. Sæm., pp. 405–712; Index rerum et nominum propriorum, pp. 713–722; errata, etc. pp. (1)–(3).—*Vol. ii.:* Lectori (signed by the directors, written by Borge Thorlacius), pp. i–xxxiv; text with Latin translation of the heroic poems and Gróg., pp. 1–554; Specimen glossarii, etc., in partem historicam Edd. Sæm., pp. 555–862; Index nominum propriorum, pp. 863–896; Appendix glossarii vocum et indicis nominum propriorum, continens synopsis lingvarum e quibus vocabula comparata desumta sunt, et clavem abbreviationum, etc., pp. 897–906; Contextus carminum, ordine historico dispositorum, additis observationibus explanatoriis, pp. 907–970; Index rerum memorabilium, pp. 971–992; Enumeratio locorum, ubi vocum obscuriorum interpretatio, textui apposita, in glossario vel notis ad carminum contextum, aut emendatur, aut ulterius examinatur, pp. 993–998; Appendix, Gunnars slag, pp. 999–1010; addenda, corrigenda, table of contents, pp. (1)–(5).—*Vol. iii.:* Lectori (by the directors), pp. i–vi; text with Latin translation of the three poems, pp. 1–190; Additamentum continens apographum carminis Völuspá, hactenus ineditum, sed a reliquis ordine differens, e Cod. membr.



AM. 544, 4°, cum annotationibus, etc., pp. 191–208; Specimen glossarii, etc., in partem tertiam Edd. Sæm., pp. 209–260; Index onomasticus, nomina propria, alligatoricæ originis, in Carmine Rigiano occurrentia, etymologice explicans, pp. 261–267; Schema genealogicum exponens Carminis Rigiani origines scandinavicas, pp. 268–272; Lexicon mythologicum in vetusta Septentrionalium carmina quæ in Edd. Sæm. continentur, pp. 273–996; Specimen calendarii gentilis veterum Gothorum, Danorum aut Scandinavorum ex Asia oriundi, ductu Carminis Grimneriani ac antiqvissimarum reipublicæ islandicæ legum breviter adumbratum, pp. 997–1124; Additamenta, etc., pp. 1125–1132; Index præsentis veterum Scandinavorum lexicæ mythologici et calendaris appendicis, illorum cosmogonica, cosmographica, theosophica et dæmonica entium et locorum nomina ordine alphabetico comprehendens, pp. 1133–1142; errata, etc. pp. 1143–46.—The text of this edition is based on Codex Regius (Gl. kgl. Sml. 2365, 4°), AM. 748, 4°, etc. Those who worked on the edition were Guðmundur Magnússon, Jón Johnsonius, Jón Ólafsson (Hypnonesius), and Finnur Magnússon, vol. iii being practically all the work of the last mentioned; Gunnar Pálsson also contributed to the first volume.

Rev. of vol. i.: *Gentlem. Mag.* LVIII. 1788, pp. 137–139;—*Critical Rev.* May 1788;—*Analyt. Rev.*, Nov. & Dec. 1788.—Of vol. ii.: *Morgenbl. f. gebild. Stände* VI. Jg. 1812, Nos. 65–68, by J. and W. Grimm (repr. in the latter's *Kleinere Schriften* I. 1881, pp. 212–227; rev. by Gräter in *Idunna u. Hermode* I. 1812, pp. 65–68, 71–72);—*Dansk Litt. Tid.* 1818, pp. 545–557, 561–569, by P. E. Müller;—*Gött. gel. Anz.* 1819, pp. 1009–19, by J. Grimm (repr. in his *Kleinere Schriften* IV. 1869, pp. 116–122);—*Hermes* 1820, pp. 116–129, by W. Grimm (repr. in his *Kleinere Schriften* II. 1882, pp. 250–265); Ferd. Wachter's *Forum der Kritik im Gebiete der Gesch.* Bd. I. Abt. 1, 1827.—Of vol. iii.: *Dansk Litt. Tid.* 1829, pp. 577–586, 613–623, by P. E. Müller;—*Foreign Quart. Rev.* IV. 1829, pp. 102–139;—*North-Amer. Rev.* XXXIV. 1829, pp. 18–37 (cf. Rask's *Literaturbl.* pp. 255–256);—*Gött. gel. Anz.* 1829, pp. 1557–59, by W. Grimm (repr. in his *Kleinere Schriften* II. 1882, pp. 396–397);—*Allg. Hall. Zeit.* 1829. Nov. Ergzbl. col. 977;—Wachter's *Forum* Bd. II. Abt. 1, 1830;—Champollion's *Bulletin des sciences hist.* 1828;—*Revue franç.* IX. 1829, pp. 197–225.

Lieder der älteren oder Sämundischen Edda. Zum erstenmal herausgegeben durch Friedrich Heinrich von der Hagen. Berlin (Haude u. Spener) 1812. 8°. pp. (2) + xii + cxviii + 98.

Also with the title: "Altnordische Lieder und Sagen welche zum Fabelkreis des Heldenbuchs und der Nibelungen gehören. Mit einer Einleitung über die Geschichte und das Verhältniss dieser nordischen und deutschen Dichtungen durch F. H. v. d. Hagen," etc. Contains the heroic poems, based upon Cod. Reg., with an introduction and a bibliographical survey of the two Eddas (pp. lxxxviii–cxviii). HHund. I is here styled *Alvismál*.—Cf. J. and W. Grimm's 'Erklärung, die Collision in der Herausgabe der alten Edda und der altnordischen Sagen betreffend,' in *Morgenblatt für gebildeten Stände* VI. Jg. No. 221, Sept. 14, 1812, repr. in W. Grimm's *Kleinere Schriften* II. 1882, pp. 496–501 (Über die Edda). Hagen's reply, in *Idunna und Hermode* I. 1812, pp. 201–204 (Meine Ausgabe der Eddalieder betreffend).—*Idunna und Hermode* I. 1812, p. 200; III. 1814, p. 192.

Lieder der alten Edda. Aus der Handschrift herausgegeben und erklärt durch die Brüder Grimm. I. Band. Berlin (Real-schulbuchhandlung) 1815. 8°. pp. viii + (2) + 287 + 69.

Contains the text, with translation and notes, of Völkv., HHjör., HHund. I-II, FrdS., Gríp., Regm., Fáfn., Sigdm., Sigkv., Sigkv. sk., Helr., followed by a German prose version (pp. 1-69). No more publ.

Reviewed by [Wilh. Grimm] in *Gött. gel. Anz.* 1815, pp. 1089-95, repr. (by Rud. Steig) in *ZfdPh.* XXIV. 1892, pp. 563-67.

Edda Sæmundar hinns fróða. Collectio carminum veterum scaldorum Sæmundiana dicta. Quam, ex codicibus pergamenis chartaceisque cum notis et lectionibus variorum, ex recensione Erasmi Christiani Rask curavit Arv. Aug. Afzelius. Holmiæ (typis Elmenianis) 1818. 8°. pp. (10) + 288, portr. of Rask.

Contains all the Edda poems proper, also Sóll. and Gunnars-slágr. Rask prepared the text, read the proofs, and compiled the index; Afzelius wrote the preface and published the book.

Rev., *Svensk Litt. Tidn.* 1819, No. 15, pp. 65-97;—*Heidelb. Jahrb.* 1822, pp. 437-486, by F. J. Mone;—*Gött. gel. Anz.* 1820, pp. 1433-45, by Jacob Grimm (repr. in his *Kleinere Schriften* IV. 1867, pp. 137-144);—*American Quarterly Rev.* III. 1828, pp. 481-490.

Poèmes islandais (Voluspa, Vafthrudnismal, Lokasenna) tirés de l'Edda de Sæmund publiés avec une introduction, des notes et un glossaire par F. G. Bergmann. Paris (l'imprimerie royale) 1838. 8°. pp. (4) + xvi + 474 + (2).

Den ældre Edda. Samling af norrøne Oldkvad, indeholdende Nordens ældste Gude- og Helte-Sagn. Ved det akademiske Collegiums Foranstaltning udgivet efter de ældste og bedste Haandskrifter, og forsynet med fuldstændigt Variant-Apparat af P. A. Munch. Christiania (P. T. Mallings) 1847. 8°. pp. xviii + 214 + (2).

Includes Hrafnag. and Sóll. This edition which was publ. as University program was brought out in collaboration with C. R. Unger.

Rev., *Norsk Tidsskr. f. Vidensk. og Litt.* II. 1848, pp. 97-99, by Joh. Fritzner.

Antiquités russes d'après monuments historiques des Islandais et des anciens Scandinaves. Tome I. Copenhagen, 1850. fol. pp. 1-41.

Contains extracts from Hyndl., Gríp., Sigkv. sk., Sigkv., Helr., Guðkv. I-III, Oddg., Atlk., Atlm., and Guðhv., with Latin version and commentary.

Versuch einer strengeren kritischen Behandlung altnordischer Gedichte, von Ludwig Ettmüller. Zürich, 1858. 4°. pp. iv + 34.



'Programm der Kantonsschule in Zürich 1858-59.' Includes Vsp., HHjör., HHund. I-II, Guðkv. I, Atlk., Guðhv., and Grótt.

Die Edda. Eine sammlung altnordischer götter- und heldenlieder. Urschrift mit erklärenden anmerkungen, glossar und einleitung, altnordischer mythologie und grammatik. Herausgegeben von Hermann Lünig. Zürich (Meyer & Zeller) 1859. 8°. pp. xi + 670 + (2).

Includes Hrafnag., but not Sóll.

Rev., *Germania* IV. 1859, pp. 383-384, by Franz Stark;—*Lit. Cbl.* 1861, col. 762-763.—Cf. *Fraser's Mag.* LXVI. 1861, pp. 190-198, by C. Lottner.

Edda Sæmundar hins fróða. Mit einem Anhang zum Theil bisher ungedruckter Gedichte herausgegeben von Theodor Möbius. Leipzig (J. C. Hinrichs'sche Buchhandl.) 1860. 8°. pp. xviii + 302.

In the appendix are included Gróg., Fjöl., Hrafnag., Sóll., Vegt. (AM. 748, 4°), Vsp. (Cod. reg. 2365, 4°, and AM. 544, 4°), and some other poems.

Rev., *Germania* V. 1860, pp. 383-384, by I. V. Zingerle;—*Lit. Cbl.* 1860, col. 412.—Cf. *Fraser's Mag.* LXVI. 1861, pp. 190-198, by C. Lottner.

Fire og fyrretyve . . . Prøver af oldnord. Sprog og Literatur udg. af Konr. Gíslason. Kjöbenhavn (Gyldendal) 1860. 8°.

See: Úr Völuspá, pp. 534-544;—Úr Hávamálum, pp. 545-548.

Altnordisches lesebuch nebst kurzgefasster formenlehre und wörterbuch. Zum gebrauche bei vorlesungen von Ludwig Ettmüller. Zürich (Meyer & Zeller) 1861. 4°. pp. 27 + 123.

This includes the poems of the *Versuch* (1858), pp. 1-26, and Grím., pp. 41-46.

Norræn fornkvæði. Islandsk Samling af folkelige Oldtidsdigte om Nordens Guder og Heroer almindelig kaldet Sæmundar Edda hins fróða. Udgiven af Sophus Bugge. Christiania (P. T. Mallings) 1867. 8°. pp. (4) + lxxx + 450 + (2), 1 facsim.

*Contents:* Fortale, pp. i-lxxvi; Indhold, p. lxxvii;—Forklaring, pp. lxxix-lxxx; text (the Eddic poem proper), pp. 1-329; Brudstykker i Snorra-Edda, pp. 330-335; Brudstykker i Völsunga saga, pp. 336-337; Svipdagsmál I-II, with Excurs, pp. 338-355; Tillæg (Sóll. and Hrafnag. or Forspjallsljóð), pp. 357-376; Navne-Fortegnelse, pp. 377-387; Tillæg og Rettelser, pp. 388-450; Trykfeil, p. (1).

Efterslæt til min Udgave af Sæmundar-Edda. Af Sophus Bugge. *Aarb. OH.* 1869, pp. 243-276. Also sep. repr. Kjöbenhavn, 1869. 8°. pp. 34.

Rev., *ZfdPh.* I. 1869, pp. 389-416, by Th. Möbius;—*Skilling-Mag.* 1868, p. 442, by [P. Botten Hansen];—*Aftenbladet* (Chria.) 1868, No. 82, by J. Aars;—*Fædrelandet* (Kbh.) 1868. No. 110.

Sæmundar Edda hins fróða. Den ældre Edda. Kritisk

håndudgave ved Svend Grundtvig. København (Gyldendal) 1868. 8°. pp. xvi + 220.

Rev., *Fædrelandet* 1868, No. 117;—*ZfdPh.* I. 1869, pp. 419-420, by Th. Möbius.

——— *The same.* 2. på ny gennemarbejdede udgave. København, 1874. 8°. pp. x + 258 + (2).

Til Sæmundar Edda. Af Svend Grundtvig. *Nord. Tidskr. f. Phil.* N. R. I. 1874, pp. 182-188. Also sep. repr. 8°. pp. (6).

Rev., *Lit. Cbl.* 1874, coll. 697-698, by K. Hildebrand.

Le Message de Skirnir et les Dits de Grimnir. (Skirnisfö—Grimnismâl.) Poèmes tirés de l'Edda de Sæmund publiés avec des notes philologiques, une traduction et un commentaire perpétuel par F. G. Bergmann. Strasbourg & Paris (Veuve Berger-Levrault et fils) 1871. 8°. pp. x + 326.

Rev., *ZfdPh.* IV. 1873, pp. 115-120, by Jul. Zupitza;—*The Academy* III. 1872, pp. 21-23, by Felix Liebrecht;—*Magaz. f. Lit. des Ausl.* 1872, No. 9.

Weggewohnts Lied (Vegtams kviða), der Odins Raben Orakelsang (Hrafna galdr Odins), und der Seherin Voraussicht (Völu spâ). Drei eschatologische Gedichte der Sæmunds-Edda kritisch hergestellt, übersetzt und erklärt von Friedrich Wilhelm Bergmann. Strassburg (Karl J. Trübner) 1875. 8°. pp. xviii + 301.

Rev., *Magaz. f. Lit. des Ausl.* 1876, No. 4.

Rig's Sprüche (Rígs mál) und das Hyndla-Lied (Hyndlu liôd). Zwei social-ethische Gedichte der Sæmunds-Edda kritisch hergestellt, übersetzt und erklärt von Friedrich Wilh. Bergmann. Strassburg (Karl J. Trübner) 1876. 8°. pp. xix + 188.

Rev., *Lit. Cbl.* 1877, coll. 727-729, by A. Edzardi.

Allweise's Sprüche, Thryms-Sagelied, Hymis-Sagelied und Loki's Wortstreit (Alvissmal, Thrymskvida, Hymiskvida, Lokasenna). Vier eddische Gedichte des Thôr-Cyclus kritisch hergestellt, übersetzt und erklärt von Friedrich Wilh. Bergmann. Strassburg (Karl J. Trübner) 1878. 8°. pp. viii + 304.

Rev. *Lit. Cbl.* 1879, coll. 778-779, by A. Edzardi.

Die lieder der älteren Edda (Sæmundar Edda) herausgegeben von Karl Hildebrand. Paderborn (Ferd. Schöningh) 1876. 8°. pp. xiv + 323.

Includes the fragments from Snorra Edda and Völsunga saga. Hildebrand died before the printing was finished; the rest (from p. 256) was edited by Th. Möbius. Gives variants and references to printed works.



Rev., *AfdA.* IV, 1878, pp. 143-149, by Julius Zupitza;—*ZfdPh.* VIII. 1877, pp. 483-485, by H. Gering;—*Germania* XXI. 1876, pp. 376-378, by E. Kölbing;—*Gött. gel. Anz.* 1877, pp. 644-669, by E. Wilken;—*Lit. Cbl.* 1876, coll. 1022-24, by A. Edzardi.

——— *The same.* 2. völlig umgearbeitete auflage von Hugo Gering. Paderborn, 1904. 8°. pp. xx + 483.

'Bibliothek der ältesten deutschen Literatur-Denkmäler. VII. Bd.' This edition includes Grótt.

Rev., *AfnF.* XXII. 1906, pp. 211-215, by Finnur Jónsson;—*Literaturbl.* XXVI. 1905, coll. 321-323, by B. Kahle;—*Jahresber.* 1904, IV. 154, by R. Meissner;—*Lit. Cbl.* 1905, coll. 514-515, by A. Gebhardt;—*AfdA.* XXX. 1905, pp. 72-81, by A. Heusler.

——— *The same.* 3. auflage. Paderborn, 1912. 8°. pp. xxv + 483.

Rev., *Museum* XXI, 1914, pp. 255-256, by R. C. Boer.

Corpus poeticum boreale. The poetry of the Old Northern tongue from the earliest times to the thirteenth century. Edited, classified and translated with introduction, excursus, and notes by Gudbrand Vigfusson and F. York Powell. Vol. I. Eddic poetry. Vol. II. Court poetry. Oxford (Clarendon Press) 1883. 2 vols. 8°. pp. cxxx + (2) + 579; (2) + 712.

Most of vol. i, is devoted to the Eddic poems, which are cut up and arranged in a most tantalizing and arbitrary manner. In vol. ii. there are a few excurses and other matter concerning these poems (cf. table of contents in vol. i.).

Rev., *Tímarit h. ísl. Bmfél.* V. 1884, pp. 116-143, by Ben. Gröndal;—*Deut. Lit.-zeit.* V. 1884, coll. 870-872, by E. Kölbing;—*AfdA.* XI. 1885, pp. 38-69, by Richard Heinzel;—*ZfdPh.* XVIII. 1886, pp. 95-128, by B. Sijmons;—*Gött. gel. Anz.* 1888, pp. 153-187, by Jul. Hoffory (repr. in his *Eddastudien* 1889, pp. 87-142);—*The Academy* XXIII. 1883, p. 347; XXIV. 1883, pp. 291-292, by Chas. I. Elton;—*The Athenæum* 1884, I. pp. 115-116;—*Scottish Rev.* III. 1883-84, pp. 299-320 (The Eddic poems).

Proben einer metrischen Herstellung der Eddalieder von Eduard Sievers. Tübingen, 1885. 4°. pp. (4) + 80.

University program.—Includes Vsp., Vegt., Prym., Hym., Atlm., and Loks.

Rev., *Lit. Cbl.* 1886, coll. 129-132, by B. Sijmons;—*Deut. Lit.-zeit.* VII. 1886, coll. 296-298, by J. Hoffory;—*Nord. revy* 1884-85, coll. 498ff., by E. Brate.

Eddalieder. Altnordische gedichte mythologischen und heroischen inhalts herausgegeben von Finnur Jónsson. I. Gedichte mythologischen inhalts. II. Gedichte der heldensage. Halle

a. S. (Max Niemeyer) 1888-90. 2 vols. 8°. pp. xiv + 138; viii + 138 + (2).

'Altnordische texte herausgegeben von E. Mogk. II-III.' Sóll. is appended to vol. ii.

Rev., *Lit. Cbl.* 1889, coll. 156-157; 1890, coll. 1745-46.

Håndskriftet Nr. 2365 4to gl. kgl. Samling på det store kongelige bibliothek i København (Codex regius af den ældre Edda) i fototypisk og diplomatisk gengivelse. Udgivet for Samfund til udgivelse af gammel nordisk litteratur ved Ludv. F. A. Wimmer og Finnur Jónsson. København, 1890. 4°. pp. lxxv + 193 + (4), 45 facsims.

*Contents:* preface;—Indledning, pp. v-lxxv; text (Konungsbók Sæmundar Eddu), pp. 1-90; Anmærkninger, pp. 92-193; Trykfejl og rettelser; Indholdsfortegnelse.

Rev., *AfnF.* VIII. 1892, pp. 190-195, by G. Cederschiöld;—*AfdA.* XIX 1893, pp. 340-341, by Felix Niedner;—*Literaturbl.* XV. 1894, coll. 222-223, by O. Behaghel;—*Lit. Cbl.* 1891, col. 1696, by E. Mogk;—*Mod. Lang. Notes* VI. 1891, pp. 497-498, by P. Groth;—*Fjallkonan* VIII. 1891, pp. 201-203, by Bogi Th. Melsteð;—*Deut. Lit.-zeit.* XIII. 1892, col. 691, by M. Roediger.

About the MS. see letter of Bp. Brynjólfur Sveinsson to Þormóður Torfason, dated July 11, 1663, in *Andvari* XXXVIII. 1913, pp. 134-137.

Håndskriftet Nr. 748, 4to, bl. 1-6, i den Arna-magnæanske samling (Brudstykke af den ældre Edda) i fototypisk og diplomatisk gengivelse. Udgivet for Samfund til udgivelse af gammel nordisk litteratur ved Finnur Jónsson. København, 1896. 4°. pp. vii + 12, 6 facsims.

This fragment, from ca. 1300, contains Hárþ., Vegt., Skírn., Vafþ., Grím., Hym., and Völkv.

Rev., *Lit. Cbl.* 1897, col. 848, by E. Mogk.

Sæmundar Edda mit einem Anhang herausgegeben und erklärt von F. Detter und R. Heinzel. I. Text. II. Anmerkungen. Mit Unterstützung der k. Akademie der Wissenschaften in Wien. Leipzig (Georg Wiegand) 1903. 2 vols. 8°. pp. xv + 213; viii + 679.

The editors place in the appendix (Anhang) all the poems which are not to be found in the Cod. Reg., viz. Vegt., Rígsþ., Grótt., Hyndl., Svipdm., and fragments from Snorra Edda and Völsunga þáttur.

Rev. *AfnF.* XXII. 1906, pp. 371-379, by Theodor Hjelmqvist;—*ZfdPh.* XXXVI. 1904, pp. 254-258, by Finnur Jónsson;—*Gött. gel. Anz.* 1903, pp. 689-704, by A. Heusler;—*Jahresber.* 1903, IV. 114, by R. Meissner;—*Deut. Lit.-zeit.* XXIV. 1903, coll. 2690-92, by G. Neckel;—*Lit. Cbl.* 1903, coll. 1123-24, by A. Gebhardt;—*Zschr. f. oesterr. Gymn.* LIV. 1903, pp. 618ff., by W. Golther;—*Oesterreich. Literaturbl.* XIII. 1903, pp. 111ff., by A. E. Schönbach;—*Hess. Blätt. f. Volksk.* II. 1903, pp. 240f.



Eddalieder mit Grammatik, Übersetzung und Erläuterungen von Wilhelm Ranisch. Leipzig (G. J. Göschen) 1903. 8°. pp. 138.—Neudruck. Leipzig, 1906 and 1912. 8°. pp. 138.

'Sammlung Göschen. Nr. 171.' Includes Prym., Sigkv., Atlm., and selections from Háv., Grím., and Vsp.

Rev., *Lit. Cbl.* 1904, coll. 511–512, by Aug. Gebhardt;—*Zschr. f. Gymn.-wesen* LVIII. 1904, coll. 2224f., by Siefert;—*Allgem. Zeit.* 1903. Beil. No. 213, pp. 549–550, by Krake;—*Zschr. f. oesterr. Gymn.* LV. 1904, pp. 641f., by A. Bernt;—*Blätt. f. Gymn.-schulw.* 1904, p. 660, by O. Brenner.

Sæmundar-Edda. Eddukvæði. Finnur Jónsson bjó til prentunar. Reykjavík (Sig. Kristjánsson) 1905. 8°. pp. viii + 530 + (2).

Popular edition with explanatory notes (pp. 479–515). Includes Sóll.

Rev., *Eimreiðin* XIII. 1907, pp. 141–142, by Valtýr Guðmundsson;—*Skírnir* LXXX, 1906, pp. 73–81, by Björn M. Ólsen;—*Jahresber.* 1906, IV. 65, by S. Feist;—*Óðinn* I. 1906, pp. 95–97; II. 1906, pp. 6–8, by Björn Bjarnason (frá Viðfirði).

Die lieder der Edda herausgegeben und erklärt von B. Sijmons. Halle a. S. (Buchhandlung des Waisenhauses) 1906. 8°. pp. xix + ccclxxv + xvi + 497.

'Germanistische Handbibliothek, begr. von Julius Zacher. VII. i.' The text of the mythological poems, with prefatory note and some preliminary matter, was printed in 1888 (pp. xvi + 222). The long introduction contains as follows: Die handschriftliche überlieferung, pp. i–xxi; Das verhältniss der handschriften, pp. xxi–xxxvi; Die prosabearbeitungen, pp. xxxvi–lxxxii; Äussere geschichte der Eddalieder (including a good bibliography), pp. lxxxii–cxlii; Innere geschichte der Eddalieder, pp. cxlii–ccclv; Bemerkungen zur vorliegenden ausgabe, pp. ccclv–ccclxxv. The text is accompanied by variants and literary references, and each poem with an introductory note on editions, etc. Fragments from the Snorra Edda and Völsunga saga are included, but not Sóll.—Cf. *Germania* XXX. 1885, pp. 252–253 (H. Gering) *AfnF.* IX. 1893, p. 198 (E. Rörðam: En anmærkning).

Rev., *Lit. Cbl.* 1889, coll. 719–720, by E. Mogk; 1907, coll. 1658–59, by A. Gebhardt;—*ZfdPh.* XXI. 1889, pp. 102–109, by E. Sievers;—*AfnF.* XXIII. 1907, pp. 367–381, by Finnur Jónsson;—*Deut. Lit.-zeit.* IX. 1888, coll. 1452–54, by F. Niedner; XXVIII. 1907, pp. 98–101, by G. Neckel;—*Literaturbl.* X. 1889, coll. 9–11, by E. Mogk;—*Museum* XIV. 1907, pp. 212–216, by R. C. Boer.

Edda. Die lieder des Codex regius nebst verwandten denkmälern herausgegeben von Gustav Neckel. I. Text. Heidelberg (Carl Winter) 1914. 8°. pp. xii + 331.

'Germanistische Bibliothek herausgegeben von Wilhelm Streitberg. 2. Abt. Untersuchungen und texte. IX.'

Rev., *Deut. Lit.-zeit.* XXXV. 1914, coll. 2609-13, by A. Heusler;—*Lit. Cbl.* 1916, col. 605, by Aug. Gebhardt.

In the various Old Norse-Icelandic readers Eddic poems have been included. Here may be mentioned those of L. C. Müller (1837: Vsp., Vafþ., Vegt., Prym., HHund. II, Sóll.); F. E. C. Dietrich (1843: Vsp., Hym., Prym., Sigdm., Helr., Háv.; 2nd ed. 1864 substitutes Sigkv. sk. for Sigdm.; rev. in *Germania* IX. 1864, pp. 337-352, by Th. Möbius); P. A. Munch and C. R. Unger (1847: Prym., HHund. II); F. Pfeiffer (1860: FrdS, Gríp., Reg., Völkv., HHjör., Vsp., Vafþ., Grím., Háv.); C. Iversen (1867: Vafþ., Vegt., Prym., Rígsþ.); C. R. Unger (1863: Prym.); L. F. A. Wimmer (1870: Vafþ., Prym., Vegt., HHund. I, from Háv.; 7th ed. 1916); M. Nygaard (1875 and 1882: Vsp., Prym., HHund. I, Guðkv. I, from Háv.; 3rd ed. 1889: Prym., selections from Vsp. and Háv.); J. C. Poestion (1882: Vsp., Prym., Vegt., Grótt., Völkv., Háv.); H. Sweet (1886: Prym.); H. S. Falk (1889: Prym., HHund. II, Guðkv. I, from Háv.); H. Bertelsen (1908: Prym., and from Háv.; 4th ed. 1916); and of S. Eskeland and K. Liestøl (1914: Prym.).

## TRANSLATIONS

### DANISH

Danske Sange af det ældste Tidsrum . . . Af det gamle Sprog oversatte. Kjøbenhavn (A. H. Godiches Efterleverske) 1779. 8°. pp. (20) + 144.

Translation by Bertel Christian Sandvig. Includes Vegt. and a portion of Háv. (*Rúnatals-páttur* Opins), pp. 14-32. Cf. *Catal. of Icel. Coll.* 1914, p. 504.

Forsøg til en Oversættelse af Sæmunds Edda. I.-II. Hefte. Kjøbenhavn (Trykt hos P. Horrebow) 1783-85. 2 pts. 8°. pp. (16) + 192; (8) + 199.

Translation by B. C. Sandvig. Includes Sóll., Hrafnag., Vsp., Háv., Grím., Alv., Loks., Prym., Skírn., Vegt., Völkv., Hárþ., Hym., Hyndl., Fjöl., Rígsþ., and Heiðreks gátur.

Rev., *Kbh. Lærde Efterretn.* 1788, No. 17.

N. F. S. Grundtvig had in preparation a Danish version of the Edda, as shown by the circular 'Subscriptionsplan paa en Oversættelse af Sæmunds Edda,' signed: 'Valkendorfs Kollegium, d. 15. Jan. 1810. N. F. S. Grundtvig.' 'Prøve af en Oversættelse af den poetiske Edda' by him, was printed in *Nyeste Skilderi af Kjøbenhavn* 1810, No. 30, to which Rask wrote some 'Bemærkninger' in Nos. 34-35, repr. in his *Samlede Afhandl.* I. 1834, pp. 254-272. The translation included HHund. II (*Völsungakviða hin forna*).

Den ældre Edda. En Samling af de nordiske Folks ældste Sagn og Sange, ved Sæmund Sigfussön kaldet hin frode. Oversat og forklaret ved Finn Magnusen. I.-IV. Bind. Kjöbenhavn (Gyldendal) 1821-23. 4 vols. 8°. pp. li + 274 + (2); vi + (2) + 319; vi + (2) + 312; ix + (4) + 349 + (3) + xii.



Contains version of all the Eddic poems except Rígsþ. and Grótt. but including Sóll. and Hrafnag., with introduction and commentary. At the end of vol. iv. are to be found: 'Ordbog over de mythologiske Navne,' 'Register over de historiske Egennavne samt jordske Stedsnavne,' and a 'Sagregister.'

Rev.: *Dansk Litt.-Tid.* 1823, pp. 597-612, 613-624;—*Tilskueren* 1823, pp. 172-174;—*Jen. Lit.-zeit.* Novbr. 1824;—*Gött. gel. Anz.* 1825, pp. 36-39, by W. Grimm (repr. in his *Kleinere Schriften* II. 1882, pp. 350-353), cf. F. Magnússon's notice in *Hermod* 1825, pp. 27-28;—*Foreign Quarterly Rev.*, vol. IV. 1829, pp. 102-139;—Champollion's *Bulletin des sciences historiques* Aug. 1828.

Udvalgte norske Oldkvad, som Bidrag til Kundskab om vore Forfædres Religion og Liv i Hedenold, oversatte og forklarede af J. Aars. Kristiania (J. W. Cappelen) 1864. 8°. pp. (4) + 118 + (2).

Translation of Prym., Vegt., Vsp., Rígsþ., and HHund. I-II.

Rev., *Illustr. Nyhedsblad* 1864, No. 33;—*Aftenbladet* 1864, No. 173;—*Folkevennen* XIV. pp. 467-469, by A. Feragen;—*ZfdPh.* I. 1869, pp. 420-421, by Th. Möbius.

Valasangen, Ravnegalderet og Viismandstalen, Eddas ægte Trillingruner foryngede for Nordens Folk, anbefalede til Nordens Granskeraand af en Lægmand. Kjøbenhavn (Gyldendal) 1860. 8°. pp. 54 + (2).

Vsp., Hrafnag., and Fjöl. transl. by Vilh. Billeschou Hjort.

Rev., (Steenstrup's) *Dansk Maanedsskr.* 1860, II, pp. 468-472.

Den gamle Edda eller Oldemo'r. Overført paa Nydansk af V. B. Hjort. Kjøbenhavn (Gyldendal) 1865. 8°. pp. (4) + 281.

Includes all the poems and Sóll.

Den ældre Edda, norrøne Oldkvad, I. oversatte af A. Gjessing. (Kristianssand, 1866.) 8°. pp. (4) + 80.

'Indbydelsesskrift til den offentlige Examen i Kristianssands Cathedral-skole 1866.' Contains the mythological poems.

Rev., *Norden* II. 1866, pp. 133-135, by [J. Lieblein?];—*ZfdPh.* I. 1869, p. 421, by Th. Möbius.

Kort nordisk Gudelære og Oversættelse af vedkommende Dele af Eddaerne ved E. Jessen. Kjøbenhavn (Gyldendal) 1867. 8°. pp. (4) + 128.

Covers the mythological poems except Rígsþ.; only four stanzas of Háv.—Cf. *ZfdPh.* I. 1869, pp. 421-422, by Th. Möbius.

Nogle Digte af den ældre Edda. Oversatte fra Oldnordisk af F. Winkel-Horn. (Steenstrup's) *Dansk Maanedsskr.* 2. R. I. Bd. 1866, pp. 385-400.

Prym. and HHund. I.

Den ældre Edda. Paa Dansk ved Frederik Winkel Horn. Kjøbenhavn (C. A. Reitzel) 1869. 8°. pp. (8) + 263.

Contains all the poems except *Svipdm.*; *Grótt.* included, but not *Sóll.*

See C. Rosenberg's review, entitled 'Om at oversætte Edda,' in (Hamilton's) *Nordisk tidskr.* 1870, pp. 127-155.

Several stanzas of *Vsp.* from this version were printed in the program of 'Studenten-Sangforeningens Koncert i Kasino d. 16de Maj 1885 i Anledning af J. P. E. Hartmanns 80-aarige Fødselsdag,' pp. 17-19.

Den ældre Edda oversat af H. G. Møller. I. Afdeling: Gudesange. II. Afdeling: Heltesange. Kjøbenhavn (Chr. Steen & Søn) 1879. 2 vols. sm. 8°. pp. (4) + 220; (4) + 284.

*Svipd.* and *Sóll.* are not included.

Mundsmag af den ældre Edda (*Vølvens Spaadom*, *Vejtams-Kvide*, *Vavtrudnes-Maal*, og *Vers af Havamaal*) ved R. J. Holm. Trykt som Manuskript. Odense, 1874. 8°. pp. 30 + (2).

Another ed. of Odense, 1886. 8°. pp. 32.

Den ældre Eddas Gudesange oversatte samt indledede og forklarede af Karl Gjellerup, med Tegninger af Lorenz Frølich. Kjøbenhavn (P. G. Philipsen) 1895. 4°. pp. xxxi + 325, illustr.

Den ældre Edda. *Norrøne oldkvad fra Vikingetiden 9-11 aarh. e. Chr.* Oversatte af G. A. Gjessing. Kristiania (H. Aschehoug & Co.) 1899. 8°. pp. (8) + 279.

Includes *Sóll.* and *Grótt.*

Rev., *AfnF.* XVII. 1901, pp. 373-374, by Finnur Jónsson.

Dansk Litteratur för 1800. Haandbog i den ældre danske Litteratur med Prøver af den oldnorsk-islandske Litteratur. Udg. af M. Agerskov og E. Rørdam. Kjøbenhavn (H. Hagerup) 1907. 8°. pp. 352.—2. Udg. 1914.

Af 'Den ældre Edda,' pp. 16-28: *Vegt.*, and selections from *Háv.* (by Agerskov), *Prym.* (by Gjellerup), and *Guðkv. I.* (by O. Hansen).

Den ældre Edda. Ny Oversættelse ved Olaf Hansen. Kjøbenhavn (V. Pio) 1911. 8°. pp. 254 + (2).

Rev., by Gustaf Cederschiöld in his *Fresta døger* 1914, pp. 192-200 (Ny Edda-litteratur);—*Eimreiðin* XVII. 1911, pp. 235-236, by Valtýr Guðmundsson.

#### DUTCH

Dr. L. S. P. Meijboom: De godsdienst der oude Noormannen. Haarlem (A. C. Kruseman) 1868. 1. 8°. pp. (10) + 654, map.

Includes version of the mythological poems, except *Hyndl.* and only portions of *Háv.*; also *Fjöl.*, *Völkv.* and *Hrafnag.*



## ENGLISH

Icelandic poetry, or the Edda of Saemund translated into English verse, by A. S. Cottle. Bristol (Joseph Cottle) 1797. 8°. pp. xlii + (4) + 318 + (2).

An introduction by the translator, and a poem to him by Rob. Southey precede the translation, which includes Vafþ., Grím., Skírn., Hárb., Hym., Loks., Prym., Hrafnag., Vegt., Alv., Fjöl., and Hyndl.

Rev., *Monthly Mag.* XXVII. 1798, pp. 381-388, by [William Taylor of Norwich]. Cf. F. E. Farley, *Scandin. influences in the Engl. Romantic movement.* Boston, 1903, pp. 129-136.

Select Icelandic poetry, translated from the originals with notes [by William Herbert]. Part I-II. London (Longman, Hurst, Rees, & Orme) 1804-06. 2 vols. 8°. pp. xii + (4) + 128; (4) + 89 + (2).

Among other poems vol. i. contains Prym., Vegt., and a portion of Sóll. (entitled 'Gunlaug and Raven'), vol. ii., Skírn. and Helr.—For full contents, see *Catal. of Icel. Coll.* 1914, p. 237.

Rev., *Edinb. Review* IX. 1806, pp. 211-223, by [Walter Scott].

——— *The same*, revised with three additional pieces from Sæmund's Edda. Wm. Herbert's *Works*. Vol. I. London (H. G. Bohn) 1842, pp. 163-312.

The additional pieces are Sigkv. sk., Atlk., and Völkv.—For contents of the three vols. of his *Works*, see *Catal. of Icel. Coll.* 1914, p. 237.

The poets and poetry of Europe. With introductions and biographical notices by Henry Wadsworth Longfellow. Philadelphia (Carey & Hart) 1845. 8°. pp. xviii + (2) + 779, portr.

Selections from the Sæmund's Edda, pp. 37-51, translated by various hands, include Vsp. (by E. Henderson), Háv. and Vafþ. (by W. Taylor), Prym., Skírn., Helr. and a portion of Sóll. (by W. Herbert), Grótt. (by R. Jamieson), and Vegt. (by G. Pigott).

There are later editions of Philadelphia, 1871, and of Boston, 1882 and 1893. These add in a supplement Háv. (trl. by Wm. and Mary Howitt).

Pen and pencil sketches of Faröe and Iceland. With an appendix containing translations from the Icelandic. By Andrew James Symington. London (Longman) 1862. 8°. pp. vi + (2) + 315, illustr.

'Specimens of Icelandic poetry,' pp. 260-277, includes Háv. and portions of Vsp. and Sóll.

International Exhibition, London, 1862. Denmark. A drinking horn with ivory ornamental work. The horn is a natural bull's horn; the ornaments are in the old Scandinavian style; the four basso-relievos represent the story of "Sigurth Fafnersbane and Brynhild" according to the Völsunga saga of Ice-

land. Exhibited and executed in the establishment of J. G. Swartz & Son, Copenhagen, designed by C. Peters. [Copenhagen] (pr. by J. L. Sivertseu) *n. d.* 4°. pp. (8).

Contains stanzas from Fáfn., Sigdm., Sigkv., and Völsunga saga, 'done into English verse by Dr. Rosenberg.'

Edda Sæmundar hinns fróða. The Edda of Sæmund the Learned. From the Old Norse or Icelandic, with a mythological index [*and* an index of persons and places]. Part I.—II. London (Trübner & Co.) 1866. 2 vols. 8°. pp. viii + 152; viii + 170 + (2).

Translated by Benjamin Thorpe. Includes Grótt. and Sóll., and even the Gunnars slagr.

Rev., *The Athenæum* 1866, I, p. 461.

The Elder Eddas [!] of Saemund Sigfusson. Translated from the original Old Norse text into English by Benjamin Thorpe, and the Younger Eddas [!] of Snorre Sturleson. Translated from the original Old Norse text in English by I. A. Blackwell. Rasmus B. Anderson, editor in chief. J. W. Buel, managing editor. Published by the Norrœna Society, London . . . New York, 1906. 8°. pp. xiv + 345, 4 pls.

Cheap edition, forming a volume in a subscription set, cf. *Islandica* I, p. 83.

Völsunga saga. The story of the Volsungs & Niblungs with certain songs from the Elder Edda. Translated from the Icelandic by Eiríkr Magnússon, and William Morris. London (F. S. Ellis) 1870. 8°. pp. xx + 275.

The following lays complete or in part are included: HHund. II, Sigrd., Sigkv. sk., Helr., Sigkv., Guðkv. II., Atlk., Guðhv., Ham., and Oddg., pp. 165–270.

Rev., *The Academy*, Aug. 13, 1870, pp. 278–279, by G. A. Simcox (and Guðbr. Vigfússon);—*The Athenæum* 1870, I, pp. 763–764.

——— *The same, new edition*, . . . edited with introduction and notes by H. Halliday Spalding. London (Walter Scott) 1888. 8°. pp. lii + 276.

'Camelot Series,' ed. by Ernest Rhys.—For another ed. printed in America in 1906, see *Islandica* V. p. 46.

——— *The same, in* The Collected Works of William Morris, with introductions by his daughter May Morris. Vol. VII. London (Longmans, Green & Co.) 1901. 8°. pp. 281–490.

——— *The same, reprint of the original edition*: Reprinted at the Chiswick Press with the golden type designed by William Morris for the Kelmscott Press, and finished on the 20th day of



September, 1901. London (Longmans, Green & Co.). 4°. pp. xii + 112.

Norse mythology . . . by R. B. Anderson. Chicago (Griggs & Co.) 1875. 8°. pp. 473.

Includes versions of Háv., Sigdm., Vegt., Prym., etc.

Corpus poeticum boreale. 1883. (*See above*, p. 6.)

Library of the world's best literature ancient and modern. Charles Dudley Warner editor. Vol. IX. New York (Peale & Hill) 1897. 8°.

The Eddas, pp. 5113-44, consisting of introduction by W. H. Carpenter, Blackwell's version of Thór's journey to Útgarðaloki (Snorra Edda), Thorpe's of Prym., and Magnússon and Morris' of Guðkv. I.

The Elder or Poetic Edda, commonly known as Sæmund's Edda. Part I. The mythological poems. Edited and translated with introduction and notes by Olive Bray. Illustrated by W. G. Collingwood. London (The Viking Club) 1908. 8°. pp. (4) + lxxx + 327, illustr.

'Viking Club Translation Series. Vol. II.' Includes also Svipdm. and the fragments from the Snorra Edda.

Rev., *The Athenæum*, Apr. 10, 1909, pp. 434-435;—*The Nation* (N. Y.) LXXXVIII. p. 252 (also in *The Evening Post*, March 27, 1909);—*Folklore* XIX. 1908, pp. 493-496, by A. F. Major;—*Beibl. zu Anglia* XX. 1909, pp. 161-164, by E. Mogk;—*Lit. Cbl.* 1908, col. 1017, by A. Gebhardt;—*AfdA.* XXXV. 1911, pp. 81-82, by A. Heusler.

Translations from the Icelandic: being select passages introductory to Icelandic literature transl. and ed. by W. C. Green. London (Chatto & Windus) 1908. 8°. pp. xxi + 260.

Vegt. and Grótt., pp. 123-139.

HOLLANDER, LEE M. Concerning a proposed translation of the Edda. *Scand. Studies* V. 1919, pp. 197-201.

## FRENCH

Chants populaires du Nord. Islande.—Danemark.—Suède.—Norvège.—Faræ.—Finlande. Traduits en français, et précédés d'une introduction, par X. Marmier. Paris (Charpentier) 1842. 8°. pp. (6) + lvi + 331.

Includes prose rendering (pp. 3-50) of Vsp., Vafþ., Vegt., Prym., Háv., and Guðkv. I.

Trois chants de l'Edda: Vafthrudnismal, Thrymsqvida, Skirnifor traduits en verse français accompagnés de notes

explicatives des mythes et allégories et suivis d'autres poèmes par W. E. Frye. Paris (Heideloff & Cie.) 1844. 8°. pp. xii + (2) + 114 + (2).

The three Eddic poems fill pp. 1-50, for the rest of the contents, see *Catal. of Icel. Coll.* 1914, p. III. The translation of the poems had previously appeared in *L'Echo de la littérature et des beaux-arts* ed. by M. de Belenet.

Les Eddas traduites de l'ancien idiome scandinave par Mlle. R. du Puget. Paris, 1838ff. (*see below*, p. 82).

Contains prose rendering of all the Eddic poems, incl. Sóll. and Hrafnag., but not Grótt.

La saga des Nibelungen dans les Eddas et dans le Nord scandinave. Traduction précédée d'une étude sur la formation des épopées nationales par E. de Laveleye. Paris (Librairie internationale) 1866. 8°. pp. 390.

Chantes heroiques de Edda (Gríp., Reg., Fáfn., Sigdm., Sigkv., Sigkv. sk., Helr., Guðkv. I-III, Oddg., Atlk., Atlm., Guðhv., and—Gunnars slagr), pp. 181-315, prose version. Cf. *Catal. of Icel. Coll.*, 1914, p. III.

Rev., *Revue critique* 1866, II. pp. 200-202, by Karl Bartsch.

For translation of Skírn. and Grím., see Bergmann's edition of 1871.

Les Eddas. Sigurd. Adaption de William Ritter. Illustrations de Ernst, Mittis et G. Picard. Paris (E. Dentu) 1893. 12°. pp. (8) + 131, illustr.

'Petite Collection Guillaume.' A prose adaptation of the Völsung lays, following the lead of Wagner's operas and also with a view of the later Scandinavian ballads.

#### GERMAN

Die Lieder Sineds des Barden. Wien (Trattner) 1772. 8°.

By Johann Nepomuk Cosmas Michael Denis. Contains translation of the Vsp. and Vegt.

Rev., *Gött. gel. Anz.* 1773, p. 1181; cf. Warmholtz, No. 1429.

Ossians und Sineds Lieder. IV. Band. Wien (C. F. Wappler) 1784. 8°. pp. cxiv + (2) + 223.

This is a new and, perhaps, somewhat altered ed. 'Vorbericht von der alten väterlaendischen Dichtkunst,' pp. v-xciv, is followed by the translations which include Vsp. (Die Lehren der Vola), pp. 5-41, and Vegt. (Odins Hela-fahrt), pp. 46-51.

Die isländische Edda . . . I. Das sybillinische Karmen die Voluspäh . . . II. Des Odins Sitte-Lehre, Hava oder Hars Mäl . . . übersetzt und edirt, von Jacob Schimmelmänn. 1777. (*See below*, p. 83.)

Prose version, with notes and commentary, of Vsp. and Háv., pp. 1-67.



Volkslieder. [Von Joh. Gottfr. v. Herder.] I.-II. Theil. Leipzig (Weygandsche Buchhandlung) 1778-79. 2 vols. 8°. pp. 335; 315.

Contains Vsp., Vegt. (Das Grab der Prophetin) and Rúnakapítuli of the Háv. (Die Zauberkraft der Lieder), vol. ii, pp. 183-206.—Repr. in Herder's *Sämmtl. Werke*, hrsgg. von B. Supan. XXV. Bd. 1885, pp. 460-476 (cf. 96-103). Cf. Wilh. Grohmann, *Herders nord. Studien. Inaug.-Diss.* Berlin, 1899, pp. 50-76.

Nordische Blumen von Friedrich David Gräter. Leipzig (Gräffische Buchhandl.) 1798. 8°. pp. xiv + (2) + 372.

Dialogen und Erzählungen aus der älteren Edda, pp. 91-252 (including Prym., Hárþ., Vafþ., Hyndl., Fjöl., Hym., Loks., and Skírn.), and Zwey entdeckte Lieder (from Háv.), pp. 305-321.

Rev., *Esprit des Journaux*, 1790, tom. II.

Lyrische Gedichte nebst einigen vermischten von F. D. Gräter. Heidelberg (Mohr & Zimmer) 1809. 8°. pp. 38 + 372, portr.

'Gesammelte poet. u. pros. Schriften. I. Theil.' Skírn., pp. 225-242; Rígsþ. (Das Lied von Erich dem Wanderer), pp. 271-288.

Rev., *Neue Oberd. allg. Lit.-Zeit.* 1809, No. 64.

Die Edda-Lieder von den Nibelungen zum erstenmal verdeutscht und erklärt durch Friedrich Heinrich von der Hagen. Berlin (Joseph Max) 1814. 8°. pp. (4) + xxx + (120).

Contains only FrdS., Gríp., Reg., Fáfn., and Sigdm.

Lieder der alten Edda . . . durch die Brüder Grimm. 1815. (*See above*, p. 3.)

—— Lieder der alten Edda. Deutsch durch die Brüder Grimm. Neu herausgegeben von Julius Hoffory. Berlin (Georg Reimer) 1885. 8°. pp. xiv + (2) + 95.

New edition of the prose version of the heroic lays from the ed. of 1815, with a preface by the editor.

Rev., *Literaturbl.* VI. 1885 coll. 481-482, by B. Sijmons;—*Deut. Lit.-zeit.* VI. 1885, coll. 126-127, by M. Roediger.

—— Lieder der alten Edda. In der Uebertragung der Gebrüder Grimm. Leipzig (Insel Verlag) 1913. 8°. pp. 80.

'Insel-Bücherei, 47.'

Mythologische Dichtungen und Lieder der Skandinavier . . . übersetzt . . . von Friedrich Majer. 1818. (*See below*, p. 84.)

Translation of Vsp., Vafþ., Grím., Skírn., Vegt., Prym., and Hym., pp. 103-240. Had appeared previously in periodicals.

Rev., *Gött. gel. Anz.* 1819, pp. 1506-08, by J. Grimm (repr. in his *Kleinere Schriften* IV. 1869, pp. 123-124).

Edda, die Stammutter der Poësie und der Weisheit des Nordens. Lyrisch-epische Dichtungen, Mythen und Sagen der Gotho-Germanischen Vorzeit. Zum erstenmal aus der isländischen Urschrift übertragen, mit ästhetisch-kritischen Bemerkungen, mythologischen Erläuterungen, einem fortlaufenden Commentar und Register versehen von Gustav Thormod Legis [*i.e.* Glückselig]. I. Abtheilung. Leipzig (Wilh. Nauck) 1829. 8°. pp. xxiv + 266, 1 tbl.

'Fornalþar gullnamur Norþrianþa. Fundgruben des alten Nordens. II. Band.' Contains the Vsp., Vafþ., Grím., Hym., Skírn., and Hárb. For charges of plagiarism, etc., from Finnur Magnússon's Danish version of 1821, see *Dansk Lit.-Tid.* 1830, Nos. 11-12, and p. 544; *Blätt. f. liter. Unterhalt.* 1830, Nos. 168 and 331 (cf. Erslev, *Forf.-Lex.* II. p. 207).

Sämund's Edda des Weisen oder die ältesten norränischen Lieder. Als reine Quellen über Glauben und Wissen des germanogothischen vorchristlichen Norden. Aus dem Isländischen übersezt und mit Anmerkungen begleitet von J. L. Studach. I. Abtheilung. Nürnberg (Joh. Leon. Schrag) 1829. 4°. pp. xxvi + (2) + 160.

Contains Vsp., Háv., Vafþ., Grím., Alv., Hym., Þrym., and Hárb. No more published.

Die Lieder der Edda von der Nibelungen. Stabreimende Verdeutschung nebst Erläuterungen von Ludwig Ettmüller. Zürich (Orell, Füzli & Co.) 1837. 8°. pp. xliii + 119.

All the Völsung lays and Gunnars slagr.

Die Edda, die ältere und jüngere, nebst den mythischen Erzählungen der Skalda übersetzt und mit Erläuterungen begleitet von Karl Simrock. Stuttgart u. Tübingen (J. G. Cotta) 1851. 8°. pp. vii + 435.

The poems of the Edda, pp. 1-283, with notes, pp. 315-435. Hrafnag. is included, but not Sóll. Gunnars slagr is in the notes.

Rev., *Lit. Cbl.* 1850-51, coll. 181-182.

——— *The same.* 2. verm. u. verb. Aufl. Stuttgart u. Augsburg, 1855. 8°. pp. vii + 490.

This edition has an index.

Rev., *Lit. Cbl.* 1856, coll. 703-705, by R.

——— *The same.* 3. verm. u. verb. Aufl. Stuttgart, 1864. 8°. pp. vii + 514.

Sóll. is appended to the Snorra Edda.

Rev., *Lit. Cbl.* 1865, col. 48;—*Köln. Zeit.* 1864, No. 85.



——— *The same.* 4. verm. u. verb. Aufl. Stuttgart, 1871. 8°. pp. viii + 537.

Rev., *The Academy* III. 1872, pp. 21-23, by Felix Liebrecht.

——— *The same.* 5. verb. Aufl. Stuttgart, 1874. 8°. pp. vii + 525.

Cf. *Köln. Zeit.* 1874, No. 129.

——— *The same.* 6. verb. Aufl. Stuttgart, 1876. 8°. pp. vii + 462.

——— *The same.* 7. verb. Aufl. Stuttgart, 1878. 8°. pp. viii + 482.

——— *The same.* 8. durchges. Aufl. Stuttgart, 1882. 8°. pp. viii + 482.

——— *The same.* 9. verb. Aufl. Stuttgart, 1888. 8°. pp. viii + 482.

——— *The same.* 10. verb. Aufl. Stuttgart, 1896. 8°. pp. viii + 482.

Aus Sæmundar Edda hins froða. Altnordische Dichtungen. Verdeutscht und den Formen moderner Poesie angepasst von K. Esmarch. Prag, 1871. 8°. pp. (4) + 112.

Contains Vsp., Háv., Vafþ., and Grím.

Edda. Lieder germanischer Göttersage bearbeitet und erläutert von Werner Hahn. Berlin (Haude & Spener) 1872. 8°. pp. viii + 329.

This is an entire remodelling of the mythological poems.

Rev., *Lit. Cbl.* 1872, coll. 1230-31, by W. B.;—*Blätt. f. lit. Unterh.* 1873, No. 37, by H. Rückert;—*Allgem. Zeit.* 1873, Beil. 294;—*Schwäb. Chronik* 1872, No. 237;—*N. Preuss. Zeit.* 1872, No. 255;—*Hamb. Jahreszeiten* 1872, No. 43;—*Saturday Review* XXXV. 1873, p. 529.

Die aeltere Edda übersetzt und erklärt. Vorlesungen von Adolf Holtzmann, herausgegeben von Alfred Holder. Leipzig (B. G. Teubner) 1875. 8°. pp. viii + 606.

The translation is followed by three essays: Das Nibelungenlied nach der Edda; Ueber epische Poesie; and Ueber die epische Poesie der Edda. Svipd. and Grótt. are not included.

Rev., *Gött. gel. Anz.* 1877, pp. 641-644, by E. Wilken;—*AfdA.* II. 1876, pp. 19-22, by Jul. Zupitza;—*Germania* XXI. 1876, pp. 93-95, by E. Kölbing.

Die National-Literatur der Skandinavier. Eine prosaische und poetische Anthologie aus den besten nordischen Schriftstellern, mit erläuternden, kritischen und biographischen Notizen. Hrsgg. von A. E. Wollheim, Chevalier da Fonseca. I. Die

altnordische Literatur. Berlin (Gustav Hempel) 1875. 4°. pp. vii + 504.

'Die Classiker aller Zeiten und Nationen. Im Verein mit mehreren Gelehrten begründet von Adolph Wolff. V. Theil.' Hávamál (by Simrock and Herder), pp. 41-47; Die sāmundische Edda, pp. 346-445, including 18 mythic and heroic poems, transl. by Grimm, Majer, Simrock, Ettmüller, and Wollheim; the last one having translated Prym., Vegt., Helr., and Guðkv. III.

For translation of various poems, see F. W. Bergmann's editions of 1875-78.

Die Edda. Götterlieder und Heldenlieder. Aus dem Altnordischen von Hans von Wolzogen. Leipzig (Philipp Reclam jun.) [1876]. sm. 8°. pp. 408.

'Reclams Universalbibliothek. Nr. 781-784.' Hrafnag. is included, but not Sóll.

Rev., *Neue Preuss. Zeit.* 1876. Sonntagsbeil. No. 45.

Die aeltere Edda (Sāmundar Edda) übersetzt und mit kurzen Erläuterungen versehen von Bodo Wenzel. Leipzig (Otto Wiegand) 1877. sm. 8°. pp. xxi + (2) + 552.

Svipdm., Grótt., and Sóll. are not included.

Rev., *Lit. Cbl.* 1878, coll. 924-925, by A. Edzardi;—*Nordd. Allg. Zeit.* 1878, No. 59;—*Europa* 1878, No. 11;—*Deutsche Dichterhalle* 1878, No. 11.

——— *The same.* 2. Ausgabe. Leipzig, 1882. sm. 8°. pp. xxi + (2) + 552.

Die Edda-Gedichte der nordischen Heldensage. Kritisch hergestellt, übersetzt und erklärt von Friedrich Wilhelm Bergmann. Strassburg (K. J. Trübner) 1879. 8°. viii + 384.

*Contents:* Allgemeine Einleitung, pp. 1-33;—Textkritik und Worterklärung (the text of the poems is not given), pp. 35-161;—Uebersetzung und Sacherklärung, pp. 163-377;—Register erklärter Wörter und Sachen, pp. 379-384. Grótt. is included.

Rev., *Jahresb.* 1879, p. 77;—*Lit. Cbl.* 1881, Coll. 91-92, by A. Edzardi.

Die Edda. Deutsch von Wilhelm Jordan. Frankfurt a.M. (W. Jordan) 1889. 8°. pp. iv + 532 + (2).

Includes Hrafnag., but not Sóll.

Rev.: (Augsb.) *Allgem. Zeit.*, Beilage 1889, No. 90, by J. Nover;—*ZfdPh.* XXII. 1890, p. 128, by H. Gering;—*Lit. Cbl.* 1889, col. 1022, by E. Mogk;—*Zschr. f. vergl. Lit.-gesch.* III. 1890, pp. 152-158, by Karl Landmann;—*Die Gegenwart* 1889, No. 9, by O. Bulle;—*Grenzboten* 1889. XLVIII. Jg. 2. Viertelj. pp. 366-373.

——— *The same.* 2. Auflage. Frankfurt a. M., 1890. 8°. pp. iv + 545.

——— *The same.* 3. Auflage. Frankfurt a. M. (M. Diesterweg) 1910. 8°. pp. iv + 513.



Die Edda. Die Lieder der sogenannten älteren Edda, nebst einem Anhang: Die mythischen und heroischen Erzählungen der Snorra Edda. Übersetzt und erläutert von Hugo Gering. Leipzig (Bibliographisches Institute) [1892]. 8°. pp. (6) + 17 + 401.

Omits Sóll. and Hrafnag.

Rev.: *Lit. Cbl.* 1893, coll. 292-293, by E. Mogk;—*Blätt. f. lit. Unterh.* 1893, pp. 51-55, by E. Mogk;—*Literaturbl.* XV. 1894, coll. 387-389, by B. Kahle;—*Museum* I. No. 5, 1893, by B. Sijmons;—*Central-Organ f. Interess. d. Realschulwes.* XXIV, 1896, pp. 556-557, by L. Freytag;—*AfdA.* XX. 1895, pp. 162-164, by A. Heusler.—Cf. also *Zschr. f. vergl. Lit.-gesch.* VI. 1893, pp. 274-304, by W. Golther.

Selections from early German literature by Klara Hechtenberg Collitz. New York (American Book Co.) 1910. 8°. pp. 285.

Includes Gering's translation of Vsp., Prym., Sigkv. sk., and Simrock's of Guðkv. I. (pp. 18-43), and selections from Gering's translation of Snorra Edda (Skáldskaparmál, pp. 43-51).

Asgart und Mittgart. Das goldene Hausbuch der Germanen enthält die schönsten Lieder der Edda und den Nachweis, dass am Niederrhein zwischen der Sieg und Wupper die ältesten Mythen der Arier (auch die der Griechen) entstanden sind. Nebst Flurkarte. Herausgegeben von Friedrich Fischbach. Köln (K. A. Stauff & Cie.) [1902]. 8°. pp. (2) + iv + 191, 1 map.

Includes version of 16 poems with all kinds of notes, commentaries, etc.

Dit schönsten Lieder der Edda mit Erläuterungen als Volks- und Schulbuch herausgegeben von Friedrich Fischbach. Köln (K. A. Stauff & Co.) [1903]. 8°. pp. vii + 102.

Contains 24 mythical and heroic poems with notes, followed by 'Ergänzende Mythen und Sagen.'

Aus der Edda in neuer Verdeutschungen von Leopold Weber. *Kunstwart.* XXV. 1912, pp. 296-312.

Prym., HHund. II., and Vsp. Preceded by an introduction entitled: 'Was ist uns die Edda?' pp. 295-296.

Edda. I. Band. Heldendichtung. II. Band. Götterdichtung und Spruchdichtung. Übertragen von Felix Genzmer. Mit Einleitungen und Anmerkungen von Andreas Heusler. Jena (Eugen Diederichs) 1912-20. 8°. 2 vols. pp. (4) + 220 + (2); (4) + 201 + (3).

'Thule. Altnordische Dichtung und Prosa. Hrsgg. von Felix Niedner. I.-II. Band.' Besides the Eddic poems proper, those of the *Eddica minora* (see *Islandica* V. p. 3) are included; also lays from Saxo's history, stanzas of the *Friðþjófs* saga, and a few skaldic poems. A chronological order of the whole is attempted.

Rev., *AfnF.* XXX. 1914, pp. 227-229, by Finnur Jónsson;—*Literaturbl.* XXXVI. 1915, coll. 333-336, by W. Golther;—*Zschr. f. österr. Gymnas.* LXV. 1914, pp. 511-514, by Richard Findeis;—*ZfdPh.* XLIV. 1912, pp. 491-492, by H. Gering;—*Deut. Lit.-zeit.* XXXIII. 1912, coll. 2854-56, by W. Ranisch;—*Frankf. Zeit.* 1912, No. 185, by G. Neckel (repr. in *Der Büchertisch*, Sept. 1912);—*Monatschr. f. höh. Schulen* XI. 1912, pp. 593-596, by Arn. Zehme;—*Rev. germ.* VIII. 1912, p. 569, by L. Pineau;—*AfdA.* XXXVI. 1913, pp. 108-111, by G. Neckel; pp. 212-220, by Hermann Schneider;—*Zschr. f. Volksk.* XXIII. 1913, p. 333, by Heinrich Lohre;—*Lit. Cbl.* 1913, coll. 481, by A. Gebhardt;—*Literar. Echo* XV. 1913, coll. 793-794, by Hermann Jantzen.

Die Edda. Germanische Götter- und Heldensagen nacherzählt von Hans von Wolzogen mit 48 Federzeichnungen von Franz Stassen. I. Band Göttersagen.—II. Band. Heldensagen nebst einem Anhang: Lehrsprüche der Edda. Berlin (Verlagsanst. f. vaterländ. Gesch. u. Kunst) 1919. 2pts. 8°. pp. v + (2) + 76 + (2); (6) + 76, illustr.

Prose version of the poems, drawing also upon the tales in Snorra Edda.

GOLTHER, WOLFG. Die Edda in deutscher Nachbildung. *Zschr. f. vergl. Lit. gesch.* N. F. VI. 1893, pp. 274-304. Also in sep. repr. as *Festschrift*, etc., pp. 9-38.—Repr. in his *Zur deutschen Sage u. Geschichte*. Berlin u. Leipzig, 1914, pp. 215-241.

A review of the various German versions.

#### HUNGARIAN

Edda-Dalok. Ó-izlandiból forditotta Gabór Ignác. Budapest (R. Lampel) 1911. 8°. pp. xvi + 118.

This is the 2nd edition. 'Die 1. Auflage erschien unter den Ägide der Kisfaludy-Gesellschaft . . . Der Band enthält die Lieder der Brunhild-Sigurd- und Gudrun-Sagenkreises, ausserdem das Helgi-Lied. Bei der Zusammenfassung der beiden Bruchstücke des letzteren ist Werner Hahn, in den Anmerkungen Lüning gefolgt . . . Den Text begleitet einige mit Geschmack ausgearbeitete Zeichnungen von L. Markó.'

Rev., *Deut. Lit.-zeit.* XXXVI. 1915, coll. 1501-02, by Ludwig Rácz.

#### ITALIAN

Antologia epica tratta dalle principali epopee nazionali ad uso delle scuole da Italo Pizzi. Torino (E. Loescher) 1877. 8°. pp. xii + 352 + (2).

Epopea scandinava, l'Edda, pp. 222-255, comprising version of the *Pym.*, *Sigkv. sk.*, and *Atlk.*

Fiori d'oltralpi. Saggio di traduzioni poetiche da Tom. Cannizzaro. 2. series. Messina, 1893. sm. 8°.



Contains *Vegt.*, and fragments of *Háv.*, pp. 294-304; stanzas from *Vafþ.*, *Grím.*, and *Vsp.*, pp. 341-342.

## LATIN

*Edda Sæmundur hinns fróða.* 1787-1828. (*See above*, pp. 1-2.)

## NORWEGIAN

*Edda-kvæde.* *Norrøne fornsongar paa nynorsk ved Ivar Mortensson.* I. *Gudekvæde.* II. *Kjempekvæde.* Oslo (*Det norske Samlaget*) 1905-08. 2 vols. 8°. pp. (8) + 192; (4) + ii + 175.

Vol. i. forms nos. 1, 3, 4, and 6 of vol. ix of *Syn og segn.* Sóll. not included.

Utalde *Edda-kvæde i utdrag tilskipa for skule og heim ved Ivar Mortensen.* Kristiania (*Aschehoug*) 1912. 8°. pp. (4) + 106.

## POLISH

*Edda czyli księga religii dawnych Skandynawii mieszkańców.* Wilno (*J. Zawadziego*) 1807. 8°. pp. 55 + xvi.

This is the 1st ed. of Joachim Lelewel's translation (cf. K. Estreicher, *Bibliografia Polska XIX. stolecia.* Krakow, 1874, II. p. 565; *Idunna u. Hermode* III. 1814, p. 16). The 2nd ed. follows:

*Edda to jest księga religii dawnych Skandynawii mieszkanców. Starą Semundińską w wielkiej części tłómaczył, nową Snorróna skrócił Joachim Lelewel . . . Wydanie drugie.* Wilno (*Józef Zawadzki*) 1828. 8°. pp. 226, 1 tbl.

*Contents:* preface and introduction, pp. 5-11;—*Vsp.*, *Vafþ.*, *Grímn.*, *Skírn.* (metrical), *Prym.* (metrical), *Hym.*, *Vegt.*, *Hárþ.*, *Loks.*, *Hyndl.*, *FrdS.*, *Sigkv.*, *Fáfn.*, *Fjöl.*, *Háv.* (selections), *Sigdm.*, and *Gróg.*, pp. 11-102;—*Snorra Edda* (1-62 *Dämesaga*), pp. 103-140;—*Powstanie, rozwijanie się i zgaśnienie bałwochalstwa dawnych Skandynawów oraz dzieła o nióm mówiące*, pp. 141-209;—*Dotatek do Starej Eddy* (incl. transl. of *Alv.*), pp. 210-225;—index and errata, p. 226. Cf. *Bibl. Dan.* IV. 143.

## SPANISH

*Los Eddas, traduccion del antiguo idioma scandinavo, . . . y al español . . . por D. A. de los Rios.* 1856. (*See below*, p. 85.)

*El Edda de Saemund el Sabio*, pp. 115-465. Includes all the *Eddic* poems, also *Hrafnag.* and *Sóll.* Prose rendering.

## SWEDISH

Sæmund den vises Edda. Sånger af Nordens äldsta skalder. Efter handskrifter från skandinaviska fornspråket öfversatte af Arv. Aug. Afzelius. Stockholm (Deleens & Greenbergs tryckerier) 1818. 8°. pp. (20) + 273 + (2).

Follows the text of Rask's edition of the same year.

Rev., *Gött. gel. Anz.* 1820, pp. 1443-45, by J. Grimm (repr. in his *Kleinere Schriften* IV. 1869, pp. 143-144).

Edda. En isländsk samling folkliga forntidsdikter om Nordens gudar och hjältar på svenska af P. Aug. Gödecke. Stockholm (Norstedt) 1877. 8°. pp. xix + 396.

Complete version with Hrafnag. and Sóll.

——— *The same.* 2. upplagan. Stockholm, 1881. 8°. pp. xxiv + 396.

Rev., *Nord. tidskr.* (Letterst.) 1882, pp. 463-466, by Sophus Bugge.

Edda Sæmund den vises. Skaldeverk af fornnordiska myt- och hjältesånger om de götiska eller germaniska folkens gamla gudatro, sagominnen och vandringar. Öfversättning från isländskan af Fredrik Sander. Med bilder af nordiska konstnärer Stockholm (Norstedt) 1893. 8°. pp. (6) + 471, illustr.

Covers all the poems, incl. Sóll. and some of the 'Eddica minora' type. They are arranged in groups according to the peculiar notions of the translator.

Rev., *Nord. tidskr.* (Letterst.) 1894, p. 264, by Fr. Kauffmann.

Eddan. Om och ur de fornnordiska guda- och hjältesångerna. En populär framställning af Karl Ljungstedt. Stockholm (Jos. Seligmann) 1898. 8°. pp. (8) + 248.

Covers all the poems, incl. Sóll., but the version is only partial, the contents of the greater part being summarized in prose.

Rev., *Göteb. Handels- o. Sjöfarts-Tidn.*, Dec. 22, 1898, by A. U. Bååth.

Edda Sæmundar. Valda sånger ur den poetiska Eddan, metriskt öfversatta från isländska originalet för skolan och hemmet af Karl Ljungstedt. Stockholm (Norstedt) 1904. 8°. pp. vii + 224.

Rev., *Pedagog. tidskr.* XLI. 1905, pp. 360-363, by H. Buerger-Goodwin.

Isländsk och fornsvensk litteratur i urval. Läsebok för skola och hem af Richard Steffen. Stockholm (Norstedt) 1905. 8°. pp. 323.

Includes Prym., Völkv., and selections from Vsp. and Háv.

2nd ed. of 1910 (8°. pp. 334), and 3rd of 1918 (pp. 158, containing only the Icel. literature).



Sämunds Edda översatt från isländskan av Erik Brate. Stockholm (Norstedt) 1913. 8°. pp. xvi + 388, illustr.

Contains all the poems, incl. Sóll., with extensive notes.

Rev., by Gustaf Cederschiöld in his *Fresta duger*, 1914, pp. 200-206;—*AfnF.* XXXII. 1916, pp. 218-222, by Hjalmar Lindroth; reply by Brate, pp. 346-349, followed by a rejoinder by Lindroth, pp. 350-351;—*Ord och bild* XXII. 1913, pp. 661-664, by R. Nordenstreng.

## WORKS ON THE EDDA<sup>1</sup>

(History, Commentaries, Textual criticism, Dictionaries, Metrics)

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**Baldrs draumar.** See Vegtamskviða.

**Brynhildarkviða.**

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**Brynhildr reið helveg.** See Helreið Brynhildar.

**Dráp Niflunga.** (Cod. reg.)

A prose paragraph preceding Guðkv. I. It has sometimes been called 'Niflungalok.'

**Fáfnismál** (Cod. Reg.)

In Cod. reg. the heading is 'Frá dauða Fáfnis.' The title 'Fáfnismál' is found in paper-MSS. In the AM.-ed. of 1818 it is published as the 2nd part of 'Sigurðarkviða II.'

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**Frá Borgnýju og Oddrúnu.** See Oddrúnargrátr.

**Frá dauða Fáfnis.** See Fáfnismál.



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This title is first used in printed editions, the poem having no title in the MS. It has also been styled less appropriately 'Sigurðarkviða I.'

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**Grógaldr, or Gróugaldr.** See Svipdagsmál I.

**Gróttasöngr.** (Gl. kgl. Sml. 2367, 4°, Snorra Edda.)

Ethnica veterum Borealium mylothrus, vulgo Grotte-Sang cum prologo carminis eddico, [edidit Skulius Thordi Thorlacius]. (Havniæ, 1794.) 8°. pp. 47.

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GERMAN. Der Grotta-Sang oder das eddische Lied von der Zaubermühle Grotti. Zum ersten Mal ins Teutsche übersetzt (von Gräter). *Idunna u. Hermode*. I. 1812, pp. 205-207.

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Cf. *Bibl. Dan.* IV, 145.

Guðrúnarharmr. See Guðrúnarkviða II-III.

Guðrúnarhefna. See Atlakviða.

Guðrúnarhvöt (Cod. reg.).

Guðrúnarkviða. I-III. (Cod. reg.)

The second poem is sometimes called 'Guðkv. en forna' or 'Guðrúnarræða.' Rask's ed. includes DrN. and Guðkv. II-III under the title 'Guðrúnarharmr.'

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NORWEGIAN. Gudrunarkvida. Or den eldre Edda. Umskrivi av Thorleiv Hannaas. *Folkevennen*. XLVIII. 1900, pp. 220-227.

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Hamarsheimt. See Prymskviða.

Hamðismál (en fornu). (Cod. reg.)

Hamðismál. Aus den vorarbeiten zu einer neuen ausgabe der sogenannten Sæmundar Edda. (Von Sophus Bugge.) *ZfdPh.* VII. 1876, pp. 377-406, 454.

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Hárbarðsljóð (Cod. reg.; Cod. AM.)

Das Graubartslid (Harbardsliód) Loki's Spottreden auf Thór. Norrænisches Gedicht der Sæmunds Edda kritisch hergestellt, übersetzt und erklärt von Friedr. Wilh. Bergmann. Leipzig (F. A. Brockhaus) 1872. 8°. pp. viii + 198.

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### Hávamál. (Cod. reg.)

A collection of poems, the 4th of which has been styled 'Loddfáfnismál' (Bugge, st. 111-137), and the 6th 'Rúna kapítuli,' 'Rúnatals þáttir Óðins,' 'Óðins ljóð,' or 'Ljóðaljóð' (Bugge, st. 146-163).

Ethica Odini pars Eddæ Sæmudi [!] vocata Haavamaal, unà cum ejusdem appendice appellato Runa Capitule, à multis exoptata nunc tandem Islandicè & Latine in lucem producta est per Petrum Joh. Resenium. Ad serenissimum principem Georgium principem Daniæ et Norvegiæ hæreditarum. Havniæ (imprim. H. Gödeanus) 1665. 4°. ff. (14).

Contents: t.-f. (quotation from Runa kap. 27 on the back of it); dedication, f. (2) ab; Haava Maal en Gømlu (str. 1-122), ff. (3)a—(11)a; Runa Capitule (str. 1-27), ff. (11)a—(12)b; Gudmundi Andreae Notæ de Capite Runico, ff. (12)b—(13)a; Vocabula quæ his versibus occurrunt et antiquitatem sapiunt hic annotantur ff. (13)a—(14)a. For errata see the *Edda Snorra* of the same year.



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Cf. Möbius, *Verz.* p. 69.

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### Helga kviða Hjörvarðssonar. (Cod. reg.)

The heading 'Frá Hjörvarði ok Sigurlinn' refers probably only to the first part (str. 1-5). Stanzas 12-30 have been styled 'Hríngerðarmál.' The title 'Helga kviða Haddingjaskata (or Hatingaskaða)' is derived from young paper MSS. and is unwarranted.

Helga-qvida Haddingia scata. Hoc est Carmen de Helgio, Haddingorum heroe. Sectio I. Specimen Eddicum Codicis Vidaliniani, nunquam antea typis impressum, nec interpretatione illustratum. Quod programmatis loco . . . subjicit Frid. Dav. Græter. Halæ Svevor. (typis Schwendianis) 1810. 4°. pp. 8.

The first nine stanzas with Latin version.—Repr. in *Bragur* VIII. 1812, pp. 211-224.

GERMAN. Das Edda-Lied von Helgi Hiorvarths Sohn. Von Hiorvarth und Sigrlin. (Übersetzung von Fr. v. d. Hagen.) *Idunna u. Hermode.* II. 1813, pp. 109-110, 113-116.

SCHRÖDER, FRANZ ROLF. Helgis erwachen. *PBBetr.* XLIII. 1918, pp. 490-497.

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### Helga kviða Hundingsbana. I-II. (Cod. reg.)

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GERMAN. Zwei Lieder der Edda. In der Alliteration des Originals übertragen von R. Warrens. Hamburg (Hoffmann & Campe) 1863. 8°. pp. vi + (2) + 60.

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BUGGE, SOPHUS. Helge-Digtene i den ældre Edda, deres Hjem og Forbindelser. Kjöbenhavn (G. E. C. Gad) 1896. 8°. pp. vi + 355.

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—— The home of the Eddic poems with especial reference to the Helgi-lays. Revised edition with a new introduction concerning Old Norse mythology. Translated from the Norwegian by William Henry Schofield. London (David Nutt) 1899. 8°. pp. lxxix + 408.

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——— Helgi und Sigrun. Zwölf Lieder germanischer Helden-sage. Nebst einer Abhandlung über die Helgilieder der Edda. Berlin (E. H. Schroeder) 1867. 8°. pp. xvi + 116.

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Ed. and provided with an introduction by Birger Nerman.—'Kvidorna om Helge Hundingsbane,' pp. 1-124.

Rev., *Nord. tidskr.* (Letterst.) 1919, pp. 501-504, by Nat. Beckman.

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LÖWE, PHILIPP. Die Sage von Helgi, dem Hundingstödter. [Strehlen, 1877.] 4°. pp. 14.

School-program.

SIJMONS, B. Zur Helgisage. *PBBeitr.* IV. 1877, pp. 166-203; V. 1878, p. 192 (Nachtrag).

ZARNCKE, FRIED. Zum zweiten Helgiliede. *Verhandl. d. sächs. Gesellsch. der Wissensch. Phil.-hist. Cl.* XXII. Bd. 1870, pp. 191-198.

**Helreið Brynhildar.** (Cod. reg.)

Has also been called 'Gýgjarkviða' (Rask); the heading in the MS. is 'Brynhildr reið helveg.'

BOER, R. C. Sigrdrífumál und Helreidh. *ZfdPh.* XXXV. 1903, pp. 289-329.

**Hrafnagaldur Óðins, or Forspjallsljóð.**

This poem is included in many Edda editions and translations, and was formerly counted among the Edda poems; it is, however, of much later date. Paper MSS.

Forspjallsljóð útgefin af Hallgrími Schéving. Videyjar Klaustri, 1837. 8°. pp. 54 + (2).

Program of the Bessastaðir School.

GERMAN. Hrafna Galldur Opins d. i. Odens Rabenbezauberung. Ein Eddisches Lied zum ersten Mal ins Teutsche übersetzt von F. D. Gr[äter]. (Ein Versuch.) *Idunna u. Hermode* IV. 1816, pp. 133-134, 137-138, 141-142, 153-154.



Rhapsodie von der gewaltigen Schlacht Odins. (Hrafnagaldur Odins.) Unter Zuhülfenahme des Keltischen übersetzt von A. Rabe. *Am Urd-Brunnen*. III. Bd. 1886, pp. 97-101.

RUPP, TH. Hrafnagaldur Odhins. *Germania*. XI. 1866, pp. 311-320.

**Hríngerðarmál.** See Helga kviða Hjörvarðssonar.

**Hymiskviða.** (Cod. reg.; Cod. AM.)

Cod. reg. has the heading 'Þór dró Miðgarðsorm.'

HELLQUIST, ELOF. Om naturmytiska element i Hymiskviða. *AfnF.* XVIII. 1902, pp. 353-368.

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**Hyndluljóð.** (Flat.-bók.)

Str. 29-44 (Bugge) belong to another poem quoted by Snorri as 'Völuspá in skamma.'

Hyndluhljod quedit um Ottar heimiska. *Flateyjarbók*. I. 1860, pp. 11-16.

BOER, R. C. Beiträge zur Eddakritik. II. Hyndluljóð. *AfnF.* XXII. 1906, pp. 217-256.

**Loddfáfnismál.** See Hávamál.

**Lokasenna.** (Cod. reg.)

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HIRSCHFELD, MAX. Untersuchungen zur Lokasenna. Berlin (Mayer & Müller) 1889. 8°. pp. (8) + 85 + (1).

'Acta germanica. Organ für deutsche Philologie hrsgg. von Rud. Henning u. Jul. Hoffory. I.' Includes the text with German prose version.

Rev., *Lit. Cbl.* 1890, col. 594 by [E. Molgk;—*AfdA.* XVII. 1891, pp. 1-2, by R. Heinzel;—*Deut. Lit.-zeit.* XI. 1890, coll. 507-508, by F. Niedner;—*Gött. gel. Anz.* 1890, pp. 857-862, by A. Heusler;—*Literaturbl.* XII. 1891, coll. 1-3, by W. Golther.

KÖLBING, E. Zur Ægisdrekkja. *Germania*. XXI. 1876, pp. 27-28.

SIEVERS, EDU. Zur Lokasenna. *PBBetr.* XVIII. 1893, p. 208.

——— Altnord. 'Váli' und 'Beyla.' *PBBetr.* XVIII. 1893, pp. 582-584.

**Niflungalok.** See Dráp Niflunga.

**Oddrúnargrátr.** (Cod. reg.)

The heading in the MS. is 'Frá Borgnýju ok Oddrúnu.' The other title is taken from paper MSS.

ENGLISH. Oddrun. E. E. Kellett's *Passing of Scyld and other poems*. London, 1902, pp. 62-71.

GERMAN. Oddruns Klage. Übersetzt und erklärt von Wilhelm Jordan. *Germania*. XIII. 1868, pp. 257-270.

Cf. *Frankf. Zeitung* 1869, No. 162.

**Reginsmál.** (Cod. reg.)

This title was introduced by Bugge; paper MSS. use 'Sigurðarkviða II.'

FREUDENTHAL, A. O. 'ekki lyf.' *Finl. bidrag till svensk språk- och folklifsforskning*. 1894, pp. 51-54.

**Rígsþula, or Rígs mál.** (Cod. Worm. AM. 242 fol.)

Rigs-mal, carmen gothicum, antiquissimam Scaniae historiam illustrans . . . præsidi Nic. Henr. Sjöborg . . . dissertatione archæologica, publice exhibit respondens Emanuel Wenster. Lundæ (typis Berlingianis) 1801. 4°. pp. 28.

Includes text with Latin translation, introduction and notes.—The text and translation were reprinted with a brief introductory note in R. Jamieson's *Illustrations of Northern antiquities*, Edinburgh, 1814, pp. 444-459 (Rigs-mal, the song of King Eric), which in turn was reprinted in R. T. Hampson's *Origines patriciæ*, London, 1846, pp. 373-385 (Rigs mal. An allegorical account of the origin of ranks and titles, composed in the 7th or 8th century).

DANISH. Det norske Folks Historie fremstillet af P. A. Munch. 1ste Deel. I. Bd. Christiania, 1852, pp. 105-110 (Rigsmaal).

GERMAN. Das Lied von Erich dem Wandrer, oder die drey Stände. Aus dem Isländischen (von F. D. Gräter). *Bragur*. VII. 1802, pp. 1-14 (cf. VIII. pp. 29-32).

Das eddische Rigsmal nebst Uebersetzung und Erläuterungen. Von B. Werneke. Deutsch-Crone, 1857. 4°. pp. 22.

'Jahresbericht über das königl. kathol. Gymnasium in Deutsch-Crone 1856-57.'

Umdichtung des Rígs mál oder das Lied von Erich der Germanen Stammvater, von A. Weisser. *Monatsbl. f. deut. Litt.* III. Jg. 1899, pp. 315-321.

BUGGE, ALEX. Vestfold og Ynglingeætten. (Norsk) *Hist. Tidsskr.* 4. R. V. 1909, pp. 433-454.

See especially the 'Efterskrift,' pp. 447-454.

CEDERSCHIÖLD, G. 'Hundum verpa' (Rígsþ. 35, 10 B.). *AfnF.* XXI. 1905, pp. 175-176.



FUCHS, THEOD. Über die Bedeutung des Rígs-Mál. *Mittheil. d. anthropol. Gesellsch. in Wien.* IX. 1879, pp. 142-154.

HANSEN, SÖREN. Trællen i Rígsthula, lange Hale. *Danske Studier.* 1912, pp. 112-115.

JÓNSSON, FINNUR. Rígsþula. *AfnF.* XXXIII. 1916, pp. 157-171.

KOCK, AXEL. Etymolog. anmärkn. om nordiska ord.—isl. 'breiða.' isl. 'fapmr.' *AfnF.* XXIV. 1908, pp. 181-185.

LEHMANN, KARL. Die Rígsþula. Rostock (Stillersche Buchhandl.) 1904. 8°. pp. (2) + 34.

'Sonderabdruck aus der Festschrift für Julius von Amsberg.' Includes German version of the lay.

MUCH, RUD. Eddica (Vsp. 46, 47; Rígsþ. 10). *ZfdA.* XXXVII. 1893, pp. 417-419.

——— Zur Rígsþula. *Prager Deutsche Studien.* VIII. 1908, pp. 225-239.

NECKEL, G. Aisl. edda, 'urgrossmutter.' *ZfdA.* XLIX. 1908, pp. 314-320.

——— Hundum verpa. *AfnF.* XXIV. 1908, pp. 199-200.

RING, [B. J. J.] MAX. DE. Essai sur la Rígsmaal-saga et sur les trois classes de la société germanique. Paris (Benjamin Duprat) 1854. 8°. pp. (4) + 120.

Includes the text with a French prose translation.

WITTICH, WERNER. Die Frage der Freibauern. Untersuchungen über die soziale Gliederung des deutschen Volkes in altgerman. und frühkaroling. Zeit. *Zschr. der Savigny-Stift. f. Rechtsgesch. Germ. Abth.* XXII. 1901, pp. 245-353 (see pp. 262-263).

**Rúnakapítuli, or Rúnatals þátrr Óðins.** See *Hávamál*.

**Sigrdrífumál.** (Cod. reg.)

This title as well as the formerly used 'Brynhildarkviða I' are derived from paper MSS.

DANISH. [St. 5-21. Oversættelse af W. H. F. Abrahamson.] R. Nyerup's *Udsigt over Nordens ældste Poesie.* 1798, pp. 61-65.

BOER, R. C. Sigrdrífumál und Helreidh. *ZfdPh.* XXXV. 1903, pp. 289-329.

KAHLE, BERNH. Zur Sigrdrífumál 11 (ed. Bugge). *ZfdPh.* XXXVIII. 1906, pp. 515-516.

LARSEN, HENNING. Sigrdrífa—Brynhild. *Scand. Studies.* IV. 1917, pp. 65-73.

SCHWENTNER, ERNST. Zu Sigdrífumál I, 2. *PBBetr.* XLIII. 1918, pp. 348-350.

STURTEVANT, A. M. A note on the Sigdrífumál. *Scand. Studies.* II. 1915, pp. 79-91.

**Sigurðarkviða en skamma.** (Cod. reg.)

JÓNSSON, FINNUR. Sigurðarkviða en skamma eller det såkaldte tredje Sigurðskvad. *Aarb. OH.* 1897, pp. 1-45.

—— Sagnformen i Sigurðarkviða en skamma. *AfnF.* XXXIV. 1918, pp. 278-284.

**Sigurðarkviðu, Brot af.** (Cod. reg.)

Title introduced by Bugge. The lay has also been called 'Sigurðarkviða III.'—The early editions in accordance with paper MSS. distinguish between three 'Sigurðarkviður,' viz. 'Sigkv. I.' i.e. Gríp., 'Sigkv. II.' i.e. Reg. and Fáfn., and 'Sigkv. III' the present poem.

**Sinfjötllök.** See Frá dauða Sinfjötla.

**Skírnismál, or Skírnisför** (För Skírnis). (Cod. reg.; Cod. AM.)

DANISH. Skirnes Ferd. Oversat af Gjessing. *Norden.* I. (Christiania) 1866, pp. 122-134.

Rev., *Illustr. Nyhedsblad* 1866, No. 11.

GREEK. Φριδ. Δαβ. Γραιτῆρος ποίημα 'Εδδικὸν Σκιρνῆρου ὁδοιπορία ἢ ὁ θεὸς Φρεῖρ μνηστήρ. 'Εκ του πρωτοτύπου τῆς Γερμανικῆς διαλέκτου εἰς την του 'Ομήρου διαλέκτον μεταφρασθέν ὑπο του αὐτου. Noch als Handschrift zu betrachten. 'Εν 'Αλλῇ Κοχαρικῇ (D. L. Schwend) αὐί [1810]. 8° pp. 14.

Cf. Möbius, *Cat.* p. 145; *Bibl. Dan.* IV. 144.

GRÄTER, D. F. Über eine griechische Nachbildung in homerischer Sprache und Versen der nordischen Göttergeschichte: Skirners Fahrt oder die Brautwerbung des Gottes Frey. Programm zum 1. Jan. 1810. Hall. 4°.—Repr. in *Bragur* VIII. 1812, pp. 23-45.

NORWEGIAN. Skirnesmaal. Umsett fraa gamalnorsk ved J. M. *Syn og segn.* III. 1897, pp. 219-229.

SWEDISH. Skirners färd från isländskan öfversatt utur den äldre Eddan. I. delen för philosoph. graden författad och utg. af Carl Peter Freidenfelt. Upsala (Wahlström & Låstbom) 1845. 8°. pp. (4) + 19.

No more publ.

NIEDNER, F. Skírnis för. *ZfdA.* XXX. 1886, pp. 132-150.

OLSEN, MAGNUS. Fra gammelnorsk myte og kultus. *Maal og Minde.* I. 1909, pp. 17-36.

Z. Hýnótt. *Ísafold.* IV. 1877, p. 19.



**Sólarljóð.**

This poem is found only in late paper MSS. (the oldest from the 17th cent.). Although different from the Eddic poems proper it is included here because many Edda editions include it.

Les Chants de Sól (Sólar liód), poème tiré de l'Edda de Sæmund publié avec une traduction et un commentaire par F. G. Bergmann. Strassbourg (Treuttel & Würtz) 1858. 8°. pp. xii + 190.

Sólarljóð, et digt fra det 12. årh. Finnur Jónsson's *Den norsk-isl. Skjaldedigtning*. A. I. Bd. 1912, pp. 628-640; B. I. Bd. pp. 635-648.

Critical edition, and normalized text, with a Danish prose version.

Sólarljóð gefin út með skíringum og athugasemdum af Birni M. Ólsen. Reykjavík, 1915. 8°. pp. 75.

'Safn til sögu Íslands og ísl. bókmenta. V. Nr. 1.' Also a special edition with every page in line border.

Rev., *Skírnir* LXXXIX. 1915, pp. 439-441, by Guðm. Finnbogason.

DANISH. Sol-Sangen. Et gammelt islandsk kvad. [Oversat af E. Jessen.] (Hamilton's) *Nord. tidskr.* 1867, pp. 570-576.

ENGLISH. The Song of the Sun. A poem of the eleventh century; from the more ancient collection called the Edda. Imitated by the Rev. James Beresford. With a preface, notes, and short account of the author. London (J. Johnson) 1805. 8°. pp. 109 + (2).

The Icel. text and Latin translation are reprinted from the edition of 1787 (pp. 60-109).

Rev., *Monthly Review* XLVIII. Dec. 1805, pp. 413-418;—*Monthly Mag. Supplem.* 1805;—*Annual Rev.* 1805, by Wm. Taylor;—*Eclectic Rev.*, Jan. 1806.

GERMAN. Das altnordische Sonnenlied. (Sólarljóð.) Ein christlicher Gesang der Edda. (Von A. Baumgartner, S. J.) *Stimmen aus Maria-Laach*. XXXIV. 1888, pp. 419-443.

Repr. in the translator's *Island u. die Färöer* 1889, pp. 236-256; 2nd ed. 1902, pp. 266-287.

SWEDISH. Sólur Liód, med öfwersättning från Isländskan [af P. W. Tholander]. *Idunna*. IV. 1813, pp. 3-49, 50-54.

Solsången. Öfwersättning från Isländskan jemte upplysningar. Akademisk afhandling (Lund) af Frederik Wilhelm Petersson. Köpenhamn (J. H. Schultz) 1862, pp. (2) + 32.

BEVERIDGE, JOHN. The Sun Song of Iceland. *The Expository Times*. XXVII. No. 5, 1916, pp. 230-232.

FALK, HJ. Sólarljóð. Kristiania (Jacob Dybwad) 1914. 8°. pp. (8) + 58.

'Videnskapsselskapets Skrifter. II. Hist.-filos. Klasse. 1914. No. 7.'

Rev., *Deut. Lit.-zeit.* XXXVII. 1916, coll. 1198-99, by W. Golther.

—— and MOE, MOLTKE. Middelalderens visionsdigtning. *Festskr. til H. F. Feilberg.* 1911, pp. 421-428.

JÓNSSON, FINNUR. Sólarljóð. *Edda NT.* V. 1916, pp. 139-164.

Followed by replies by Hj. Falk, pp. 165-167, by B. M. Ólsen, pp. 167-170, by F. Paasche, pp. 170-174; to which a rejoinder (Et lille gensvar) by Finnur Jónsson, pp. 450-453.

PAASCHE, FRED. Kristendom og kvad. En studie i norrön middelalder. Kristiania (Aschehoug) 1914. 8°. pp. (8) + 180. See: pp. 135-171.

Rev., *Skírnir* LXXXIX. 1915, pp. 430-432, by B. M. Ólsen.

—— St. Michael og hans engle. En studie over den ældre katolske skaldedigtning, Draumkvædet, og særlig Sólarljóð. *Edda NT.* I. 1914, pp. 33-74.

**Svipdagsmál I-II, or Grógaldr (Gróugaldr) and Fjölsvinns-mál.**

These two lays have separate titles 'Gróugaldr' and 'Fjölsvinns-mál,' the common title of 'Svipdagsmál' was suggested by Bugge. They are found only in paper MSS., the oldest of which date from the latter half of the 17th cent.

Vielgewandts Sprüche und Groa's Zaubersang (Fjölsvinns-mál—Grougaldr). Zwei norränische Gedichte der Sæmunds-Edda kritisch hergestellt, übersetzt und erklärt von Fried. Wilh. Bergmann. Strassburg (K. Trübner) 1874. 8°. pp. (6) + iii + 186.

Rev., *Germania* XIX. 1874, pp. 359-369, by E. Kölbing;—*Gött. gel. Anz.* 1874, pp. 790-798, by F. Liebrecht;—*Blätt. f. liter. Unterhalt.* 1875, No. 37.

DANISH. Svipdagskvadet. Af Johan Sandel. Kjöbenhavn (Th. Lind) 1874. 8°. pp. (8) + 42.

Translation of Gróg. and Fjöl. appended, pp. 24-42.

GERMAN. Fjölsvinns-mál. (Lied vom Jahresfeste des Bardenstuhles.) Unter Zuhülfenahme des Keltischen übersetzt von A. Rabe. *Am Urdhs-Brunnen.* IV. Bd. 1886, pp. 72-78, 91-95.

BUGGE, SOPHUS. Forbindelsen mellem Grógaldr og Fjölsvinns-mál oplyst ved Sammenligning med den dansk-svenske Folkeviser om Sveidal. *Forhandl. i Vidensk.-Selsk. i Christiania* 1860, pp. 123-140.

Also sep. repr. 8°. p. 19.



CASSEL, PAULUS. Eddische Studien. I. Fiölsvinns-mál. Eine Publikation der Erfurter Akademie. Weimar (H. Böhlau) 1856. 8°. pp. xvii + (2) + 155.

Reprints the text from Rask's edition, with German version.

Rev., *Lit. Cbl.* 1857, coll. 316-317.

CHEVALIER, L. Das eddische Lied 'Fjölsvinns-mál.' Versuch einer Deutung desselben. Mies, 1874. 8°. pp. 20.

School-program.

FALK, HJ. Om Svipdags-mál. *AfnF.* IX. 1893, pp. 311-362; X. 1894, pp. 26-82.

FIBIGER, JOHANNES. Forsög til en Forklaring af Eddasangen Fjölsvinsmaal. Haderslev, 1854. 8°. pp. (4) + 38.

School-program.

JUSTI, FERD. Ueber das eddische Lied von Fiölsvidr. Eine Vorelesung. Th. Benfey's *Orient u. Occident.* II. 1862, pp. 45-74.

Includes a German version.

MÖLLER, HERM. Zum Fiölsvinns-mál. *Germania.* XX. 1875, pp. 356-360.

ÓLSEN, BJÖRN M. Um nokkra staði í Svipdagsmálum. *AfnF.* XXXIII. 1917, pp. 1-21.

RUPP, THEOPHIL. Fiölsvinns-mál. *Germania.* X. 1865, pp. 433-446.—Zur Deutung von Fiölsvinns-mál. *Ibid.* XVI. 1871, pp. 50-54.

**Vafþrúðnismál.** (Cod. reg.)

Vafþrúðnismál sive odarum Eddæ Sæmundinæ una. Quam ex cod. membr. Biblioth. Regiæ cum versione latina, varietate lectionum, notis philologico-criticis, indiceqve vocum pro stipendio Communitatis Regiæ opponentium examini sistit Grimus Johannis Thorkelin defendente . . . Thorarino Sigv. Liliendahl. Havniæ (A. F. Stein) 1779. 4°. pp. (16) + 67.

Rev., *Nye krit. Journal* 1779, No. 24, coll. 185-188;—*Gött. gel. Anz.* 1780, pp. 625-626. Cf. Warmholtz, No. 1430a.

ENGLISH. The meal of Vafþrúðni [trl. by William Taylor]. *Monthly Mag.* Dec. 1798.—Repr. as 'Lay of Vafþrúðni,' in his *Historic survey of German poetry.* 1830, I. pp. 20-29.

SWEDISH. Wafþrúðnismál [öfversatt af Esaias] T[egnér]. *Iduna.* VII. h. 1817, pp. 3-9.—Repr. in his *Samlade skrifter.* II. 1860, pp. 75-91.

[JESSE]N, [C. A. E.] Om Vafþrúðnes-mål v. 50-51. (Hamilton's) *Nord. tidskr.* 1867, pp. 649-650.

**Vegtamskviða, or Baldrs draumar.** (Cod. AM.)

The second title is found in the vellum, while the first is used in paper MSS.

Thomæ Bartholini . . . Antiquitatum Danicarum de causis contemptæ a Danis adhuc gentilibus mortis libri tres . . . Hafniæ (J. P. Bockenhoffer) 1689. 4°.

For str. 2-14 of Vegt., with Latin version, see pp. 632-640, but besides the work includes many stanzas from other Eddic poems.

DUTCH. Verhandelng over de Noordsche godenleer door D. Buddingh. Utrecht (L. E. Bosch) 1836, pp. 8-9, 47-51.

ENGLISH. The Descent of Odin. An ode (from the Norse tongue). *Poems by Mr. [Thomas] Gray*. London (Dodsley) 1768, pp. 85-95.

For the numerous editions and translations of this rendering, see Clark S. Northup's *A bibliography of Thomas Gray*, 1917, pp. 73-74, etc. There are not included Chr. F. Weisse's German version of 1770 (cf. Sijmons, p. cv), nor A. Ménestrier's French imitation, publ. in *La décade*, vol. xxxix ('La descent d'Odin dans le séjour d'Helah'; cf. G. Castrén, *Norden i den franska lit.*, p. 189).

Another partial rendering is said to have appeared in the *Edinburgh Magazine*, Sept. 1795, by Dr. John Leyden (cf. Farley, *Scand. influences*, etc., 1903, p. 238).

GERMAN. Odins Höllenfahrt. [J. G. v. Herder's] *Von deutscher Art und Kunst*. Hamburg, 1773, pp. 32-35.—New ed. Stuttgart, 1892, pp. 23-26.

This version differs from that in Herder's *Volkslieder* (see above, p. 16).

Das Lied vom Wanderer oder Balder's Träume. (Von [F. D.] Gr[äter]). *Bragur*. II. 1792, pp. 158-173.

Wanderers Lied. [Uebersetzt von L. T. Kosegarten.] *Göttinger Musenalmanach*. 1800.

SWEDISH. Wegtams Qwida. Öfversättning [av E. G. Geijer]. *Iduna*. I. 1811, pp. 60-69.—2nd. ed. 1816.

EDZARDI, A. Fensalir und Vegtamskviða 12, 5ff. *Germania*. XXVII. 1882, pp. 330-339.

NIEDNER, F. Balder's tod. *ZfdA*. XL. 1897, pp. 305-334.

——— Die Dioskuren in Beowulf. *ZfdA*. XLII. 1898, pp. 229-258.

For Vegt. II, see pp. 257-258.

Sz[CZEPANSKI, G. v.] Der romantische Schwindel . . . III. Odin, Baldur und Hödr. Elberfeld (Bädeker) 1885. 8°. pp. 46.

Völsungakviða. See Helga kviða Hundingsbana I.

Völsunga kviða en forna. See Helga kviða Hundingsbana II.



**Völundarkviða.** (Cod. reg.)

The headings in the MS. are 'Frá Völundi' and 'Frá Völundi og Niðaði.' Cod. AM. contains only the beginning and has the heading 'Frá Niðaði konungi.'

GERMAN. Das Lied von dem finnischen Königssohn Wölunder (übersetzt von Gräter). *Idunna u. Hermode* I. 1812, pp. 73-75, 77-79.

BOER, R. C. Völundarkviða. *AfnF.* XXIII. 1907, pp. 113-142.

BUGGE, SOPHUS. The Norse lay of Wayland (Völundarkviða) and its relation to English tradition. *Saga Book Vik. Club.* II. 1901, pp. 271-312, 1 pl.

—— Det oldnorske Kvad om Völund (Völundarkviða) og dets Forhold til engelske Sagn. *AfnF.* XXVI. 1910, pp. 33-77, 1 pl.

DEPPING, GEORGES BERNARD, and MICHEL, FRANCISQUE. Véland le forgeron. Dissertation sur une tradition du moyen âge, avec les textes islandais, etc. qui la concernent. Paris (Didot) 1833. 8°. pp. viii + 97 + (2).

—— Wayland Smith. A dissertation on a tradition of the Middle Ages. From the French with additions by S. W. Singer. London (W. Pickering) 1847. 8°. pp. (8) + xci + (4) + 64.

The French edition has a French prose version of the poem, and the English an English.

DEITER, FERD. Bemerkungen zu den Eddaliedern. I. Zur Völundarkviða. *AfnF.* III. 1886, pp. 309-319.

FRIÐRIKSSON, HALLDÓR KRISTJÁN. Völundarkviða 8, 1-2. *AfnF.* XVI. 1899, pp. 95-96.

GERING, H. Njarar. *ZfdPh.* XLVIII. 1919, pp. 1-7.

HEUSLER, A. Der Meisterschütze. *Festschrift zum 60. Geburtstage von Theod. Plüss.* Basel, 1905, pp. 1-28.

HOLMSTRÖM, HELGE. Studier över svanjungfrumotivet i Völundarkviða och annorstedt. Malmö (Maiander) 1919. 8°. pp. vii + 221.

Rev., *Zschr. f. Volksk.* XXIX. 1919, p. 71, by Joh. Bolte.

LÄFFLER, L. FR. Till Völundarkviða 29: 1-2. *AfnF.* XXVII. 1911, p. 334.

MEYER, RICH. M. Eine oceanische Völundarkviða. *ZfdPh.* XXXII. 1901, pp. 137-138.

NIEDNER, F. Völundarkviða. *ZfdA.* XXXIII. 1889, pp. 24-46.

Sz[CZEPAŃSKI, G. v.] Wieland der Schmied. *Am Ur-Quell*. N. F. I. 1890, pp. 149-151, 162-163, 177-179, 200-203.

Includes a German version of the lay.

WADSTEIN, ELIS. Bidrag till tolkning ock belysning av skalde-ock eddadikter. VIII. Till Völundarkviða, st. 17. *AfnF*. XVIII. 1902, pp. 179-181.

For other works on the legend of Völundr, see under VELENTS SAGA, in *Islandica* V. 1912, pp. 43-44.

**Völuspá.** (Cod. reg.; Hauksbók.)

Numerous stanzas are quoted in the Snorra Edda, where the poem is called 'Völuspá.' The MSS. have no heading.

Philosophia antiqvissima norvego-danica dicta Woluspa qvæ est pars Eddæ Sæmundi, Eddâ Snorronis non brevi antiqvioris, Islandicæ & Latinæ publici juris primùm facta à Petro Joh. Resenio. Serenissimo Daniæ et Norvegiæ principe hæreditario Christiano principum gloriæ dicata. Havniæ (typis H. Gödiani) 1665. 4°. ff. (18).

The Latin version is by Stefán Ólafsson, the notes by Guðmundur Andrés-son. For a list of errata see Resen's ed. of the Snorra Edda of the same year. —Cf. Warmholtz, No. 1429.

Philosophia antiqvissima norvego-danica dicta Wøluspa aliàs Edda Sæmundi. Ex bibliotheca Petri Joh: Resenii. Haffniæ, 1673. 4°. pp. (12) + 104 + (16).

The poem is here wrongly styled 'Wøluspa hin skemre,' although it contains 64 stanzas, while the ed. of 1665 has only 59. The preface is by the printer (Typographus Lectori S.), yet his name is nowhere given. The edition, with Latin version, notes and vocabulary, is a posthumous work of Guðmundur Andrés-son.

De Yfverborna Atlingars eller Sviogöthars ok Nordmänners patriarkaliska lära, eller sådan hon var före Odhin II:s tid; af Sæmund hin Frode på Island, efter gamla runoböcker år Chr. 1090 afskrefven; men nu efter trenne kongl. Antiqvitets Archivet tillhöriga göthiska handskrifter med svensk öfversättning utgifven af Johan Göransson. Stockholm (Jacob Merckell) 1750. 4°. pp. 24 + (4).

Icel. text of Vsp. (67 stanzas) with Swedish version and notes. There is at the end a t.-p: 'De Yfverborna Atlingars eller Sviogöthars ok Nordmänners Vafdruthnis mäl, det är: Drottarnas vishets väf, med sina åtskilliga färgor; eller sådan hon var före Odhin II:s tid,' etc., followed by a preface, but Göransson never completed an edition of Vafp. Cf. Warmholtz, No. 1430.

Volospá hoc est Volae seu Sibyllae arctoae vaticinium. Codicis



Vidaliniani, quo rite tandem possit diiudicari, num a Vidalino sit diversus necne, specimen integrum sua ipsius manu accurate descriptum edidit Fridericus David Graeter. Lipsiae (Joachimi Officina centrale) 1818. 8°. pp. xxx + 22.

Cod. Vidal., a paper MS. of the 17th cent., was formerly in the possession of Bishop Geir Vídalín.

Völu Spá med öfversättning från Isländskan [af A. A. Afzelius]. *Iduna*. 3. häftet. Stockholm, 1812. (2. uppl. 1816; 3. upp. 1824.) pp. 3-72.

The text is preceded by a preface (dated Stockholm, May 6, 1812), pp. 4-7, and followed by 'Upplýsningar,' pp. 48-72.—There is also a sep. repr. without place and date.

Völo-spa hoc est Carmen Veledæ Islandice et Latine; commentariolis strictim illustratum. Interprete P. Wieselgren. Londini Gothorum (Ex officina Berlingiana) 1829. 8°. pp. (2) + 84 + (2).

Also issued as inaug.-dissertations, in the series *Lusiones prosodicæ*, part. III-VIII, pp. 31-114, with different respondents. The text is a reprint of that of the Arna-Magn. ed. of 1828.

Vaulu-spá. Das älteste Denkmal germanisch-nordischer Sprache, nebst einigen Gedanken über Nordens Wissen und Glauben und nordische Dichtkunst von Ludwig Ettmüller. Leipzig (Weidmannsche Buchhandl.) 1830. 8°. pp. lv + 168.

Icel. text (based upon the printed edd.) with German version, notes, and glossary.

Noordsche litteratuer. Verhandelning over de Volö-spâ[!], met mythologische en taelkundige noten voorafgegaen van eene inleiding over de de Edda van Soemund den wyzen door G. D. Franquinet. Antwerpen (drukkery van J. E. Buschmann) 1846. 8°. pp. 130.

Icelandic text with Flemish prose version, notes and glossary.

Völuspá. [Kjöbenhavn] (Trykt som Manuskript for N. M. Petersen, hos J. H. Schultz), *n. d.* [1847]. 8°. pp. 10.

Möbius (*Cat.* p. 161) gives the date of this as 1836; but P. G. Thorsen has owned the Fiske copy and in it written the date 1847 which probably is correct.

Harbardssången jämte grundtexten till Völuspá . . . af Fred. Sander. Stockholm, 1891. pp. 63-72, illustr.

[Völuspá.] *Hauksbók*. Kjöbenhavn, 1892-96. pp. cxxxiii, 188-192.

Die Völuspa. Herausgegeben und erklärt von Ferdinand Detter. [Wien, 1899.] 8°. pp. 56.

'Sitzungsberichte der philosophisch-historischen Classe der kaiserl. Akademie der Wissenschaften. CXL. Bd. 5. Abhandl.' Follows the Cod. Reg.

DANISH. Vølvens spådom [oversat af R. J. Holm] *Nord. månedskr. f. folkel. og kristel. oplysning*. Odense, 1873. Aarg. 1873. I. pp. 226-240.

Nordens ældste digt, oplyst og oversat af Fr. Hammerich. København (Gyldendal) 1876. 8°. pp. (4) + 138 + (2), pl.

*Contents:* Vølvespá som oldkvad og dets syn på livet, pp. 1-107; Vølvespá, text og oversættelse, pp. 108-138. Includes also 'Den gamle melodi til Vølvespá, udsat af J. P. E. Hartmann.' The plate illustrates verse 55, and is by L. A. Schou.

Valas Varsel. (Völuspá.) *N. p.* (Trykt hos J. C. Scharling) *n. d.* 8°. ff. (4).

Omits stanzas 11-16.

Vølvaens Tale væsentlig efter Finn Magnussen's Oversættelse af "Den ældre Edda" omredigeret af R. C. Rasmussen. 10/1 1899. København (N. G. Calberg sen.) 1899. 8°. pp. 8.

ENGLISH. The Woluspa. Sharon Turner's *History of the Anglo-Saxons*. 4th ed. London, 1823. Vol. I. pp. 595-604.

It appeared in the 1st ed., 1799-1805, but was omitted in the 2nd ed. of 1807, and it is also omitted in the later edd.

An incomplete version is in Ebenezer Henderson's *Iceland*, Edinburgh, 1818, vol. II, pp. 338-344; 2nd ed., *ibid.* 1819, pp. 522-528.

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# SNORRA EDDA

## EDITIONS

Principal MSS.: Gl. kgl. Saml. 2367, 4° (Codex regius, beginning of the 14th cent.); AM. 242, fol. (Codex Wormianus, end of 14th cent.); Codex Upsal. Del. II (ca. 1300), etc.—This Edda was written by Snorri Sturluson (1178–1241), probably during the earlier half of the third decade of the 13th cent. It consists of: 1. Gylfaginning; 2. Bragaræður (now usually included in the following part); 3. Skáldskaparmál, or Skálda; and 4. Háttatal.—In Cod. Worm. are added four grammatical treatises by different hands, the second of these is also found in Cod. Ups.; the third treatise is by Ólafr Þórðarson hvítaskáld (1210–59). Although entirely independent of the Edda these treatises have been included here.

Edda. Islandorum an. Chr. M. CC. XV. islandice. conscripta per Snorronem. Sturlæ Islandiæ. nomophylacem nunc. primum islandice. danice. et. latine ex. antiqvis. codicibus. M. SS Bibliothecæ. regis. et. aliorum in. lucem. prodit opera. et. studio Petri. Johannis. Resenii. . . . Havniæ (typis Henrici Gødiani) 1665. 4°. Sigs.: a–n, A–Z, Aa–Ll; ff. (192).

*Contents:* t.-f.; dedication followed by a dedicatory letter to King Frederick III, ff. (2)a–(29)b; Resenii Præfatio ad lectorem, ff. (30)a–(46)b; Addenda, ff. (47)a–(52)b; In editionem Eddæ (Danish and Latin verse by Th. Bartholin, in Runic, Gothic, and Latin types), pp. (53)a–(54)a; prologue (cap. i–iii), ff. (55)a–(65)b; Fabulæ i–lxxviii, ff. (65)b–(154)a; Epilogus partis prioris, f. (154)b; Annar Partur Eddu Wm Kenningar, ff. (155)a–(190)b; Mendæ typographicæ (incl. those of the editions of Vsp. and Háv. of the same year), ff. (191)a–(192)a.—The translation into Latin is by Magnús Ólafsson of Laufás, and the Icelandic text that of his recension, the so-called 'Laufás-Edda.'

Cf. Warmholtz, No. 1432.

De Yfverborna Atlingars, eller, Sviogötars ok Nordmänners, Edda, det är, stammodren för deras, uti hedendomen, både andliga ok verdsliga vishet; nu första gången på svensko öfversatt, med latinsk uttolking försed; jämte et företal om Eddans ålder ok innehåld, m. m., samt om de äldsta ok rätta, Skythar, Getar, Götar, Kämpar, Atlingar, Yfverborna, Karlar, ok alla dessas stamfader, Gomer: Utgifven efter en urgamal, ok ganska fullkomlig Upsala Academie tilhörig, på götisko, handskrefven permebok. Hyperboreorum Atlantiorum, seu, Suiogothorum et Nordmannorum Edda, hoc est, Atavia, seu fons gentilis illorum & theologiæ & philosophiæ: jam demum versione svionica donata,

accedente latina: una cum præfamine de Eddæ antiquitate, & indole &c., ut & de antiquissimis & genuinis, Skythis, Getis, Gotis, Atlantiis, Hyperboreis, Cimbris, Gallis, eorumque satore, Gomero; ad manuscriptum, quod possidet Bibliotheca Upsalensis, antiquissimum, correctissimum, & quidem membranaceum, gothicum, in lucem prodit opera & studio Johannis Göransson. Upsala (tryckt af Henric Hecht) [1746]. 4°. pp. (10) + 94.

*Contents:* t.-p.; two dedicatory letters, pp. (2)–(9); Scriptural quotations, p. (10); text with Latin and Swedish translations (Prologue, and Gylfaginning, 1–26. dāmesagan), pp. 1–94. Based upon Cod. Upsal.

Cf. Warmholtz, No. 1433.

Anecdotes of Olave the Black . . . to which are added XVIII. eulogies on Haco, king of Norway, by Snorro Sturlson, poet to that monarch, now first published in the original Islandic from the Flateyan and other manuscripts; with a literal version, and notes. By James Johnstone. [Copenhagen], 1780. 8°. pp. (6) + 48.

Nokorar vísor or Háttalykli Snorra Sturlusonar, (text and English version), pp. 34–48.

Fragmenta Høstlangae et Thorsdrapae, ethnicorum a seculo IXno et Xmo carminum, ex Eddae Snorr. codd. regio et Worm. membraneis, aliisque chartaceis, nunc primum edita, versionibus et notis illustravit Skulius Thordi Thorlacius. Havniæ (typis C. H. Seidelini) 1801. 2pts. 8°. pp. (2) + viii + 87; xvi + 208.

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*Contents:* pt. i. preface; Høstlang, fragmenta duo, cum explanatione mythico-philologica, pp. 1–87; pt. ii.: De Thorsdrapae auctore et etate ad lectorem, pp. i–xvi; Þórr fer til Geirrodargarda, pp. 2–15; Vr Þórdrápv Eilífs Gudrunar sonar, pp. 16–169; Fragmenta carminum Eilívi Gudrunæ filii, ex Edda Snorriana, pp. 170–192; Fragmenta carminum Eilívi Kulnasveini ex Edda Snorr. et Skalda, pp. 193–205; Lectiones variæ, etc., pp. 206–208.

Rev., *Magazin Encycloped.* 1800, Tom. III, No. 19.

Snorra-Edda ásamt Skáldu og þarmeð fylgjandi ritgjörðum. Eptir gömlum skinnbókum útgefin af R. Kr. Rask. Stockhólmi (prentuð í hinni Elménsku prentsmiðju) 1818. 8°. pp. 15 + 384.

*Contents:* dedication; Til lesendanna; Inntak; Edda Snorra Sturlusonar (Formáli; Gylfaginning; Bragaræður; Eptirmáli); Skálda (Skáldskaparmál; Bragarhættir eptir Háttalykli Snorra); Ritgjörðir hinni íslenzku málfræði viðvíkjandi (Um latínu-stafrofit; Málfræðinnar grundvöllr; Figúrur í ræðunni); Viðbætir útgefarans (Um Brisingamen, Ól. s. Tryggvas.; Um Fornjót og hans ætt, Flateyarb.); Registur. The text is based upon a copy of the Cod. Reg.

Rev., *Kbhavns. Skilderi* 1819, No. 97, by N. F. S. Grundtvig;—*Götl. gel.*



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Edda Snorra Sturlusonar eða Gylfaginning, Skáldskaparmál og Háttatal. Útgefin af Sveinbirni Egilssyni. Reykjavík, 1848. 8°. pp. viii + 252.

Publ. in two parts as programs of the Reykjavík Latin School 1848-49. *Contents:* Formáli (editor's); Gylfaginning; Skáldskaparmál; Háttatal Snorra; Formáli & Eptirmáli (Eddu); Leiðréttingar;—Ritgjörðir tilheyrandi Snorra-Eddu (printed 1849): Norræn stafræði i-ii.; Þriðja stafræði og upphaf á orðafræði, af Ólafi hvítaskáld Þórðarsyni; Málskrúðsfræði, af Ólafi hvítaskáld, with 'Seinni viðbætur';—Viðaukar: 1. From Codex Worm.; 2. From codd. Nos. 748 and 757; 3. Kaflar úr Laufáseddu; 4. Háttalykill Rögnvaldar jarls (prepared by Jón Sigurðsson); Eptirmáli (editor's). The text of the Edda follows chiefly Cod. Reg.

Tvö brot af Haustlaung og Þórsdrápa (Se. bls. 59, 61-64) færð til réttis máls, og útskýrð með glósum í stafrófsröð, af Sv. Egilssyni. Reykjavík, 1851. 8°. pp. 32.

Program of the Reykjavík Latin School 1851.

Edda Snorra Sturlusonar. Edda Snorronis Sturlæi. Tomus I.-III. Hafniæ (sumptibus Legati Arnarmagnæani), 1848, 1852, 1880-87. 3 vols. 8°. pp. (2) + viii + 717; (2) + x + 636 + (2); (8) + cxix + (8) + 869, 5 facsim.

*Contents:* Vol. i.: Præfatio;—Edda (Formáli; Gylfaginning; Bragaræður; Eptirmáli; Skáldskaparmál; Háttatal), text with Latin translation;—Vol. ii.: Præfatio; Um stafrofit I-II; Málfræðinnar grundvöllr (part i-ii); Málskrúðsfræði; Additamenta: 1. Snorra Edda secundum Cod. Upsal.; 2. Eddubrot (AM. 748, 4to); 3. Ormseddubrot (fragm. membr. cum Cod. Worm conjunctum); 4. Eddubrot (AM. 757, 4to); 5. Eddubrot (AM. 1eß fol.); 6. Brot af Laufáseddu (AM. 743, 4to); 7. Brot um fornan átrúnað (AM. 162b fol.); Corrigenda;—Vol. iii.: Præfationes Commissionis 1880 and 1887; Præfatio (by Finnur Jónsson); Commentarii in carmina, auctore Sveinbj. Egilssonio; Skáldatal; Index generalis; Argumentum operis; Corrigenda. The Latin translations in vols. i-ii. are all by Sveinbj. Egilsson; otherwise the edition is the work of Jón Sigurðsson to vol. iii. p. 498, the rest of the volume (pr. 1887) is by Finnur Jónsson.

Rev., *Lit. Cbl.* 1881, coll. 1512-13, by A. Edzardi; 1887, coll. 1567-69;—*Gött. gel. Anz.* 1888, pp. 195-198, by Fr. Burg;—*ZfdPh.* XXII. 1890, pp. 364-378, by E. Mogk;—*AfdA.* XIV. 1888, pp. 263-267, by R. Heinzel;—*Literaturbl.* III. 1882, coll. 89-91, by Finnur Jónsson; IX, 1888, coll. 154-156, by E. Mogk;—*Revue critique* XXV. 1888 pp. 206-207, by C.;—*Deut. Lit.-zeit.* X. 1889, coll. 307-308.

Antiquités russes . . . Tome I. Copenhagen, 1850. fol. pp. 42-64.

Extracts from the Gylfaginning and Skálda, with introduction, notes and Latin version.

Altnordisches lesebuch von Friedrich Pfeiffer. Text. Grammatik. Wörterbuch. Leipzig (T. O. Weigel) 1860. 8°. pp. vi + (4) + 366.

Includes Gylfag., Bragar. and chapters from Skáldsk. (incl. Grótt.).

Halldór Kr. Friðriksson had in preparation an edition of the Snorra Edda, which, however, never saw the light; cf. *Lovs. f. Isl.* XVIII, pp. 646-647 (Oct. 27, 1863) and *Tíð. um stjórnmál. Ísl.* I, pp. 773-774.

Edda Snorra Sturlusonar. Þorleifr Jónsson gaf út. Kaupmannahöfn (Gyldendal) 1875. 8°. pp. xxiv + 326 + (2).

The preface is followed by a biographical sketch of Snorri Sturluson and Árni Magnússon. A text edition of the Edda without the philological treatises, and with explanation of the verses.

Rev., *ZfdPh.* VII. 1876, pp. 246-249, by Th. Möbius;—*Germania* XXI. 1876, pp. 442-448, by A. Edzardi;—*Lit. Cbl.* 1876, coll. 1276-77, by A. Edzardi.

Die prosaische Edda im Auszuge nebst Völsunga-saga und Nornagests-thátttr. Mit ausführlichen Glossar herausgegeben von Ernst Wilken. Theil I. Text. Theil II. Glossar. Paderborn (F. Schöningh) 1877-83. 2 vols. 8°. pp. cviii + 264; vi + 230.

'Bibliothek der ältesten deutschen Litteratur-Denkmäler. Bd. XI-XII.' Of the Edda are included Gylfaginning, Bragaræður, and 17 chapters of the Skáldskaparmál.

Rev., *ZfdPh.* XII. 1881, pp. 83-113, 368, by B. Sijmons;—*AfdA.* X. 1884, pp. 350-356, by E. Mogk;—*Deut. Lit.-zeit.* IV. 1883, coll. 1224-25, by H. Gering;—*Germania* XXIV. 1879, pp. 352-363, by A. Edzardi;—*Lit. Cbl.* 1878, coll. 1448-50, by A. Edzardi; 1883, coll. 1642-43, by E. Mogk;—*Literaturbl.* V. 1884, coll. 172-174, by B. Sijmons;—*Nord. revy* 1883, p. 112-113, by R. Arpi.

——— *The same.* 2. verbesserte und vermehrte Auflage. Paderborn, 1913. 2 vols. 8°. pp. xv + 264; vii + 284.

The long introduction (Vorbemerkungen) of the 1st ed. is omitted here.

Rev., *Beibl. zur Anglia* XXV. 1914, pp. 99-101, by E. Mogk;—*ZfdPh.* XLVII. 1916, pp. 105-106, by Sig. Nordal;—*Museum* XXI. 1914, pp. 326-327, by R. C. Boer;—*Scand. Studies* V. 1918, pp. 24-25, by Albert Keiser;—*Zschr. f. d. deut. Unterr.* XXX. 1916, p. 133, by Karl Reuschel;—*Lit. Cbl.* 1913, coll. 1306-07, by A. Gebhardt.

Háttatal Snorra Sturlusonar herausgegeben von Th. Möbius. I. Gedicht. II. Gedicht und Commentar. Halle (Buchhandl. des Waisenhauses) 1879-81. 2 vols. 8°. pp. (4) + 121; (2) + 138 + (2).

Rev., *Lit. Cbl.* 1880, coll. 394-395; 1881, coll. 1583-85, by A. Edzardi;—*ZfdPh.* XIII. 1882, pp. 231-243, by E. Mogk;—*Revue critique* N. S. XIII. 1882, pp. 293-295, by G. Cederschiöld;—*Jenaer Lit. Zeit.* 1879, No. 37, by H.



Löschhorn;—*Magaz. f. Lit. des Ausl.* 1880, No. 5;—*AfdA.* VII. 1881, pp. 196–200; IX. 1883, pp. 43–46, by J. Hoffory;—*Literaturbl.* II. 1881, coll. 4–5; III. 1882, coll. 253–256, by B. Sijmons;—*Deut. Lit.-zeit.* II. 1881, coll. 1919ff., by O. Brenner.

Kvæþa-brot Braga ens gamla Boddasonar. Bruchstücke von Brages des alten gedichten hrsgg. von Hugo Gering. Halle a. S. (Max Niemeyer) 1886. 8°. pp. 31.

Rev., *Lit. Cbl.* 1886, coll. 769–770, by E. Mogk.

Pórsdrápa Eilífs Goðrúnarsonar. Fortolket af Finnur Jónsson. (Köbenhavn, 1900.) 8°. pp. 369–410.

'Oversigt over det kgl. danske Videnskabernes Selskabs Forhandlinger, 1900. Nr. 5.' Text of the poem, pp. 401–406.

Snorri Sturluson: Edda udgiven af Finnur Jónsson. København (G. E. C. Gad) 1900. 8°. pp. (4) + xii + 237.

A critical edition of the Gylfaginning, Skáldskaparmál, and Háttatal. The so-called 'Eptirmáli' is omitted. Added is 'Snorres lausavísur og digtbrudstykker.'

Rev., *AfnF.* XVIII. 1902, pp. 182–187, by A. Heusler;—*Literaturbl.* XXII. 1901, coll. 99–102, by E. Mogk;—*AfdA.* XXVIII. 1902, pp. 329–337, by F. Detter.

Edda Snorra Sturlusonar. Finnur Jónsson bjó til prentunar. Reykjavík (Sig. Kristjánsson) 1907. 8°. pp. vii + 429.

A popular edition of the three principal parts of the Edda, with 'Skýringar vísna.'

Rev., *Ísafold* XXXIV. 1907, No. 68, p. 268;—*Pjóðólfur* LIX. 1907, No. 47, p. 175.

De Codex Trajectinus van de Snorra Edda. Academisch proefschrift ter verkrijging van den graad van doctor in de Nederlandsche letteren aan de Universiteit van Amsterdam . . . door Willem Van Eeden jr. Leiden (Eduard Ijdo) 1913. 8°. pp. (10) + cxxvi + (2) + 156 + 7.

The introduction is divided into four sections, as follows: 1. Beschrijving van het handschrift, pp. i–vi; 2. De verhouding van het Utrechtsche Hs. tot de codices Wormianus en regius, pp. vii–lxxxvii; 3. De verhouding van de codices Wormianus, regius en Trajectinus tot den codex Upsaliensis, pp. lxxxviii–cviii; 4. Bespreking van enkele andere plaatsen in de Gylfaginning, het Skáldskaparmál en het Háttatal, pp. cviii–cxxvi;—Text, pp. 1–156;—Stellingen, pp. 1–7.

Metrische Studien. IV. Die altschwedischen Upplandslagh nebst Proben formverwandter germanischer Sagdichtung herausgegeben von Eduard Sievers. I. Tiel. Einleitung. II. Teil. Texte. Leipzig, 1918–19. 1. 8°. pp. (4) + vii + 620.

'Abhandl. d. philol.-hist. Kl. d. sächs. Gesellsch. d. Wissensch. XXXV. Bd. No. 2.' See: Aus der Gylfaginning, pp. 542-552; Aus der Skáldskaparmál, pp. 552-557.

Most of the Old Norse-Icelandic readers contain selections from the Snorra Edda. These consist generally of the various adventures of Pórr, the story of Baldr, the Völsunga tale, Hrólfr kraki, Héðinn and Högni, and a few others. See e.g. K. Gíslason's *Prøver* (1860, pp. 480-483); Th. Möbius' *Analecta norrœna* (1859 and 1877); and the readers by Wimmer (1870, 7th ed. 1916), Nygaard (1875, 3rd ed. 1889), Vigfússon and Powell (1879), etc.

### THE GRAMMATICAL TREATISES

Edda Snorra . . . Reykjavík, 1848, pp. 157-212. (*See above*, p. 76.)

Edda Snorra . . . Tomus II. Hafniæ, 1852. (*See above*, p. 76.)

Der sogenannte zweite grammatische traktat der Snorra-Edda. Einleitung. Text. Übersetzung. Habilitationsschrift (Universität Leipzig) durch welche . . . einladet Eugen Mogk. Halle a. S. (Buchdruckerei des Waisenhauses) 1889. 8°. pp. 40.

Also publ. in *ZfdPh.* XXII. 1890, pp. 129-167, under the title: 'Untersuchungen zur Snorra-Edda. I.'

Islands grammatiske litteratur i middelalderen. Udgivet for Samfund til udgivelse af gammel nordisk litteratur. I.-II. København, 1884-86. 2 vols. 8°. pp. (8) + xxxii + 96 + (2); (6) + lxxxii + 342 + (2).

*Vol. i.*: Den første og anden grammatiske afhandling i Snorres Edda. Udgivet . . . ved Verner Dahlerup og Finnur Jónsson. 1886.

*Rev., Deut. Lit. zeit.* VIII. 1887, coll. 1403-05, by Fr. Burg;—*Lit. Cbl.* 1887, coll. 546-547, by E. Mogk.

*Vol. ii.*: Den tredje og fjerde grammatiske afhandling i Snorres Edda tilligemed de grammatiske afhandlingers prolog og to andre tillæg. Udgivne . . . af Björn Magnússon Ólsen. 1884.

The two appendices are from AM. 921, 4°, and 748, 4°. Commentary on the stanzas fills pp. 161-298, followed by an index.

*Rev., Deut. Lit.-zeit.* VI. 1885, coll. 570-571, by E. Mogk;—*Nord. revy* 1884-85, coll. 436-438, by E. H. Lind.

BRENNER, OSKAR. Der traktat der Upsala-Edda "af setningu háttalykils." *ZfdPh.* XXI. 1889, pp. 272-280.

BUGGE, SOPHUS. Blandede sproghist. Bidrag. Oldislandske Nasalvokaler. *AfnF.* II. 1885, pp. 230-234.

KRISTENSEN, MARIUS. De islandske halvokaler og deres betegnelse i 'Den I. gramm. afh.' *Nord. studier tillegn. A. Noreen.* 1904, pp. 16-24.

LYNGBY, KRISTEN J. Den oldnordiske Udtale oplyst ved den ældste Afhandling om Retskrivningen i Snorra-Edda. *Tidskr. f. Philol.* II. 1861, pp. 290-321, 2 tbls.



## TRANSLATIONS

## DANISH

See Resen's edition of 1665.

Edda eller Skandinavernes hedenske Gudelære. Oversat ved R. Nyerup. Kjøbenhavn (Andr. Seidelin) 1808. 8°. pp. (10) + 127.

Contains Gylfaginning, Bragaræður, and selected tales from the Skáldskaparmál. Translated by Nyerup and Rask (cf. preface to Rask's ed. of Snorra Edda, 1818, p. 13).

Rev., *Kbh. lærde Efterretn.* 1808, by W. H. F. Abrahamson;—*Kiel. Lit. Zeit.* 1809, Nos. 18–19, pp. 323–327;—*Heidelb. Jahrb.* IV. Jg. II. 1811, pp. 774–794, by W. C. Grimm (repr. in his *Kleinere Schriften* II. 1882, pp. 14–32).

——— *The same.* Kjøbenhavn (J. R. Møller) [1865]. 8°. pp. 104.

Omits the preface and the foot-notes of the 1st ed.

Kort nordisk Gudelære og Oversættelse af vedkommende Dele af Eddaerne ved E. Jessen. Kjøbenhavn (Gyldendal) 1867. 8°. pp. (4) + 128.

From the Gylfaginning and Skáldskaparmál, see pp. 15–64.

Snorre Sturluson: Gylfaginning. Den gamle nordiske Gudelære (første Del af Snorres Edda) oversat af Finnur Jónsson. Kjøbenhavn (G. E. C. Gad) 1902. 8°. pp. (4) + viii + 108.

Rev., *Afn F.* XXI. 1905, pp. 190–194, by Th. Hjelmquist;—*Þjóðólfur* LIV. 1902, p. 167;—*Eimreiðin* X. 1904, p. 153.

## ENGLISH

Northern antiquities: or, a description of the manners, customs, religion and laws of the Ancient Danes . . . with a translation of the Edda, or system of runic mythology, and other pieces, from the ancient Islandic tongue. Translated from Mallet's *Introduction à l'histoire de Dannemarc*, etc. With additional notes, by the English translator and Goranson's Latin version of the Edda. London (T. Carnan & Co.) 1770. 2 vols. 8°.

Translated by Bishop Thomas Percy. See *Vol. ii.*: The author's introduction, pp. i–xl; The Edda (1–33 Fable), pp. 1–181; An idea of the second part of the Edda, pp. 183–199; An idea of the more ancient Edda (mostly prose rendering of Háv.), pp. 201–223; Göranson's Latin version of the Edda, pp. 273–352.

Rev., *Monthly Rev.* XLIII. 1770, pp. 93–101.

——— *The same.* Edinburgh (C. Stewart) 1809. 2 vols.. 8°.

See vol. ii., pp. ix-xxxiv, 1-167, 207-277.

——— *The same.* New edition, revised throughout, and considerably enlarged; with a translation of the Prose Edda from the original Old Norse text; and notes critical and explanatory, by I. A. Blackwell . . . London (H. G. Bohn) 1847. 8°. pp. (4) + 578, frontisp.

The Prose Edda (The Deluding of Gylfi, and the Conversations of Bragi, etc.), pp. 397-516.

Rev., *Metropolitan Mag.* L. 1847, pp. 332-348, by J. E. Ritchie.

——— *The same.* London, 1859. 8°. pp. (6) + 578, frontisp.

'Bohn's Antiquarian Library.' See pp. 397-516. Cf. *Catal. of Icel. Coll.* 1914, p. 385. For a cheap American reprint of 1906, of this translation, see above p. 13.

The Prose or Younger Edda, commonly ascribed to Snorri Sturluson, translated from the Old Norse by George Webbe Dasent. Stockholm (Norstedt & Sons) 1842. 8°. pp. viii + (4) + 115.

Includes Gylfag. and Bragar. with the foreword and afterword.

Rev., *Frey* 1842, pp. 389-397, by Carl Säve.

The Younger Edda: also called Snorre's Edda, or the Prose Edda. An English version of the Foreword; the Fooling of Gylfe, the Afterword; Brage's Talk, the Afterword to Brage's Talk and the important passages of the Poetical Diction (*Skáldskaparmál*) with an introduction, notes, vocabulary, and index. By Rasmus B. Anderson. Chicago (S. C. Griggs & Co.) 1880. 8°. pp. 302.

Rev., *The Nation* (N. Y.) XXX. 1880, pp. 354-355;—*The Athenæum* 1880. I. pp. 628-629;—*Magazin f. Lit. des Ausl.* XLIX. 1880, p. 311, by L. Freytag;—*Literaturbl.* II. 1881, coll. 129-130, by B. Sijmons.

The Prose Edda by Snorri Sturluson. Translated from the Icelandic by Arthur Gilchrist Brodeur. New York (The American-Scandinavian Foundation) 1916. 8°. pp. xxii + 266.

'Scandinavian Classics. Vol. V.' Includes the prologue, Gylfag. and *Skáldskm.*—A few specimens of this translation are to be found in *Amer.-Scand. Rev.* IV. 1916, pp. 215, 341, 367-369.

Rev., *Mod. Lang. Notes* XXXII. 1917, pp. 127-128, by A. G[reen].

#### FRENCH

Monumens de la mythologie et de la poésie des Celtes et particulièrement des anciens Scandinaves: Pour servir de supplé-



ment et de preuves a L'introduction a l'histoire de Dannemarc. Par Mr. Mallet. Copenhague (Claude Philibert) 1756. 4°. pp. 29 + 178 + (2).

*Contents:* Avant-propos; Vision de Gylfe (1-33 fable); Idée de la seconde partie de l'Edda (Bragaræður); Idée de l'ancienne Edda (Háv.); Odes et autres poésies anciennes.

Rev., *Efterretn. om nye Böger* 1756, pp. 309-336, by Jón Eiríksson;—Cf. Warmholtz, No. 1434, who mentions other reviews.

——— Introduction a l'histoire de Dannemarc, second partie, contenant les monumens de la mythologie et de la poésie des anciens peuples du Nord . . . 2<sup>e</sup> edition, revûe et corrigée. Geneve, 1763. 8°. pp. 305 + (2).

——— Edda, ou monumens de la mythologie . . . 3<sup>e</sup> edition revue, corrigée et considérablement augmentée. Geneve (Barde, Manget et Cie.) 1787. 8°. pp. 333.

Bibliothèque étrangère ou choix d'ouvrages remarquables (histoire, poésie, théâtre, romans etc.). Traduits de diverses langues par Mlle. R. du Puget. Première série. Auteurs suédois, danois, norwégiens et islandais. [Vol. I. Les Eddas, traduites de l'ancien idiome scandinave.] Paris (l'éditeur) 1838. 8°. pp. 528.

Copy in the New York Public Library.—Cf. Solberg, No. 66.

Les Eddas (L'Edda de Snorre Sturleson. Edda de Saemund-le-Sage). Traduites de l'ancien idiome scandinave par Mlle. du Puget. Paris (Poissy [printer]) 1846. 8°.

'Chefs-d'œuvres littéraires.' Cf. *Brit. Mus. Cat.*

Les Eddas traduites de l'ancien idiome scandinave par Mlle. R. du Puget. Paris (Librairie de l'Association pur la propagation et la publication des bons livres) *n. d.* 8°. pp. vi + (2) + 439.

'Bibliothèque du Puget. Bons livres pour tous les ages. (Science).' *Contents:* L'Edda de Snorre (Avant-propos; Le voyage de Gylfe; Entretien de Brage avec Æger, etc.), pp. 1-100; L'Edda de Sæmund-le-Sage, pp. 101-436; Table des matières, pp. 437-439. This edition is printed by Jouaust, and is probably that of 1865, although Solberg (No. 67) and *Germania* XI, p. 372, give the number of pages as 447.

Les aventures de Thor dans l'Enceinte-extérieure, racontées par Snórri, fils de Sturla; morceau tiré de l'Edda en prose, traduit littéralement du text norrain et accompagné d'un commentaire, par F. G. Bergmann. Colmar (imprim. de Decker) 1853. 8°. pp. 30.

La Fascination de Gulfi (Gylfa ginning); traité de mythologie scandinave composé par Snorri fils de Sturla; traduit du texte norrain en français et expliqué dans une introduction et un commentaire critique perpétuel par Frédéric-Guillaume Bergmann. Strassbourg (Treuttel & Würtz) 1861. 8°. pp. xii + 343.

——— *The same.* 2<sup>e</sup> édition. Augmentée des notes additionnelles et d'un répertoire général alphabétique des mots et des choses expliqués dans l'ouvrage. Strassbourg & Paris, 1871. 8°. pp. (2) + xii + 371.

Rev., *The Academy* III. 1872, pp. 21-23, by Felix Liebrecht.

#### GERMAN

Die isländische Edda. Das ist: Die geheime Gottes-Lehre der ältesten Hyperboräer, der Norder, der Veneten, Gethen, Gothen, Vandalen, der Gallier, der Britten, der Skoten, der Sueven, &c. kurz des ganzen alten Kaltiens, oder des europäischen Skytiens enthaltend. I. Das sybillinische Karmen die Voluspäh genannt, so eine poetische Weissagung von dem Anfang der Welt bis zu ihrem Untergange. II. Des Odins Sitten-Lehre, Hava oder Hars Mäl, d. i. Odins Gottes-Lehre. Wobey verschiedene alte Oden aus dem X. und XI. Säk. angehängt sind. III. Drey und dreyssig Dömosagen oder Fabeln, so eine Erklärung der Voluspäh in Beyspielen, oder eine historische und thetische Beschreibung von dem Gott Thor und seinen persönlichen Verrichtungen und Reisen in die Welt. Im Jahre 1070 bis 1075 aus alten runischen Schriften mit lateinischen Buchstaben zuerst edirt von Sämund Froden; hiernächst im Jahr 1664 von dem königl. dänischen Rath Resen aus den ältesten Handschriften, in die dänische und lateinische Sprache übersetzt besorget; und nun in die hochteutsche Sprache, mit einem Versuch zur rechten Erklärung übersetzt und edirt, von Jacob Schimmelmann. Stettin (gedr. bey J. F. Struck) 1777. 4°. pp. (8) + 42 + 456 + (16), 17 pls.

*Contents:* Dedication; Vorerinnerung; Vorbericht von den isl. Edda; Völuspá; Havemaal, Magie d'Odin, etc.; Anhang; Fabeln (from Snorra Edda), pp. 102-408; Schlussrede; Erklärung des Bildes in den preuss. Fahnen; Register; Druckfehler. The unnumbered leaves contain explanations of the illustrations.

Cf. Warmholtz, No. 1429a, who mentions several reviews, among them *Gött. gel. Anz.* 1778, pp. 225-235.

Ursprung des guten und schlechten Dichter nach der alten nordischen



Mythologie. Wieland's *Kleinere pros. Schriften* II. Bd. Leipzig, 1786, pp. 339-344.

Transl. from Mallet's *Monumens*, of which there appeared a German version in 1766 (according to Sijmons, p. civ).

Nordische Schöpfungsgeschichte oder ältesten Vorstellung der Welt-Götter- und Menschen Entstehung aus der jüngeren Edda. Sieben Fabeln. F. D. Gräter's *Bragur* I. 1791, pp. 193-206.—Von Balder, dem Guten. Aus der jüngeren Edda. *Ibid.* II. 1792, pp. 132-142.

A curious interpretation of Þórs trip to Útgardarloki, from Jas. P. Andrews' *Anecdotes* (1789), is to be found in *Bragur* IV. 2, 1796, pp. 46-50, trl. by Karl Reinhard (Die Versuchungen des Gottes Thor).

Die Edda. Nebst einer Einleitung über nordische Poesie und Mythologie und einem Anhang über die historische Literatur der Isländer. Von Friedrich Rüh. Berlin (Realschulbuchhandl.) 1812. 8°. pp. vi + 288 + (2).

*Contents:* Einleitung, pp. 1-160; Edda (Gylfes Überlistung; Bragarædur; Erzählungen von Thor u. Loki; Historische Sagen), pp. 161-266; Register, pp. 267-276; Anhang, pp. 277-288.—The translation is based on Nyerup's Danish version.

Rev. *Heidelberg. Jahrb.* Jg. V. 1812. Bd. II., pp. 962-981, by J. Grimm (repr. in his *Kleinere Schriften* II. 1882, pp. 80-99).

Mythologische Dichtungen und Lieder der Skandinavier. Aus dem Isländischen der jüngeren und älteren Edda übersetzt mit einigen Anmerkungen begleitet von Friedrich Majer. Leipzig (Carl Cnobloch) 1818. 8°. pp. xvi + 247.

*Contents:* Vorrede, etc.; Gylfe-ginning and Braga-ræðr, pp. 1-102; Vsp. and 6 other poems, pp. 103-240; Stammtafeln, pp. 241-247.

Rev., *Gött. gel. Anz.* 1819, pp. 1506-08, by J. Grimm (repr. in his *Kleinere Schriften* IV. 1869, pp. 123-124).

Die Edda, die ältere und die jüngere, nebst dem mythischen Erzählungen der Skálda übersetzt . . . von Karl Simrock. 1851ff. (*See above*, pp. 17-18.)

Gylfis Verblendung; Brages Gespräche; Aus der Skálda (incl. Grótt.).

There are extracts from this version with other selections transl. by Wollheim, in his *Die National-Lit. der Skand.* I. Bd. 1875, pp. 16-29.

Die Edda . . . nebst einem Anhang: Die mythischen und heroischen Erzählungen der Snorra Edda. Übers. u. erl. von Hugo Gering. 1892. (*See above*, p. 20.)

Gylfis Verblendung; Die Erzählungen Bragis; Auszüge aus Snorris Poetik, pp. 295-385.

#### LATIN

See Resen's edition of 1665, Göranson's of 1746, and the Arna-Magnæan of 1848-87.

## POLISH

For J. Lelewel's translation of 1828, see above p. 22.

## SPANISH

Los Eddas, traduccion del antiguo idioma scandinavo, premiada por el rey de Suecia con la medalla de oro, y al espanol, con vista de otras versiones por D. A. de los Rios. Madrid (Imprenta de la Esperanza) 1856. 8°. pp. 483 + (2).

Translated from the French of Mlle. Du Puget. *Contents*: dedication; Noticia preliminar sobre los Eddas; El Edda de Snorre (Prólogo; El viaje de Gilfo; Coloquio de Brage con Aeger; epilogue), pp. 13-113; El Edda de Sæmund, pp. 115-465; Indice alfabético de nombres propios; Palabras del antiguo idioma scandinavo, que, mas ó menos desfigurados, se hallan en el español; Indice.

## SWEDISH

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## INDEX

(au., author; ed., editor; ill., illustrator; rev., reviewer; trl., translator.)

- A., J. *trl.* 72.  
Aars, Jacob (1837-1908), *trl.* 10; *au.* 68; *rev.* 4.  
Abrahamson, W. H. F. *trl.* 58; *rev.* 80.  
Adlerbeth, Jakob (1785-1844) *trl.* 85.  
Afzelius, Arvid August (1785-1871) *ed.* 3, 66; *trl.* 23.  
Agerskov, M. 11.  
Åkerblom, A. *trl.* 44, 47; *au.* 24, 50, 68.  
Alme, H. A. *au.* 68.  
Ampère, J. J. *au.* 24.  
Anderson, Rasmus Björn (1846-) *ed.* 13; *trl.* 14, 72, 81.  
Andrésson, Guðmundur (d. 1654) *ed.* 49, 65.  
Andrews, A. L. *au.* 24.  
Andrews, J. P. 84.  
Arngrímsson, Frimann B. *ed.* 47.  
Arnórr jarlaskáld 54.  
Arpi, R. *rev.* 77.  
Arren, J. *rev.* 37.  
Aubert, K. 44.  
  
B., W. *rev.* 18.  
Bååth, A. U. *rev.* 23.  
Bang, Anton Christian (1840-1913) *au.* 24, (40), 68.  
Barnby, Beatrice Helen (1868-99) *trl.* 72.  
Bartholin, Thomas (1659-90) *trl.* 63.  
Bartsch, K. *au.* 69; *rev.* 15.  
Baumgartner, Alexander (1844-1910) *trl.* 60.  
Becker, J. *au.* 44.  
Beckman, N. *rev.* 38, 55.  
Behaghel, O. *rev.* 7.  
Beresford, James (1764-1840) *trl.* 60.  
Berger, W. *au.* 44.  
Bergmann, Friedrich Wilhelm (1812-87) *ed.* 3, 5, 48, 50, 60, 61; *trl.* 15, 19, 82-83; *au.* (45), 67.  
Bernt, A. *rev.* 8.  
Beronius, Magnus (1692-1775) 36.  
Bertelsen, H. *ed.* 9; *rev.* 31.  
Beveridge, J. *au.* 60.  
Bjarnason, Björn *rev.* 8, 42.  
Bjarni Kolbeinsson 86.  
Blackwell, I. A. *trl.* 13, 14, 81.  
Blind, K. *au.* 50; *rev.* 87.  
  
Boer, R. C. (1863-) *au.* 24, 45, 46, 55, 56, 58, 64, 69; *rev.* 6, 8, 28, 77.  
Bolte, J. *rev.* 30, 42, 64.  
Borman, E. *au.* 24.  
Brate, Erik (1857-) *trl.* 24; *au.* 69; *rev.* 6, 26.  
Braun, G. *trl.* 73.  
Bray, O. *trl.* 14.  
Brenner, O. *au.* 79, 86; *trl.* 25; *rev.* 8, 25, 78.  
Brodeur, A. G. *trl.* 54, 81.  
Browning, G. *au.* 24.  
Bryant, F. E. *trl.* 72.  
Buddingh, Derk (1800-74) *trl.* 63.  
Bugge, Alex. *au.* 54, 57.  
Bugge, Sophus (1833-1907) *ed.* 4, 48; *au.* 25, (40), (48), 54, 61, 64, 69, 73, 79, 86; *rev.* 23.  
Bulle, O. *rev.* 19.  
Burg, F. *rev.* 76, 79.  
Buerger-Goodwin, H. *rev.* 23.  
Butler, Charles (1750-1832) *au.* 26.  
  
C., *rev.* 76.  
Calaminus, W. *au.* 54.  
Cannizzaro, Tommaso (1837-) *trl.* 21, 68; *au.* 26.  
Carissimo, *See* Schiavoni-Carissimo.  
Carpenter, W. H. *ed.* 14.  
Cartailhac, E. *rev.* 38.  
Cassel, P. *au.* 62.  
Castrén, G. 63.  
Cederschiöld, G. *au.* 45, 57; *rev.* 7, 11, 24, 69, 77.  
Cederschiöld, W. *au.* 51.  
Chamisso, Adelbert v. (1781-1838) *trl.* 72.  
Chevalier, L. *au.* 62.  
Classen, E. *au.* 26.  
Cnattingius, A. J. D. (1792-1864) *trl.* 85.  
Collingwood, William Gershom (1854-) *ill.* 14.  
Collitz, C. H. *ed.* 20.  
Coomaraswamy, Ananda K. (1887-) *trl.* 67.  
Cottle, Amos Simon (1768?-1800) *trl.* 12.  
Craigie, W. A. *rev.* 54.  
Crüger, G. A. *au.* 26.

- Daae, L. *rev.* 32.  
 Dahlerup, V. (1859-) *ed.* 79.  
 Dasent, George Webbe (1817-96) *trl.* 72, 81.  
 Denis, J. N. C. M. (1729-1800) *trl.* 15.  
 Depping, G. B. *au.* 64.  
 Detter, Ferd. (1864-1904) *ed.* 7, 67; *au.* 51, 54, 64; *rev.* 25, 28, 30, 54, 68, 70, 78.  
 Dietrich, F. E. C. (1810-83) *ed.* 9; *au.* 26, 51, 69.  
 Draheim, H. *rev.* 70.  
 Du Ménil, E. *au.* 26.  
 Du Puget, Rosalie (b. ca. 1795) *trl.* 15, 81, (85).  
 Duvau, L. *rev.* 54.  
 Dyroff, K. *au.* 69.  
 Edzardi, Anton (1849-82) *au.* 26-27, 63; *rev.* 5, 6, 19, 25, 68, 76, 77, 89.  
 Eeden, W. van *ed.* 78.  
 Egge, A. E. *trl.* 72.  
 Egilsson, Sveinbjörn (1791-1852) *ed.* 76; *trl.* 76.  
 Eichhoff, F. G. *au.* 27.  
 Eiríksson, Jón *rev.* 81; 1.  
 Elton, C. I. *rev.* 6.  
 Erhardt, L. *rev.* 35.  
 Erlingsson, Þorsteinn *rev.* 25.  
 Ernst *ill.* 15.  
 Erskine, J. 51.  
 Eskeland, S. *ed.* 9.  
 Esmarch, Karl (1824-87) *trl.* 18.  
 Estreicher, K. 22.  
 Ettmüller, Ludwig (1802-77) *ed.* 3, 4, 66; *trl.* 17, 19; *au.* 27, (33).  
 Fagerqvist, T. *ill.* 73.  
 Falk, Hjalmar (1859-) *ed.* 9; *au.* 27, 61, 62.  
 Faraday, L. W. *au.* 27; *rev.* 37.  
 Farley, F. E. 12, 63.  
 Feilberg, H. F. *rev.* 38.  
 Feist, S. *rev.* 8.  
 Feragen, A. *rev.* 10.  
 Fibiger, J. *au.* 62.  
 Findeis, R. *rev.* 21.  
 Finnbogason, Guðmundur *rev.* 60.  
 Fischbach, F. *trl.* 20; *au.* 27.  
 Flo, R. *rev.* 37.  
 Flock, L. G. B. *au.* 68.  
 Flom, Geo. Tobias (1871-) *trl.* 72; *au.* 51; *rev.* 35.  
 Fontenay, F. de *rev.* 38.  
 Frank, T. *au.* 27.  
 Franquet, G. D. *trl.* 46, 66.  
 Freidenfelt, Carl Peter (1823-54) *trl.* 59.  
 Freudenthal, A. O. *au.* 27, 57.  
 Freytag, L. *rev.* 20, 81.  
 Friðriksson, Halldór Kristján *au.* 64; (77).  
 Friesen, O. v. *au.* 51.  
 Fritzner, J. *au.* 51; *rev.* 3.  
 Frølich, Lorens (b. 1820) *ill.* 11.  
 Frye, Wm. Edward (1784-1853) *trl.* 15.  
 Fuchs, T. *au.* 58.  
 Gaidoz, H. *rev.* 54, 70.  
 Gebhardt, A. *au.* 69; *rev.* 6, 7, 8, 9, 21, 27, 28, 52, 77.  
 Geijer, Erik Gustaf (1783-1847) *trl.* 63; *rev.* 85.  
 Genzmer, F. *trl.* 20, 50.  
 Gering, Hugo (1847-) *ed.* 6, 78; *trl.* 20, 84; *au.* 27-28, 51, 64; *rev.* 6, (8), 19, 21, 35, 68, 71.  
 Gíslason, Konráð (1808-91) *ed.* 4, 79; *au.* 48, 86.  
 Gizur Ísleifsson 71.  
 Gjellerup, Karl (1857-1919) *trl.* 11.  
 Gjessing, Gustav Antonio (b. 1835) *trl.* 10, 11, 59.  
 Glückselig, G. T. (1806-67) *trl.* 17.  
 Gödecke, Peter August (1840-90) *trl.* 23; *au.* 51.  
 Gödel, W. *au.* 86.  
 Golther, W. *au.* 28; *rev.* 7, 20, 21, 25, 28, 30, 31, 35, 36, 37, 56, 61, 70.  
 Göransson, Joh. (1712-69) *ed.* & *trl.* 65, 74-75, 80, 84, 85.  
 Gräter, Friedr. David (1769-1830) *ed.* 53, 66; *trl.* 15, 46, 47, 55, 57, 59, 63, 64, 84; *au.* 73; *rev.* 2, 88.  
 Gray, Thos. (1716-71) *trl.* 63.  
 Green, A. *rev.* 81.  
 Green, Wm. Chas. (1832-1914) *trl.* 14.  
 Grimm, Jacob (1785-1863) *ed.* 3; *trl.* 3, 16, 19; *au.* 86; *rev.* 2, 3, 23, 76, 84, 85.  
 Grimm, Wilhelm (1786-1859) *ed.* 3; *trl.* 3, 16, 19; *rev.* 2, 3, 10, 80, 88.  
 Grohmann, W. 16.  
 Gröndal, Benedict Sv. (1826-1907) *au.* 28-29; *rev.* 6, 25, 42.  
 Groth, P. *rev.* 7, 25, 31.  
 Grundtvig, N. F. S. (1783-1872) *trl.* 9; *au.* 29; *rev.* 75.  
 Grundtvig, Svend (1824-82) *ed.* 4-5; *au.* 29, (31), 69; *rev.* 32.  
 Grüner-Nielsen, H. *au.* 73.  
 Guðmundsson, Valtýr *rev.* 8, 11, 51.  
 Gunlögsen, A. H. 42.  
 Hagen, F. H. v. (1780-1856) *ed.* 2 *trl.* 15, 53.  
 Hagen, S. N. *au.* 86.



- Hahn, Werner (b. 1816) *trl.* 18, (21);  
*au.* 51, 55.  
 Hammarsköld, L. *au.* 86.  
 Hammerich, Fredrik (1809-77) *trl.* 67.  
 Hampson, R. T. 57.  
 Hannaas, Torleiv (1874-) *trl.* 47.  
 Hansen, Olaf (1870-) *trl.* 11.  
 Hansen, P. B. *rev.* 4.  
 Hansen, S. *au.* 57.  
 Hazeliuss, Art. Imm. (1833-1901) *trl.* 85; *au.* 51.  
 Head, Sir Edmund (1805-68) *trl.* 53.  
 Hearn, Lafcadio *au.* 51.  
 Hederström, Tore (d. 1915) *au.* 46, 55.  
 Heinzl, Richard (1839-1905) *ed.* 7; *rev.* 6, 28, 29, 35, 48, 56, 68, 70, 76.  
 Hellquist, Elof (1864-) *au.* 48, 56; *rev.* 36.  
 Helm, K. *au.* 43.  
 Henderson, Ebenezer (1784-1858) *trl.* 12, 67.  
 Henning, R. *rev.* 68.  
 Henry, V. *rev.* 38.  
 Herbert, Wm. (1778-1847) *trl.* 12.  
 Herder, Joh. Gottfr. v. (1744-1803) *trl.* 16, 19, 63.  
 Heusler, Andreas (1865-) *trl.* 68; *au.* 20, 29-30, 51, 64; *rev.* 6, 7, 9, 14, 20, 27, 28, 32, 35, 36, 38, 39, 49, 52, 56, 78.  
 Heydenreich, W. *rev.* 35.  
 Hildebrand, Karl (1846-75) *ed.* 5-6; *au.* 30; *rev.* 5.  
 Hirschfeld, M. *au.* 56.  
 Hjelmqvist, Theod. (1866-) *au.* 30, 44, 51; *rev.* 7, 80.  
 Hjort, Vilh. Billeschou (1813-67) *trl.* 10; *au.* 30.  
 Höckert, R. *au.* 69.  
 Hoffmann, A. *au.* 30.  
 Hoffmann-Krayer, E. *rev.* 38.  
 Hoffory, Jul. (1855-97) *ed.* 16; *au.* 30, 69; *rev.* 6, 35, 41, 78.  
 Holder, A. *ed.* 18.  
 Hollander, L. M. 14.  
 Holm, Rasmus Jenssen (1838-) *trl.* 11, 67.  
 Holmboe, C. A. *au.* 86.  
 Holmström, H. *au.* 64.  
 Holtzmann, Adolf (1810-70) *trl.* 18, (33).  
 Horn, F. W. See Winkel-Horn, F.  
 Höverstad, T. *au.* 44.  
 Howitt, Wm. (1792-1879) and Mary (1799-1888) *trl.* 12; *au.* 31, 86.  
 Hüppe, B. *au.* 30.  
 Hyde, J. *au.* 69.  
 Ignácz, G. *trl.* 21.  
 Ihre, J. *au.* 86, (89).  
 Iversen, C. *ed.* 9.  
 Jamieson, Rob. (1780?-1844) *trl.* 12, 47, 57.  
 Jantzen, H. *rev.* 21.  
 Jellinek, A. L. *rev.* 87.  
 Jessen, Edwin (1833-) *trl.* 10, 60, 80; *au.* 31, 62; *rev.* (29), 32.  
 Jiriczek, O. L. *rev.* 38, 54.  
 Johnsonius, Jón (1749-1826) *ed.* 2.  
 Johnston, A. W. *au.* 31.  
 Johnstone, Jas. (d. 1798) *ed.* 75.  
 Jónsson, Finnur (1858-) *ed.* 6-7, 8, 44, 60, 76, 78, 79; *trl.* 80; *au.* 31-32, (37), 49, (52), 58, 59, 61, 69, 87; *rev.* 6, 7, 8, 11, 21, 27, 28, 29, 35, 41, 52, 70, 76.  
 Jónsson, Þorleifur (1845-1911) *ed.* 77.  
 Jordan, Wilh. (1819-1904) *trl.* 19, 57.  
 Justi, F. *au.* 62.  
 Kahle, B. *au.* 58; *rev.* 6, 20, 28, 29, 30, 48, 54, 70.  
 Karstens, J. *au.* 32.  
 Kauffmann, F. *au.* 32, 51; *rev.* 23, 25, 35, 37, 70.  
 Kaufmann, A. *au.* 73.  
 Keiser, A. *rev.* 77.  
 Kellett, E. E. *trl.* 54, 57.  
 Ker, W. P. *au.* 32; *rev.* 68.  
 Kéralio, L. F. G. de *trl.* 68.  
 Keyser, R. *au.* 32, (29).  
 Kinberg, J. G. H. (b. 1820) *au.* 32-33.  
 Kirby, Wm. Forsell (1844-1912) *au.* 69.  
 Klæber, F. *rev.* 26.  
 Kochs, M. *au.* 33.  
 Kock, A. *au.* 33, 47, 58.  
 Kock, E. A. *au.* 33, 51.  
 Koht, H. *au.* 49.  
 Kölbing, Eugen (1846-99) *au.* 33, 47, 48, 56; *rev.* 6, 18, 27, 39, 61.  
 Koller, O. *au.* 33.  
 Kolmatschewsky, L. 87.  
 Kosegarten, Ludw. Theobul (1758-1818) *trl.* 63.  
 Krake *rev.* 8.  
 Kretschmer, P. *rev.* 87.  
 Kristensen, M. *au.* 79, 87; *rev.* 38.  
 Kroll, A. *au.* 33.  
 Löffler, Leop. Fredr. (1847-) *au.* 33, 52, 64, 87.  
 Lagerbring, S. 86.  
 Laistner, L. *rev.* 70.  
 Landmann, K. *rev.* 19.  
 Larsen, H. *au.* 58.  
 Laurenson, A. *trl.* 46; *au.* 33.

- Laveley, Émile de (1822-92) *trl.* 15.  
 Legis, *see* Glückselig.  
 Lehmann, K. *au.* 58.  
 Lelewel, Joachim (1786-1861) *trl.* 22, 85.  
 Leonhardt, R. *au.* 44.  
 Leyden, John (1775-1811) *trl.* 63.  
 Leyen, Friedr. v. d. (1873-) *au.* 33, 87.  
 Lieber, A. *au.* 55.  
 Lieblein, J. *rev.* 10.  
 Liebrecht, F. *rev.* 5, 48, 61, 83.  
 Liestøl, K. *ed.* 9.  
 Liliencron, R. v. (1820-1912) *au.* 49.  
 Liliendal, Þórarinn Sigvaldason, 62.  
 Lind, E. H. *rev.* 79.  
 Lindquist, I. A. *au.* 52; *rev.* 51.  
 Lindroth, H. *rev.* 24.  
 Ljungstedt, Karl (1856-) *trl.* 23.  
 Lock, C. G. W. 33.  
 Lohre, H. *rev.* 21.  
 Longfellow, H. W. *ed.* 12.  
 Löschhorn, H. *rev.* 78.  
 Lotspeich, C. M. *au.* 34.  
 Lottner, C. *au.* (4), 34.  
 Löwe, P. *au.* 55.  
 Lüning, Hermann (1814-74) *ed.* 4, (21), 46.  
 Magnússon, Árni (Arnas Magnæus, 1663-1730) 1, 77.  
 Magnússon, Eiríkur (1833-1913) *ed.* 46-47; *trl.* 13; *au.* 52, 87.  
 Magnússon, Finnur (Finn Magnúsen, 1781-1847) *ed.* 2; *trl.* 9, 21, 67; *au.* 34, 52; *rev.* 10.  
 Magnússon, Guðmundur (1741-98) *ed.* 2.  
 Majer, Friedr. (b. 1772) *trl.* 16, 19, 84.  
 Major, A. F. *rev.* 14, 27, 68.  
 Mallet, Paul Henri (1730-1807) *trl.* 50, (80-81), 81-82, 84.  
 Markó, L. *ill.* 21.  
 Marmier, Xavier (1809-92) *trl.* 14.  
 Maurer, K. *rev.* 25, 32, 68.  
 Meijboom, Louis Suson Pedro (1817-74) *trl.* 11.  
 Meissner, R. *au.* 69; *rev.* 6, 28, 35, 71.  
 Melsteð, Bogi Th. *rev.* 7, 31.  
 Melzl, H. *ed.* 44; *au.* 44-45.  
 Ménestrier, A. 63.  
 Meyer, E. H. (1837-1908) *au.* 70.  
 Meyer, R. M. (1860-1914) *au.* 34, 64, 87; *rev.* 29, 30.  
 Michel, F. *au.* 63.  
 Mittis *ill.* 15.  
 Möbius, Theod. (1821-90) *ed.* 4, 5, 77, 79; *rev.* 4, 5, 9, 10, 29, 77.  
 Moe, Moltke *au.* 61, 73.  
 Mogk, Eugen (1854-) *ed.* 50, 79; *au.* 34, 51, 70, 87; *rev.* 7, 8, 14, 19, 20, 25, 28, 30, 31, 32, 35, 38, 40, 41, 48, 49, 54, 56, 68, 70, 76, 77, 78, 79, 87.  
 Møller, Hans Georg (d. 1877) *trl.* 11.  
 Møller, Herm. *rev.* 62.  
 Mone, F. J. *au.* 35; *rev.* 3.  
 Monseur, E. *rev.* 30, 38, 70.  
 Morgan, B. Q. *rev.* 26.  
 Morris, May *ed.* 13, 14.  
 Morris, William (1834-96) *trl.* 13, 14.  
 Mortensen, K. *rev.* 38.  
 Mortensson, Ivar (1857-) *trl.* 22.  
 Much, R. *au.* 46, 58, 70.  
 Müllenhoff, Karl (1818-84) *au.* (30), 35, 70, 87; *rev.* 25.  
 Müller, L. C. *ed.* 8.  
 Müller, Peter Erasmus (1776-1834) *au.* 88; *rev.* 2.  
 Munch, Peter Andreas (1810-63) *ed.* 3, 9; *trl.* 57; *au.* 88.  
 Nagele *rev.* 68.  
 Nahuys, M. *au.* 35.  
 Neckel, Gustav (1878-) *ed.* 8; *au.* 35-36, 58; *rev.* 7, 8, 21, 28, 42, 70, 86.  
 Niedner, Felix (1859-) *au.* 36, 49, 59, 63, 64, 70; *rev.* 7, 8, 28, 31, 35, 49, 56, 68, 70.  
 Nilsson, L. *trl.* 50.  
 Nilsson, V. *au.* 52.  
 Nordal, Sigurður *rev.* 77.  
 Nording, O. O. *au.* 36, 88.  
 Nordgaard, O. *au.* 49, 88.  
 Nordenstreng, R. *au.* 52; *rev.* 24.  
 Noreen, A. *rev.* 70, 88.  
 Noreen, E. *au.* 36, 44; *rev.* 26.  
 Northup, C. S. 63.  
 Nover, J. *rev.* 19.  
 Nutt, A. *rev.* 38.  
 Nyerup, Rasmus (1759-1829) *trl.* 80, (84), (85); *au.* 36, 88.  
 Nygaard, Marius (1838-1912) *ed.* 9, 79; *au.* 37.  
 Ólafur Þórðarson hvítaskáld, 74.  
 Ólafsson, Jón (Hypnonesius, 1731-1811) *ed.* 2.  
 Ólafsson, Magnús (1573-1636) *trl.* 74.  
 Ólafsson, Stefán (1620-88) *trl.* 65.  
 Oelrich, J. 36.  
 Olrik, Axel (1864-1917) *au.* 37, 47; *rev.* 25, 32, 38, 73.  
 Ólsen, Björn Magnússon (1850-1919) *ed.* 60, 79; *au.* 37, 52, 61, 62, 70, 88; *rev.* 8, 31, 61.  
 Olsen, Magnus (1878-) *au.* 37, 48, 53, 59; *rev.* 35.  
 Olsson, Emil *au.* 53.



- Paasche, Fredr. *au.* 61.  
 Pálsson, Gunnar 2, 48.  
 Panzer, Friedr. *au.* 37; *rev.* 28.  
 Paris, G. *rev.* 38.  
 Paetzel, W. *au.* 38.  
 Percy, Thomas (1728–1811) *trl.* 80–81.  
 Petersen, Niels Mathias (1791–1862) *ed.* 66; *trl.* 47; *au.* (29), 38, 70.  
 Petersson, F. W. (1838–) *trl.* 60.  
 Péturss, Helgi *au.* 88.  
 Pétursson, Hallgrímur *au.* 70.  
 Petsch, R. *au.* 38.  
 Pfeiffer, Franz (1815–68) *ed.* 9, 77.  
 Pfeiffer, I. 67.  
 Philpotts, B. S. *au.* 71.  
 Picard, G. *ill.* 15.  
 Pigott, G. *trl.* 12.  
 Pineau, L. *au.* 38; *rev.* 21, 32, 37, 54, 69.  
 Pipping, H. *au.* 38.  
 Pitré, G. *rev.* 38.  
 Pizzi, Italo (1849–) *trl.* 21, 44.  
 Poirot, J. *rev.* 32.  
 Poestion, Joseph Calasanz *ed.* 9; *trl.* 68; *rev.* 30.  
 Powell, F. Y. (1850–1904) *ed.* 6, 79; *au.* 42; *rev.* 54.  
 Prato, S. *au.* 71.  
 Psilander, H. *au.* 44.  
  
 R. *rev.* 17.  
 Rabe, A. *trl.* 56, 61, 68; *au.* 71.  
 Rácz, L. *rev.* 21.  
 Ranisch, Wilh. (1865–) *ed.* 8; *trl.* 37; *au.* 48; *rev.* 21, 28, 29, 36, 37, 49.  
 Rask, Rasmus Kristian (1787–1832) *ed.* 3, 75; *trl.* 72, 80; *rev.* 9.  
 Rasmussen, R. C. *ed.* 67.  
 Rassmann, A. *au.* 48.  
 Reichelt, H. *au.* 73.  
 Reinhard, K. *trl.* 84.  
 Rhys, J. 89.  
 Remy, A. *rev.* 32, 38.  
 Resen, Peder Hansen (1625–88) *ed.* 49, 65, 74, 84.  
 Richert, M. B. (1837–86) *au.* 38; *rev.* 32.  
 Ries, J. *rev.* 41.  
 Ring, Maximilien de (1799–1873) *au.* 58.  
 Rios, Amador de los (1818–78) *trl.* 22, 85.  
 Ritchie, J. E. *rev.* 81.  
 Ritter, W. *trl.* 15.  
 Robinson, F. N. *rev.* 54.  
 Robinson, J. *au.* 88.  
 Roediger, M. *ed.* 35; *rev.* 7, 16.  
 Rørdam, E. 8, 11.  
  
 Rosenberg, Carl (1829–85) *trl.* 13; *au.* 38–39; *rev.* 11.  
 Rosselet, E. *au.* 39.  
 Rückert, H. *rev.* 18.  
 Rudolf, A. *au.* 39.  
 Rühs, Friedr. (1780–1820) *trl.* 84.  
 Rupp, Theoph. *au.* 39, 56, 62.  
 Rydberg, Victor (1828–95) *au.* 71.  
  
 Sabbe, M. *rev.* 38.  
 Sæmundur Sigfússon fróði 1, 28.  
 Sandel, J. *trl.* 61.  
 Sander, Fredr. (1828–1900) *ed.* 66; *trl.* 23; *au.* 39, 49, 88.  
 Sandvig, B. C. (1752–86) *trl.* 9.  
 Sæve, C. *rev.* 81.  
 Scheidweiler, F. *au.* 39.  
 Scheving, Hallgrímur (1781–1861) *ed.* 55; *au.* 71.  
 Schiavoni-Carissimo, Niccola (b. 1818) *trl.* 50.  
 Schierenberg, G. A. B. *au.* 39–40, 71.  
 Schimmelmänn, J. (d. 1778) *trl.* 15, 83; *au.* 40.  
 Schlegel, F. *au.* 40.  
 Schlözer, A. L. *au.* (86), 88–89.  
 Schneider, H. *rev.* 21.  
 Schofield, W. H. *trl.* 54.  
 Schönbach, A. E. *au.* 40; *rev.* 7, 32, 35, 70.  
 Schou, L. A. *ill.* 67.  
 Schröder, F. R. *au.* 53.  
 Schröder, J. H. *au.* 73.  
 Schück, H. *rev.* 54, 88.  
 Schullerus, A. (1864–) *au.* 40, 46; *rev.* 32.  
 Schütte, G. *au.* 41.  
 Schwentner, E. *au.* 59.  
 Scott, Sir Walter *rev.* 12.  
 Seaton, M. E. *au.* 89.  
 Siefert *rev.* 8.  
 Sievers, Edu. (1850–) *ed.* 6, 78; *au.* 41, 56, 88; *rev.* 8.  
 Sigurðsson, Jón (1811–79) *ed.* 76.  
 Sijmons, Barend *ed.* 8; *au.* 41, 48, 55; *rev.* 6, 16, 20, 32, 35, 68, 77, 78, 81, 89.  
 Simcox, G. A. *rev.* 13.  
 Simrock, Karl [Joseph] (1802–76) *trl.* 17–18, 19, 20, 84; *au.* 71.  
 Singer, S.-W. *trl.* 64.  
 Sjöborg, Nils Henrik (1767–1838) *ed.* 57.  
 Sjöros, B. *rev.* 41.  
 Smith, Thos. *au.* 71.  
 Smith-Dampier, E. M. *trl.* 72.  
 Snorrason, Brynjólfur *au.* 71.  
 Snorri Sturluson 74 ff., 77.  
 Solberg, T. (1852–) *au.* 41, 89.  
 Spalding, H. H. *ed.* 13.

- Sperber, H. *au.* 41, 53.  
 Stark, F. *rev.* 4.  
 Stassen, F. *ill.* 21.  
 Steenstrup, Joh. *rev.* 38.  
 Steffen, R. (1862-) *trl.* 23.  
 Steig, R. 3.  
 Stenberg, S. J. *au.* 41.  
 Storm, G. *au.* 41.  
 Studach, Jakob Laurenz (1796-1873) *trl.* 17.  
 Sturtevant, A. M. *au.* 42, 49, 53, 59; *rev.* 26.  
 Sveinsson, Brynjólfur 7.  
 Sweet, H. *ed.* 9; *rev.* 68.  
 S—x *rev.* 54.  
 Sydow, C. W. von (1878-) *au.* 42, 56, 89.  
 Symington, A. J. *trl.* 12.  
 Szczepański, G. v. *au.* 42, 49, 63, 65, 73; *rev.* 25, 40.  
 Tacitus 39.  
 Taylor, Wm. (1765-1836) *trl.* 12, 50, 62; *rev.* 12, 60.  
 Tegnér, Esaias (1782-1846) *trl.* 62.  
 Tham, P. *au.* 47.  
 Tholander, Per Wilh. (1770-1815) *trl.* 60.  
 Thorkelin, Grímur Jónsson (1752-1829) *ed.* 62.  
 Thorlacius, Børge (1775-1829) *au.* 1, 42.  
 Thorlacius, Skúli Þórðarson (1741-1815) 1, 47; *ed.* 46, 75.  
 Thorpe, Benj. (1782?-1870) *trl.* 13, 14.  
 Thorsen, P. G. 66.  
 Torfason, Þormóður 7, 70.  
 Trautvetter, E. C. *au.* 89.  
 Troil, Uno v. 89.  
 Turner, Sharon *trl.* 67.  
 Undset, I. *rev.* 25.  
 Unger, Carl Rich. (1817-97) *ed.* 3, 9.  
 Unwerth, W. v. *rev.* 36, 38.  
 Uppström, And. (1806-65) *trl.* 85.  
 Ussing, H. *au.* 42.  
 Vajda, E. *au.* 45.  
 Vendell, H. *rev.* 27.  
 Vestlund, A. *au.* 73.  
 Vidalín, Geir 66.  
 Vigfússon, Guðbrandur (1827-89). *ed.* 6, (30), 79; *au.* 42, 89; *rev.* 13.  
 Vüllers *au.* 42.  
 Wachter, F. *rev.* 2.  
 Wadstein, Elias (1861-) *au.* 43, 65.  
 Wagner, Reinh. *au.* 43.  
 Warrens, Rosa (1821-78) *trl.* 48, 54.  
 Weber, L. *trl.* 20.  
 Weinhold, K. *au.* 71; *rev.* 70.  
 Weisse, C. F. 63.  
 Weisser, A. 57.  
 Wenck, H. *au.* 43.  
 Wenster, E. 57.  
 Wenzel, Bodo *trl.* 19.  
 Werneke, B. *trl.* 57.  
 Wessén, E. *au.* 43.  
 Wieland, Christoph Martin (1733-1813) *trl.* 84.  
 Wieselgren, Peter (1800-77) *ed.* 66.  
 Wilken, Ernst *ed.* 77; *au.* 71, 89; *rev.* 6, 18, 50.  
 Wilkinson, J. J. G. *au.* 71.  
 Wimmer, Ludv. Franz Adalbert (1839-1920) *ed.* 7, 9, 79.  
 Winkel-Horn, Frederik (1845-98) *trl.* 10, 11, 48.  
 Wisén, Theod. (1835-92) *au.* 43, 89; *rev.* 29.  
 Wittich, W. *au.* 58.  
 Wlislöcki, H. *au.* 45.  
 Wolf, Jens *trl.* 72.  
 Wollheim da Fonseca, Anthon Eduard (1810-84) *trl.* 18-19, 84.  
 Wollzogen, Hans v. *trl.* 19, 21.  
 Worm, O. *rev.* 88.  
 Wülcker, R. P. *rev.* 25.  
 Z. *au.* 59.  
 Zacher, J. 8.  
 Zarncke, F. *au.* 55.  
 Zehme, A. *rev.* 21.  
 Zingerle, I. V. *rev.* 4.  
 Zupitza, J. *au.* 43; *rev.* 5, 6, 18.  
 Þórðarson, Matthías *au.* 43; *rev.* 29.  
 Þorkelsson, Jón (1822-1904) *au.* 89





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VOLUME XIV  
ICELANDIC BOOKS OF THE SEVENTEENTH  
CENTURY  
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HALLDÓR HERMANSSON

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13  
ICELANDIC BOOKS  
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SEVENTEENTH CENTURY  
1601-1700

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## INTRODUCTION

During the first quarter of the seventeenth century, Bishop Guðbrandur Þorláksson directed the Hólar press with his usual energy. Hardly a year passed without one or more books appearing; in the first decade these were translations made by the bishop himself; thereafter, Rev. Arngrímur Jónsson, his cousin and coadjutor, seems to have had more influence upon the management of the press, because of the bishop's failing health, which finally broke down in 1624, henceforth incapacitating him for work. It has been stated that he then ordered the printing office closed, and the types packed in boxes and stored in the Cathedral,<sup>1</sup> so that nothing was printed after that year. But the statement is contradicted by testimonies showing the existence of at least one book bearing the date of 1627, and printed before the bishop's death on July 20th of that year. In 1587 Bishop Guðbrandur had made his first will, in which he bequeathed the press with all its belongings to the Hólar Cathedral, stipulating, however, that if it was not properly managed and duly used, his heirs were empowered to take it back provided that any of them was in a position to direct it.<sup>2</sup> This clause was changed in the final will of Sept. 12, 1611 (signed by the testator Dec. 14, 1612); here provision was made that everything pertaining to printing and book-binding should be taken over by Páll, the bishop's oldest son, if he had the will and ability to keep the press going, but in case he had not, all the apparatus should be carefully kept at Hólar, where the bishop's successors might wish to make use of it for printing something to the glory of God and for the benefit of good people.<sup>3</sup> Now it happened

<sup>1</sup> Jón Halldórsson, *Biskupasögur* II, pp. 45-46.

<sup>2</sup> *Norðanfari* III, Nos. 16-17.

<sup>3</sup> 'Bækur þær eg hefe til kirkiu hier skrifad og skickad skal hún eignast, og þar ad auk þriár Íslenskar Bibliur med þremur Summariis, Registrum og Gröllum. Þad allt Prentverks og Bókbandz verkfærum tilheirir, vil eg Páll take til sín, ef hann hefur vilia og manndóm, því uppe ad hallda, enn sie þad ecke, blife þad hier vel geimt og forvarad, ef skie mætte þeir efterkoma, villdu láta nockud prenta, Gude til lofs, enn góðum mönnum til gagns.' (Lbs. 1668, 4°.)—Interesting is also his admonition to his children and heirs: 'Eg áminne og ad þau elske Guds Ord, lære þad og ástunde, og kaste ecke í



that Páll died in 1621, several years before his father, and yet the latter made no corresponding changes in his will. It is upon this clause in the will the claim has been based that he had bequeathed the press to the Hólar Cathedral.

It is evident, however, that the wording of this provision is too vague to establish a legal claim to the press on behalf of the Cathedral. The testator merely says that he wishes the press to be 'well kept and preserved here'—that is, at Hólar.<sup>4</sup> Nor is the royal letter of May 12, 1628, a confirmation of the will in regard to the Cathedral's ownership of the press, as some writers have maintained. The letter merely granted to Bishop Þorlákur Skúlason the privilege of using the press 'which is there at the Cathedral, and by his predecessor the late Guðbr. Þorláksson was bequeathed to the Cathedral.'<sup>5</sup> In other words, the letter takes for granted (doubtless upon Bishop Þorlákur's information) what needed to be proved. The letter was unquestionably obtained by the bishop in order to secure for himself the use of the press, and to ward off possible objections or claims by the heirs of Bishop Guðbrandur and Páll Guðbrandsson. That such claims actually were put forward seems evident from Bishop Þorlákur's appeal to the authorities at the Althing in 1648 that they interpret Bishop Guðbrandur's words in his will regarding the press. They gave a very guarded answer, saying that in their opinion the press should be kept at Hólar and be used there by Bishop Þorlákur and his successors, but left it to the heirs legally to prove that they were entitled to any compensation for the press.<sup>6</sup> Thus matters stood exactly where they were

burtu Qverum og Bókum, sem eg hefe láted prenta, og halde þær gagnlegre enn Mat og Maura, og ætla þær Börnum sínum og Nidjum, því að skie má þær Bækur verdi alldrei hiedanaf upp aptur prentadar.'

<sup>4</sup> Note in the passage quoted from the will that he uses the verb 'eignast' in the case of the books which he bequeaths to the Cathedral while regarding the press he uses 'vel geima' and 'forvara.'

<sup>5</sup> M. Ketilsson, *Kongel. Forordninger og aabne Breve* II, pp. 351-52.

<sup>6</sup> 'Beidde Herra Thorlakur álitá af Lögmönnunum og Lögregtunne, Hvornenn þesse Ord [the passage of the will quoted above] skylldu skiliast? Sem og Kong. Mayts. fullmechtugann; Hvort það skyllde leggja til Kyrkiunnar Inventario, edur og skylldu Erfingiar Hr. Gudbrands Sal. hafa þar verd fyrer? Kom Lögmönnum ásamt Lögregtunne med Samþycke Kong. Mayts. fullmechtugs Jens Sofrens Sonar það saman, að Prentverked forvarest og brukest af Hr. Thorlake og Hans Efterkomendum á Domkyrkionne Gude til lofs, effter Testamentesins Briefs ávysan. Enn um nockurn Betaling þess Prentverks, kunnum vier ecke til að leggja, utann Erfingiarnar kunne sig med löglegum Skjölum og Bevysingum þar til að leyda.' *Alþinges Bokenn* 1648 (Lbs.).

before, and Bishop Þorlákur continued to use the press, apparently enjoying any profits from it, as well as buying new supplies at his own expense. He died Jan. 4, 1656; according to reliable information, no mention is made of the press in the papers relating to his estate, which fact has been interpreted as supporting the Cathedral's claim to it.<sup>7</sup> But this point is of no consequence, as under no circumstances could the press have been inherited by him, for his mother was a natural daughter of Bishop Guðbrandur. He could own a share in the press only in so far as he had paid for new equipment out of his own purse. That he did not even mention his own outlay may be attributed to his desire to strengthen the impression that the press actually belonged to the Cathedral. He was succeeded by his son Gísli Þorláksson, who continued the same policy toward the press, and managed it in much the same way. But when Bishop Gísli died, July 22, 1684, Jón Vigfússon became bishop of Hólar, the first one for over a hundred years who was not of Gísli's family. In the meantime Þórður, a younger son of Bishop Þorlákur, had become bishop of the Skálholt diocese (1674). And after the death of Gísli he laid claim to the press as family property; having purchased the shares of all his co-heirs, he petitioned the king for permission to use the press, and to move it to Skálholt. His petition having been granted by a royal letter of Feb. 14, 1685,<sup>8</sup> in the summer of the same year the press was transferred from Hólar to Skálholt.<sup>9</sup> Bishop Þórður has often been censured for his action, and charges have been brought against him in connection with it, such as his having misrepresented the whole matter in his petition to the king. That document being now unknown, one can only conjecture its contents from the wording of the royal letter in reply to it. Judged by this, the bishop's chief argument seems to have been that the press had been practically renewed by his father and brother at their own expense, and in that way had become the property of the family; apparently nothing was said about the alleged bequest of it by Bishop Guðbrandur to the Cathedral. Bishop Þórður's statement as to the renewal cannot be discarded offhand, although the books

<sup>7</sup> Gunnar Pálsson, *Typographia Islandica*, chap. iv.

<sup>8</sup> M. Ketilsson, *Kongl. Forordn.* III, p. 219; *Lousaml. for Isl.* I, p. 428.

<sup>9</sup> Jón Halldórsson, *Biskupasögur* I, pp. 324-25.



from the Hólar press during the terms of those two bishops hardly indicate a very large acquisition of new material. It is likely, however, that in speaking of co-heirs he had in mind not only his own brothers and sisters, but also the legal heirs of Bishop Guðbrandur or Páll Guðbrandsson. And I believe he should be free from blame for his conduct. In claiming the press as a family property he would probably have been sustained by any impartial court of justice, considering the vague wording of the will of the founder of the press, and in view of the fact that, although bishops Þorlákur and Gísli (or at least the former) had asserted that it belonged to the Cathedral, they had managed it as their personal property and had re-equipped it at their own expense. Probably there was yet another reason why Bishop Þórður found it proper to act as he did. In the original will of 1587 Bishop Guðbrandur had provided for the contingency that his successors in the episcopal chair might not be able or willing to make due use of the press, in which case it was to revert to the family. To be sure, this provision was omitted from the second will, but one may reasonably assume that the intention of the testator was unchanged, since he did not expressly give the press to the Cathedral. Now that contingency had arisen. Jón Vigfússon, the new bishop, had been appointed to the office through questionable means; he was not properly qualified for an ecclesiastical position, and least of all for one of the highest order. It was therefore very improbable that he either intended or was able to make use of the press in the same way as the preceding bishops. Nor is he known to have made the slightest objection to its removal from the northern see.

Having thus bought the press and obtained a royal privilege to use it, Bishop Þórður naturally henceforth considered it as belonging to himself and his descendants. Consequently, in his will of 1690 he left it to his two sons. Brynjólfur Þórðarson, or Thorlacius as he is often called, the only one of the two who survived his father, accordingly became sole owner of the press when Bishop Þórður died, March 16, 1697. It stood idle in Skálholt for a while, but afterwards Brynjólfur moved it to his home at Hlíðarendi in Fljótshlíð, with the intention of carrying on printing there. He engaged a printer, and secured royal confirmation of his father's privilege of printing, April 26, 1701.<sup>10</sup>

<sup>10</sup> Pétur Pétursson, *Hist. eccles. Isl.*, 1841, pp. 329-30.

But he was a man neither of intellect nor learning, and he would hardly have been able to conduct a press satisfactorily. He perhaps realized this himself, and was therefore willing to part with it to Bishop Björn Porleifsson of Hólar for 5000 *rikisdalir*. This transaction took place in 1703, and the bishop brought the press immediately to Hólar, where it was reestablished after an absence of twenty-eight years. In 1709 it suffered injury from a fire in which some of the old material was lost. Bishop Björn, of course, looked upon the press as his personal property, and when his widow, Prúður Þorsteinsdóttir, came to hand the see over to his successor, Bishop Steinn Jónsson, it was agreed upon by an act of Oct. 6, 1712, that the new bishop should receive the press in place of compensation due to him for dilapidation of the episcopal seat during Bishop Björn's tenure of office, provided that it should not be found that the Cathedral was the rightful owner of the press. The matter rested thus for ten years. But then Bishop Steinn and his legal adviser and close friend, Páll Jónsson Vídalín, discovered that according to the will of Bishop Guðbrandur, the royal letter of 1628, and the perfunctory answer of the authorities in 1648, the press belonged to the Cathedral. They brought the matter before the king, who, by letter of Feb. 27, 1723, appointed two commissioners to decide the case. Brynjólfur Thorlacius was summoned before them, both on his own behalf and on behalf of Bishop Björn's widow, whose cousin and prospective heir he was. But by Vídalín's manipulation the question never was submitted to the commissioners for decision, and Brynjólfur was prevailed upon by that astute lawyer to admit that the press was the perpetual property of the Hólar Cathedral according to Bishop Guðbrandur's will, and on behalf of Bishop Björn's widow to pay Bishop Steinn full compensation in real property for the dilapidation of the see as provided in 1712. An agreement was signed by both parties on July 17, 1724; henceforth, for the rest of the century, the press remained undisputed property of the Cathedral. To all appearances this settlement was reached by unfair means.<sup>11</sup>

<sup>11</sup> For discussion of this whole matter, see Finnur Jónsson, *Hist. eccles. Isl.* III, pp. 381-82, 745-46; Gunnar Pálsson, *Typogr. Isl.* (MS.); Magnús Ketilsson, *op. cit.* II, pp. 352-54; Stefán Þórarinnsson (Hólanophilus), in *Minnisverd útdindi* I, pp. 322-38; Jón Borgfirðingur, *Söguágrip um prentsmiðjur og prentara*, pp. 15-30.



The first book issued from the press by Bishop Þorlákur was Gerhard's *Hugvekjur*, published in 1630. During his episcopate of twenty-six years (1628–54) probably about 30 books were printed, a large proportion of them being new editions of books from the time of his predecessor, and the rest consisting of works translated by the bishop himself. The greatest of his enterprises was the new edition of the Bible (*Þorláksbiblíja*); this took no less than seven years to print, because of unfavorable circumstances such as difficulty in getting paper. The management of the press by Bishop Gísli (1654–85) was similar to that of his father; probably some 45 or 50 books were printed, the largest work being his own *Húspostilla*. As to fonts of type and other equipment for the press bought by these two bishops, reference has already been made above to Bishop Þórður's statement. Some new types undoubtedly were procured—there is at least one distinctly new font which appears in the books of their period; but of illustrations and ornaments there is hardly anything new, the title-page of the Bible of 1644 being almost the one noticeable thing of that kind, while the woodcuts and borders from the time of Bishop Guðbrandur are used over and over again. Wear and deterioration are visible in the types as time goes on, and the printing and make-up of the books frequently indicate a decline. The bishops relied too firmly upon their monopoly of printing, and hence they felt no need of making the books more attractive in appearance, or offering a greater variety to the people, who probably grew weary of the continuous flow of prayers, sermons, and hymns from the press.

It was in every respect deplorable that Bishop Brynjólfur Sveinsson's plan for another printing establishment in the country miscarried. He was Iceland's first Greek scholar, and had in preparation a translation of the New Testament, directly from the Greek, which he asked his colleague of Hólar to print; but Bishop Þorlákur refused, giving as reason for his refusal that two different versions would weaken the popular trust in the Holy Scriptures and cause other confusion. Thereupon Bishop Brynjólfur petitioned the government in 1647 for permission to establish a printing-press in Skálholt, chiefly for works dealing with the history and antiquities of Iceland and the other Scandinavian

countries. The moment Bishop Þorlákur heard of this scheme he vigorously protested against it, claiming that the grant would infringe on the privileges already given to him and his predecessor; the new press would inevitably hurt him on the pecuniary side, as the country could not support two presses.<sup>12</sup> Dr. Ole Worm's aid was sought by the two contending bishops, both being his friends and correspondents. When his opinion was sought, he acted with his usual tact and fairness in his recommendations to the government. It was doubtless primarily upon his advice that the government granted Bishop Brynjólfur a permit to establish a press at the southern see on condition that he should print there only historical and antiquarian works, and never issue anything previously published at Hólar. The royal letter was sent to Iceland in the spring of 1649 with Henrik Bjelke, the governor-general, and Gabriel Akeleye, the royal commissioner; and it was actually shown to Bishop Brynjólfur, but because of Bishop Þorlákur's protests, and perhaps for other, unknown reasons, the commissioner took the permit back with him to Denmark. Dr. Worm was consulted no more, and the scheme was suppressed.<sup>13</sup> It is useless to speculate what Bishop Brynjólfur would have published had he been allowed to carry out his plan; but, considering his strong will, his energy, and his learning, one may be sure the press would not have stood idle. In that case, the first editions of Icelandic sagas would doubtless have had the imprint of Skálholt instead of Upsala. The result might have been a beneficial and stimulating influence upon intellectual life in Iceland, and the knowledge of the sagas might have spread so much earlier to foreign countries.<sup>14</sup>

<sup>12</sup> It is not impossible that this affair was a concurrent cause of Bp. Þorlákur's appeal in 1648 for interpretation of Bp. Guðbrandur's will. He may have wished to have the Cathedral's ownership of the press legally proclaimed, so that he would seem to be fighting not for his own interests but those of the Cathedral when opposing his colleague's plan.

<sup>13</sup> See especially Ole Worm's *Epistolae*, pp. 113-14, 116-17, 1044, 1046, 1049-50, 1054. Also Bp. Finnur, *op. cit.* III, pp. 637-39.—In reply to Bp. Þorl.'s persistent assertion of his privilege Bp. Bryn. reminded him of Jón Jónsson's privilege to print books at the same time as Bp. Guðbr., which Bp. Þorl. could not directly deny. I took this into consideration when expressing my opinion in *Isl.* IX, as to the Hólar and Núpufell presses. I shall take the matter up for a more detailed discussion at a later date.

<sup>14</sup> Ole Worm advised Bp. Brynj. to print the texts with a Latin translation so as to make the works useful to learned men all over the world. (*Epist.*, p. 1046.)



Bishop Þórður's management of the press makes an interesting chapter in the history of Icelandic printing. His work represents the Hólar tradition as modified by the spirit of Bishop Brynjólfur. He carried out to a limited degree Brynjólfur's idea of publishing Icelandic sagas,<sup>15</sup> and he planned to issue a new translation of the New Testament from the Greek, which task he entrusted to one of the most learned clergyman of his diocese. It is true, he hesitated to deviate to any great extent from the policy laid down by his predecessors, yet he doubtless would have done so more markedly if his control of the press had not been so brief, extending as it did over a period of only eleven years—and for much of this time his health was failing. He resembled Bishop Guðbrandur, his great-grandfather, in various ways; he possessed artistic skill and taste, and equipped the press with many ornaments and a few illustrations. These were not numerous enough, however, to make him independent of the old material, which he used often although it had become very worn. He also provided some new types. He had studied music abroad, was a good mathematician, took considerable interest in science and medicine, and probably was less stern in his theological views than his ancestors and predecessors generally. During these eleven years he published over 60 books, certainly a goodly number. To be sure, many of them were very small, for he introduced books in a diminutive size which could be conveniently carried in one's pocket. His publications were, on the whole, of a better outward appearance than those of the two preceding periods, and they represented a greater variety of subjects. His ambition was to bring out a new and revised edition of the Bible, but this plan he was unable to accomplish.<sup>16</sup> After his death, when the press had been brought back to Hólar, the bishops who controlled it reverted to the old conservative policy of printing exclusively religious books.

The output of the Icelandic press during the seventeenth century has, for reasons already stated, very little variety; it consists chiefly of religious works; besides these, only a few

<sup>15</sup> Royal permission for publishing sagas, Apr. 7, 1688, printed in Ólafs saga Tryggvasonar, 1689, and in *Lovsaml. for Isl.* I, p. 470.

<sup>16</sup> Royal permit for issuing a new edition of the Bible, Feb. 14, 1691, *Lovsaml. for Isl.* I, pp. 494-95.

school-books, sagas, and calendars were published. And it is misleading as to the character of the Icelandic literature during the century. Writings on religious subjects in prose and poetry doubtless predominated, but not to the extent the printed books would lead us to believe. Legal studies were pursued next after religious, though no legal works were printed; and an interest in historical and antiquarian subjects had been awakened. Secular poetry also flourished, but we hardly find any indications of this in print. Besides Hallgrímur Pétursson, Iceland's greatest hymnologist, who also wrote secular poems, and whose *Passíusálmar* were printed, there lived in this century another great poet, Stefán Ólafsson, of whose poetry nothing was printed at the time save a translation, from the Danish, of Kingo's hymns; it was not until the nineteenth century that his serious and satirical poems were fully appreciated. Most of the printed religious literature was of the conventional type; there were, however, several works which have greatly influenced the life of the people, and which, for a longer or shorter time, determined the character of their religion and their views of life. Such, especially, are the works of Martin Møller and Johann Gerhard, which went through several editions. They represent different tendencies, and their influence upon literature and life has not as yet been adequately studied.<sup>17</sup>

When the late Renaissance reached Iceland, there, as elsewhere, it awakened an interest in the past of the nation. Arngrímur Jónsson was a leader of this movement, and it received much encouragement from abroad; Danish and Swedish scholars, having heard of the literary treasures of the country, tried to secure old manuscripts for themselves or for the libraries of their countries. To Ole Worm, the Danish physician and archæologist, we are indebted for much of the literature which saw the light on historical, linguistic, and archæological topics during this period. He was constantly in touch with Icelandic scholars, and spurred them on to literary activity. Virtually all the works on these subjects which were printed in Copenhagen, and which

<sup>17</sup> As this was going through the press I received an excellent monograph by Rev. Arne Møller on the influence of Møller's *Soliloquia* upon Hallgrímur Pétursson's *Passíusálmar*. It is the first work of its kind which deals in a thorough fashion with a certain phase of the seventeenth century literature.



are here included, owe their origin directly or indirectly to him.<sup>18</sup> The Swedes, who showed even greater interest in these matters, were responsible for the first editions of Old Icelandic prose works, often providing them with Latin translation, and thus making them accessible to the learned world. Olof Verelius and Olof Rudbeck were foremost in this activity; they were assisted by Icelanders in collecting the material, and in editing and translating it. I have therefore included such editions, not only because of the Icelandic origin of the writings themselves, but also because the editions and translations were brought out with the aid of native Icelanders of the time.<sup>19</sup> Of this interest the only indications of the output of the Icelandic press are the few saga editions of 1688-90. These were good for their time; it is regrettable that the managers of the press did not see fit to aid and encourage studies in this field by other publications.

Works written in Latin by Icelanders were usually printed abroad, partly because the press was not well equipped with Latin types, and partly because it would have been difficult to get such books into the foreign market if they had been printed at home, for they were primarily written for foreigners. The statement applies especially to Arngrímur Jónsson's works of the earlier half of the century. During the latter half, a few Icelandic students in foreign universities had their inaugural dissertations printed; these were, of course, always in Latin.

In the present work I have included all publications issued by the press of Hólar and Skálholt, as well as all books and pamphlets by Icelanders or of Icelandic origin printed outside of Iceland during the seventeenth century; that is, I have followed the same plan as in my description of sixteenth-century books, published in 1916, of which this is a continuation. I have, however, here followed a different arrangement, and instead of a chronological order I have for practical reasons chosen an alphabetical order according to authors and titles. The greater number of editions in the seventeenth century makes it desirable

<sup>18</sup> Cf. E. C. Werlauff's article, 'Ole Worms Fortienester af det nordiske Oldstudium,' in *Nordisk Tidsskrift for Oldkyndighed* I, 1832, pp. 283-368.

<sup>19</sup> See N. Dal, *Specimen biographicum de antiquariis Sveciæ*, Stockholm, 1724; and V. Gödel, *Fornnorsk-isländsk litteratur i Sverige*, Stockholm, 1897, pp. 56 ff.

to describe them all together, so as not to repeat titles unnecessarily, and for general use the alphabetical list is more satisfactory and convenient. I have always given in full the title of the earliest known edition, but of subsequent editions I have quoted the title in full only when there were considerable changes in it from one preceding; otherwise only the first few words and the imprint are given. This, I believe, is sufficient for identification of the various editions.

The books of the Icelandic press are with very few exceptions in Gothic type. It would have been tedious to repeat this fact in the case of each title, and accordingly I have only specified when a book is printed in Latin type. When nothing is said about the type, this will be understood to be Gothic. It would, of course, have been desirable to reproduce the titles in the same type as given in the book, but it was not possible. Consequently various unusual characters and abbreviations could not be given in their original form; therefore they have been spelled out and given in italics. I have not considered it necessary to give whole words or names in capitals when they appear so in the original, as I did in the case of the sixteenth-century books.

The number of Icelandic books and pamphlets issued during the seventeenth century, and here described or recorded, is approximately 255, thus distributed according to the place of printing: Hólar 134, of which 27 are now lost (of these 7 are very doubtful); Skálholt 62, of which one is lost; Copenhagen 27, and possibly one lost; Upsala 17; Hamburg 5; Wittenberg 3; Oxford 2; Amsterdam 1; Leipzig 1; Stockholm 1; Visingsborg 1; Aarhus (?) 1. In the case of the Hólar and Skálholt books the number varies with the method of counting, according as one reckons as one book two or more different pieces published together with continuous signatures, or, as I have here done, considers each piece as a book when it is independent of the others in having a special title-page, and can thus be separately listed. There doubtless once existed books and editions which have entirely disappeared and of which no records are now to be found, but I imagine they were comparatively few.

In the Hólar and Skálholt books the printer's name appears sometimes in the imprint, but, during certain periods, as a rule it is left out. It will be of interest to mention here the printers.



Jón Jónsson, whom we know from the earliest days of the Hólar press, died in 1616, and was succeeded by his son Brandur Jónsson, who died in 1630. Halldór Ásmundsson then became printer, serving until his death in 1667 at an advanced age. Hendrik Kruse, a Dane, followed him in 1669, and continued for eight or ten years. Jón Snorrason's name appears first in imprints of 1679; he served until the removal of the press to Skálholt in 1685. Kruse's name is found in Skálholt books of 1686-88. Jón Snorrason's name is in two books of 1688, and he was printer for the rest of the period.

The works most frequently referred to for bibliographical information are the same as I used in the description of the sixteenth-century books—that is, those of Bishop Finnur Jónsson, Hálfván Einarsson, and Bishop Ludvig Harboe.<sup>20</sup>

The copies described are most frequently those of the Fiske Icelandic Collection; but many of these are defective, and a great many of the seventeenth-century books are not to be found there at all; it was therefore necessary for me to go to those European libraries where these books mainly are to be found. I was enabled to carry on the search abroad by a grant from the Heckscher Research Fund; through this kindly aid I have managed to examine the copies found in the Reykjavík, Copenhagen, and London libraries, and to make there necessary bibliographical and literary studies. As a rule, I have not described the condition of the copies I have seen beyond noting whether they are complete ('cpt.'), or defective ('def.');

only when they differ, or when the book is very rare have the various copies been described. The following abbreviations are used to indicate the different libraries:

BM.—British Museum, London.<sup>21</sup>

BFBS.—British and Foreign Bible Society, London.<sup>22</sup>

CRL.—Royal Library, Copenhagen.<sup>23</sup>

CUL.—University Library, Copenhagen.

<sup>20</sup> See *Islandica* IX, pp. x-xi.

<sup>21</sup> Reference is made to Lidderdale's *Catalogue of books printed in Iceland*, etc. 1885 (cf. *Isl.* IX, p. xii).

<sup>22</sup> Cf. T. H. Darlow and H. F. Moule, *Historical Catalogue of printed editions of Holy Scripture in the Library of the Brit. and Foreign Bible Soc.* London 1903.

<sup>23</sup> Reference is made to *Bibliotheca Danica*, I-IV and Supplement. Kbh. 1877-1914.

FC.—Fiske Icelandic Collection.<sup>24</sup>

NL.—National Library (Landsbókasafn), Reykjavík.

StRL.—Royal Library, Stockholm.<sup>25</sup>

UUL.—University Library, Upsala.<sup>26</sup>

When a book is not uncommon, I have merely mentioned the library where the copy is upon which my description is based, adding 'etc.' after the name.

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<sup>24</sup> The books referred to are Fiske's *Bibliographical Notices* I–VI, earlier volumes of *Islandica*, and the *Catalogue of the Fiske Icel. Coll.*, 1914.

<sup>25</sup> Referred to is Johannes Rudbeck's *Bibliotheca Rudbeckiana*. Stockholm, 1918.

<sup>26</sup> Here reference is made to Arvid Hj. Uggla's article, 'Uppsala Universitetsbiblioteks samling af nyisländsk litteratur. Några meddelanden,' in *Uppsala Universitetsbiblioteks Minnesskrift 1621–1921*. Uppsala, 1921, pp. 537–74.





## ICELANDIC BOOKS OF THE SEVENTEENTH CENTURY

**Almanach** (Danish).—*See* Einarsson, Gísli.

**Almanack** (Icelandic).—*See* Wandel, B.

**Almenneleg** (Ein) handbok fyrer einfalda Presta.—*See* Guðspiöll og pistlar. 1658 ff.

**Almenneleg** (Ein) rym-tabla.—*See* Þorláksson, Þórður.

**Alþingisbók**.—Alþyngis | Booken | Hafande jñne ad hallda þad sem giørdest og frammfoor jnnann | Vebanda aa almennelegu Øxaraar-Pinge | Anno 1696. | □ | Epter Osk og forlage Vel Eðla og Velburdigs Hr. Christi | ans Muller til Katterup. Kongl. Mayst. Amptmans a Islande, etc. | Samt Alvarlegre Vmm-beidne Løgmannna beggia, Hr. Sigurdar Bi | ørnssonar og Hr. Lauridtsar Christianssonar | Gottrup, Eirnenn Landsþings skrif-arans Søfren Matthyssonar, | Med Consens og Samþycke þess Haaloflega Cancelli Collegii j | Kaupenhafn. | — | Prentud j Skalhollte, Af Joone Snorrasyne, | Anno 1696.

4°. Sigs.: A-D<sup>2</sup>; ff. [14]. 17.5 × 14 cm. *Contents*: T.-p.; Approbationes ad Þingbookenn aa Prent wtganga meige, f. (1) b; text, ff. (2)a-(14)b. The first printed proceedings of the Alþing (cf. *Isl.* XI. pp. 4-6).—FC. (*Bibl. Not.* VI. 32); CRL. (*Bibl. Dan.* I. 693); NL.

—— Alþyngis | Booken | Hafande jñne ad hallda þad sem giørdest og frammfoor | jnnann Vebanda aa almennelegu Øxaraar Pinge, Anno 1697. | Prentud j Skalhollte, Af Joone Snorrasyne, | Anno 1697.

4°. Sigs.: A-D<sup>2</sup>; ff. [14]. 17.2 × 14 cm. *Contents*: Title, f. (1)a; text, ff. (1)a-(14)b, a few lines of 'Errata' preceding the verification of the Secretary.—FC. (*Bibl. Not.* VI. 33); CRL. (*Bibl. Dan.* I. 693); NL.

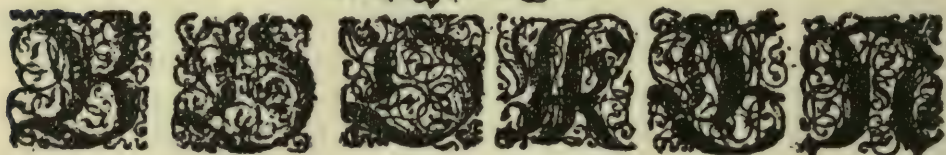
**Andleg** Fiehirdsla Riettruadra.—**Andlega** Harpa (Su).—**Andlega** Sigurverk (Pad).—**Andlege** Ferdamadur (Sa).—**Andlege** Fiallamadur (Sa).—*See* Beer, D.

**Andrésson, Guðmundur** (—1654).—Lexicon Islandicum | Sive | Gothicæ Runæ | vel | Lingvæ Septentrionalis Dictionarium | (partim prout hoc Idioma in Vetustis Codicibus & Anti- | qvis Arctoum Documentis incorruptum ac inviolatum ma- | net



residuum; partim quatenus hodiè apud Gentem Nor- | vegicam  
in extrema Islandia sartum tectum in qvotidiano | loqvendi usu  
& scribendi remanet modo: Inserta porrò | sunt multa Vocabula  
neoterica & à peregrinis Lingvis mu- | tata, qvæ subinde in usu  
esse coeperunt: Adjecta tandem | est non rarò Vocum probabilis  
Origo, & cæteris | cum Lingvis convenientia) | in gratiam eorum  
qvi archaicum Gothicæ gentis amant | sermonem qvâ fieri potuit  
diligentiâ concinnatum, ador- | natum, & scriptum | à | Gud-  
mundo Andreae Islando | & | nunc tandem in lucem productum  
per | Petrum Johan. Resenium. | — | Havniæ. | Typis Chris-

ALÞINGIS



Hapæde jñe ad hallda þad sem giordest og þrammpoor jñast  
Rebanda a almestilegu Drættarþinge  
MMD 1696.



Epter Ost og þorloge Belæbla og Belburðigs. Hr. ENRICH  
VNS Mælls til Rotturp. Kongl. Mæst. Amptmans a Islande/ etc..  
Same Alvarlegre Dindred re Logmætti beggia/ Hr. ELDONDAK OZ  
VNSODNAR z Hr. ELDONDAK EHRISTIANSONAR  
Gotturp/ Eirnef Landþings skrifvarans ELDONDAK Matthysenar/  
Med Consens og Samþykke þess Hæloflega Cancelli Collegii i  
København.

Prentud i GARNHOLTZ/ Ap Joene Snorrasoner/  
MMD 1696.

Title-page of the *Alþingisbók*, 1696.

tiern. Weringii Typog. & sumptibus | Christier. Gerhardi Bibliop. | M. DC. LXXXIII.

4°. Sigs.: A-C, A-Z, Aa-Mm<sup>2</sup>; f. [1], pp. 28, 269, [1], ff. [3]. 17.3 × 13 cm. T.-p. has two Runic words at the top with a transliteration of them and translation into Danish and Latin, and with a marginal note explaining the source of the phrase. *Contents*: T.-f., on reverse 'Censura,' dated April 22, 1683, and signed by Ole Borch; Petri Johann. Resenii Præfatio ad Lectorem, pp. 1-20, ending with a Latin poem by Arngrímur Jónsson to Ole Worm; Latin and Danish poems to Resen by Peder Syv (Pe. Septimius), pp. 20-21; Icelandic poem by Þórður Porkelsson Vídalín (Theodorus Thorkillius Widalinus), pp. 22-23; Ne vacet pagella, etc. (a reference to an utterance of Verelius), p. 24; Duorum Islandiæ qvondam luminum effigies (portraits of Bp. Guðbrandur Þorláksson and Arngrímur Jónsson, with a few biographical data and Latin poems by George Dedekend and Ole Worm), pp. 25-28; dictionary (in two columns, Icelandic words in Gothic type), pp. 1-269; note about proper names, and the beginning of the Lord's prayer in Runic characters, p. (1); next leaf is blank; Errata Typographica, ff. (2)a-(3)a; final page blank. This is the first Icelandic dictionary which includes words from the language of the day; unfortunately the work is carelessly edited and full of misprints.—FC., etc.

Andrésson, Guðmundur, *translator*.—See *Völuspá*. 1673.

——— *commentator*.—See *Hávamál* 1665.—*Völuspá*. 1665.

Arason, Jón (1606-73), *translator*.—See *Förster, J.* Passio Christi. 1675.  
—Sigwart, J. G. Christel. Trwar Høfud Greiner. 1675.

Arctander, Niels Lauridsen.—Idranar | Speigell | I huørium christen Madur kann ad | sia og skoda þann naudsynlegasta Lær- | dom, Huørnen syndugur Madr skule snua sier | til Guds med riettre Idran, Og huør og | huilijk ad sie sønn Idran, Og huørt | ad Madur giører rietta Id- | ran eda ecke. | Saman lesen wr heilagre Ritningu, | A samt med agiætlegum Formaala | Vm Mannsins Riettlæting | fyrer Gude. | Af Niels Laurits syne Norska, Su- | perintendente yfer Viborgar Stig- | te j Danmørk. | Vtlagdur og Prentadur a Holum | Anno. M. DC. xj.

8°. Sigs.: A-S<sup>4</sup>; ff. [140]. 13 × 8.2. cm. Marginal references. *Contents*: T.-p.; Til Lesarans, by Bp. Guðbrandur, f. (1)b; Formaale yfer þenna Idranar Speigel, hlydande vppa Riettlæte Syndugs Mans fyrer Gude, ff. (2)a-(20)a; quotation from Ezekiel chap. xviii, f. (20)b; text (ending with 'Christeleg Boen, vm rietta og sanna Idran'), ff. (21)a-(140)a, final page being blank.—The Danish original of this work by Bp. Niels L. Arctander (1561-1616) was first printed in Copenhagen 1591, and again 1609 (*Poenitentzis Speyl*). In the title of the following edition Bp. Guðbrandur is called the translator, but others ascribe it to Rev. Guðmundur Einarsson (d. 1648; cf. *Isl.* IX, pp. 52-53). Bp. Þórður's authority ought to decide it in the favor of the former.—FC. (*Bibl. Not.* I. 4).



——— Speculum poenitentiae. | Það er | Iðranar-Speigell | I hvörum Christenn Madur | . . . | Vtlagdur a Íslensku, | Af Herra Gudbrande Þorlakssyne, | Superintendente Hoola Stigtis. | — Prentadur j Skalhollte, | Af Jone Snorrasyne, | Anno 1694.

8°. Sigs.: A-R; f. [1], pp. 270. 12.7 × 7.5 cm. Lines 3, 11 (Samanlesenn wr H. Ritningu), 17 (Vtlagdur, etc.), and 21 of t.-p. in red. Running titles. Contents: T.-f., on reverse a preface (L. S.) by Bp. Þórður; Formaale Herra Gudbrands, pp. 1-2; Annar Formaale yfer þennann Iðranar Speigel, etc., pp. 3-42; text (beginning with Ezechiel, xviii.), pp. 43-270.—FC.; BM. (Cat., col. 7); CRL. (Bibl. Dan. I. 404); NL.; UUL. (Uggla, p. 565).

**Arctander, Niels Lauridsen.**—Syndiakedian | Giörd og samsett af XII | Synda hleckium, huðria aller Iðra- | nar lauser Menn sier smijda, til | Eilijfrar Glötunar. | Huar af ad lioslega ma sia og merk- | ia, huörsu haskasamlegt það er, ad | lifa og liggia j Syndönum, og | leggja Synd a Synd ofan: | Aullum og sier-huörum til Vidvörunar | og Aminningar, Ad giöra Iðran og yferbot, | og draga hana ecke vndan. | Vtlagt wr Dönsku | 1609. | ▽ [Hólar, 1609.]

8°. Sigs.: A-B; ff. [16]. 13 × 8 cm. Marginal references. Contents: T.-p.; text, ff. (1)b-(12)a; Heilræde ad Madur skule ecke syndga, huðr M. Johannes Mathesius forðum soknar Herra j Jochims dal j Pyska lande kiende Börnum sijnum, ff. (12)b-(13)b; Enn önnur gods mans Heilræde sem hann gaf Syne sijnum, etc., ff. (13)b-(16)a, final page being blank.—There is no colophon, but the book is unquestionably printed at Hólar, and the date on the t.-p. is presumably that of the printing, cf. however *Bibl. Not.* IV. 9. Translated by Bp. Guðbrandur from the Danish: *Det hellige Fader Vor i Bønner af Scrijften forklaret. Syndekiæden, vdi tolf Led forfattet* (Copenhagen 1607) including Mathesius' 'Fraraadelse,' and hymns which the Icelandic translator has omitted.—FC. (*Bibl. Not.* IV. 9); CRL. (*Bibl. Dan.* I. 305).

**Ari Þorgilsson hinn fróði.**—Schedæ | Ara Prestz | Froda | Vm Island. | — Prentadar i Skalhollte | af Hendrick Kruse. | Anno 1688.

4°. Sigs.: A-C; f. [1], pp. 14, ff. [4]. 16.2 × 12.5 cm. Running titles. Marginal notes. T.-p. in a decorative border, all other pages in a line border. Contents: T.-p.; Ad Lectorem, by Bp. Þórður, dated May 1, 1688, f. (1)b; text, pp. 1-14; Registur, ff. (1)a-(2)a; typographical notice, f. (2)a; Catalogus edur nafnatal Biskupa a Íslandi (added for filling the sheet), ff. (2)b-(4)a; small coat-of-arms of Iceland in a wide border, f. (4)b.—This edition which accompanied the *Landnámabók* of the same year is based upon one of Jón Erlendsson's copies of the original.—FC.; BM. (Cat. col. 6); CRL. (*Bibl. Dan.* III. 631); NL.; UUL. (Uggla, p. 563).

——— Aræ Multiscii | Schedæ | De Islandia. | Accedit | Dis-

sertatio | De Aræ Multiscii Vita | & Scriptis. | Oxoniæ, | E  
Theatro Seldeniano. | An. Dom. MDCCXVI. [1695.]

8°. Sigs.: A-Z, Aa; f. [1], pp. 1-152, 169-192. 16.7 × 9.2 cm. Icelandic text and quotations in Gothic, the rest in Latin type. This edition was printed in 1695 at the instance of Christen Worm, but a t.-p. was added by a bookseller in 1716. It is really the work of Árni Magnússon and was printed without his permission. For further details see *Isl. I.* pp. 56-57.—FC. (def.); BM.; CRL. (*Bibl. Dan.* III. 631).

Arndt, Johann.—Nockrar | Predikaner wt | af Pijnu og Dauda  
Drott- | ins vors Jesu Christi. | Samannskrifadar j þysku |  
maale, Af þeim Merkelega | Læremeistara. | D. Johanne Arndt,  
Superin- | tendente til Lyneborg. | Enn a Islendsku wtlagdar,  
| Af S. Hannese Biørns Syne, Sokn | ar Preste, Ad Saur Bæ a  
Hual | fiardarstrønd. | Prycktar a Hoolum j | Hiallta Dal.  
Af Jone | Snorra Syne. | Anno. M. DC LXXXiij.

8°. Sigs.: A-V<sup>4</sup>; ff. [156]. 12.2 × 7 cm. Running titles. *Contents*: T.-f., reverse blank; preface (Til Lesarans) by Bp. Gísli, dated Feb. 27, 1683, ff. (2)a-(3)a; two scriptural quotations (Esa. 43; Apoc. 1), f. (3)b; text (Fyrsta—XIV. Predikun), ff. (4)a-(152)a; Ein aagiæt og jnneleg Bæn og Packargjörð, wt af Pijnu og Dauda Drottins vors Jesu Christi, ff. (152)a-(154)a; Ein Bæn wtaf Pijslarsaarum Drottins vors Jesu Christi, ff. (154)b-(156)b, closing with: Ender Bookarennar, followed by an ornament.—The original of these sermons by Johann Arndt (1555-1621) I have not been able to find. Koepf does not mention it in the list of Arndt's publications appended to his biography.<sup>1</sup> Yet in his preface Bp. Gísli writes about it as a separate work, which Hannes Björnsson (d. 1704) had undertaken to translate. Bp. Harboe (*Dän. Bibl.* VII, 658) gives the date of this work as 1673, but there is no edition of that date. In the preface Bp. Gísli tells an anecdote about Arndt's *Paradiesgärtlein*, a copy of which a soldier had thrown into a furnace with the purpose of destroying it, but it was taken out of the fire an hour and a half later undamaged and whole; the bishop seems to believe firmly in the authenticity of this.—FC.; BM. (*Cat.*, col. 6); CRL. (*Bibl. Dan.*, Supplem. 96); NL.

Arngrímsson, Þorkell (1629-77), *translator*.—See Kempis, Th. a. *Priar stuttar Bækur*. 1676.

Bárðarson, Þórður (-1690).—Ein lijtel Nij | Bæna book, |  
Innehalldande, | I. Bæner a Adskilian | legum Tijmum og  
Tilfallande | Naudsynium. | II. Bæner fyrer Imsar | Persoonur,  
epter hvørs og ei | ns Stande, og vidliggiande Hag | Samanteken  
og skrifud | Af þeim Gooda og Gudhrædda | Kiennemanne. |  
Sr. Porde Sal: Baardarsy | ne, fyrrum Guds Ords Pien- | ara

<sup>1</sup> Wilhelm Koepf, *Johann Arndt. Eine Untersuchung über die Mystik im Luthertum*. Berlin, 1912. pp. 296 ff.



j Biskups Tungum. | — | Prentud j Skalhollte | Af Jone Snorrasyne, | Anno Domini, 1693.

12°. Sigs.: A-F; ff. [5], pp. 131 + [3]. 11 × 5.8 cm. Running titles. *Contents*: T.-p.; Gudhrœddum Lesara, etc., being Bp. Þórður's preface, dated Feb. 20, 1693, ff. (1)b-(2)a; Dedicatio og Formaale Authoris, to Guðríður Gísladóttir, Bp. Þórður's wife, ff. (2)b-(5)b; Inngangurenn, Ein Bæn ad Madur kunne riettelega ad bidia, pp. 1-3; text, Fyrre Parturenn, pp. 4-81, Annar Parturenn, pp. 82-123; Vikv Savngur D: Johannis Olearii Vr Pysku Maale Vtlagdur, Af Sr. Steine Jonssyne, Kyrkiupreste ad Skaalholte, pp. 124-131; Registur og Innehalld, pp. (1)-(3).—FC. (lacking sig. F.); BM. (*Cat.* col. 7; def.); NL. (def.); CRL. (*Bibl. Dan.* I. 307-08).

——— Ein lijtel Nij | Bæna book | . . . Prentud j Skalhollte | Af Jone Snorrasyne, | Anno 1697.

12°. Sigs.: A-F; ff. [5], pp. 131 + [3]. 11.7 × 6 cm. Running titles. *Contents*: T.-p.; Gudhrœddum Lesara, etc., ff. (1)b-(2)a; Dedicatio og Formaale Authoris, ff. (2)b-(5)b; Inngangurenn, pp. 1-3; text, Fyrre Parturenn, pp. 4-78; Annar Parturenn, pp. 79-122; Viku savngur Olearii, etc. pp. 123-131; Registur og Innehalld, pp. (1)-(3). Bp. Harboe (*Dän. Bibl.* VII. 660) wrongly calls this the 1st edition.—NL.

[Beer, Dominicus].—Tveir aagiæter | Bæklingar | 1. Kross skole. | 2. Eilifdarennar Vmmþeinking. | Vtlagder a Islend | sku, af S. Thorsteine | Illugasynne, ad Völlum, | Profaste j Vødlu Pinge. | — | Prentader j Skalh. | Anno M. DC. XCI.

24° in 6s. Sigs.: A-E<sup>4</sup> (the last two of this sig. are in the *Domsins Baasuna*, see below); ff. [28]. 8.3 × 5 cm. Running titles. *Contents*: T.-f., on reverse a scriptural quotation (Matth. 11); Kross Skole, ff. (2)a-(15)a; Eilyfdarennar Vmþeinking, ff. (15)b-(28)a; a biblical quotation (Hebr. 9) with a small woodcut representing a weight combined with an hour glass, skull and bones, etc., f. (28)b.—Bp. Harboe (*Dän. Bibl.* VII. 664) erroneously gives the date of these two tracts as 1694.—CRL. (*Bibl. Dan.* I. 440); NL.

[Beer, Dominicus].—Domsins | Baasuna, | Edur | Christeleg Vppvakn | ing ad huxa umm þann Syd | asta Dom. | Vtløgd wr Pysku | Maale, af þeim Gøfuga | Manne, Gysla Magn- | ussynne Kongl. Majest. Vall | ds Manne j Raangaar | Pyngre. | — | Skalhollte, Anno 1691.

24° in 6s. Sigs. [E]<sup>2</sup> (continued from *Tveir aagiæter Bæklingar*)—I; ff. [26]. 8.3 × 5 cm. Running titles. *Contents*: T.-p.; prefatory note (to this as well as the preceding title) by Bp. Þórður, f. (1)b; text, ff. (2)a-(20)a; Nu epterfylgia nockrar godar Bœnir (three, of which the first is by J. Gerhard, and the second by St. Augustine), ff. (20)b-(26)b, finishing with 'Ender Bæklingsins.'—BM. (cf. Voynich, *An eighth list of books*, 1902, no. 3199); CRL. (*Bibl. Dan.* I. 440); NL.

[Beer, Dominicus.]—Andleg | Fiehirdsla | Riettruadra, | Edur |  
Fiðgur Andleg Sam- | tol, millum Guds og Ch | ristennar Saalar. |  
Samantekenn wr Greinum | Heilagrar Ritningar. | Enn wtlögd  
a Norrænu | Af | S. 'Thorsteine Illugasýne | Profaste j Vødlu-  
þijnge. | — | Prentud j Skalhollte | Anno 1694.

24° in 6s. Sigs.: A-I; ff. [54]. 8.3 × 5 cm. *Contents*: T.-p.; preface (Goodfswsum Lesara Heilsa og Fridur) by Bp. Þórður, dated Jan. 10, 1694, ff. (1)b-(3)a; text, ff. (3)b-(45)b; Ein Christeleg og merkeleg Andleg Vijsa, og Samtal Syndugs Mans og Christi, og hvørnenn ad sa hinn Synduge fær umm sijder hans Nad og Myskun. Wr þeirre gömlu Psalma Bok ('O Gud Fader, Pijn eilijf Naad, øll hefur Raad,' etc., with musical notes), ff. (46)a-(51)b; Aminning Christi ad athuga vel hans Pijnu ('Synduge Madur sia þitt Raad,' etc.), ff. (52)a-(53)b; Svar Syndugs Manns hier vppa ('A þig alleina Jesu Christ, er mijn Von hier j Heime,' etc.), ff. (53)b-(54)b.—BM. (cf. Voynich, no. 3198); UUL. (Uggla, p. 564); NL.; CRL. (*Bibl. Dan.*, Supplem. 83).

[Beer, Dominicus.]—Ydrunar | Roos | Edur Hvørnenn eirne  
sann | ydrande Manneskiu Sam | lijkest vid fagra | Roos. | — |  
Prentad I Skaalh. | Anno 1694.

This is the first of a series of five pamphlets with continuous sigs. but each with a separate t.-p. 24° in 6s. Sigs.: A-P; ff. [90]. 8.3 × 5 cm. *Contents*: T.-p.; text, ff. (1)a-(15)a; skull and bones and a winged hour-glass in border, f. (15)b.

Samvitskunnar | Proofan, | Edur | Hvørnenn sierhvør | Christ-  
inn Madur skal Dag | lega hallda Reikningskap | vid sialfann  
sig. | — | Prentad j Skaalh. | M. DC. XCIV.

T.-p.; text, ff. (16)b-(30)a; reverse blank.

Su Andlega | Harpa, | Pad er | Packlætis og Lofgi | ørdar  
Offur, sem sierhvør | Christenn Saala a Gude yd- | uglega ad  
færa. | Psalm. 103. | Lofa þu Drottenn | Saala mijn, og  
forgleim ec | ke því gooda sem hann hef | ur giørt þier.

T.-p.; text, ff. (31)b-(60)a; reverse blank.

)○( | Huggun | Eckna | og Føðurlausra | Barna | )○(

T.-p.; text, ff. (61)b-(78)b.

Paug Blomgudu | Bein | þeirra Daudu | Edur | Huggun | Af  
Vpprisunne. | — | M. DC. XCIV.

T.-p.; text, ff. (79)b-(90)b.—All these tracts were bound with Lossius' *Stutt Innehalld Catechismi* (which see) and provided with a leaf giving the list of the contents of the volume (see *Bibl. Not.* I. 22.).—FC. (*Bibl. Not.* IV. 27); CRL. (*Bibl. Dan.*, Supplem. 90); NL.



[Beer, Dominicus.]—Sa Andlege | Ferda- | Madur | Pad er. | Ein good Vndervijs | un, hvørnenn eirn og sierhv- | ör Christenn Madur skal sier | Haga og Hegda so sem eirn | Andlegur Ferda | Madur. | — | Prentad j Skaalh. | Anno 1694.

This is the first of a series of four tracts with continuous sigs. but each with a special t.-p. 24° in 6s. Sigs.: A-M; ff. [72]. 8.3 × 5 cm. Contents: T.-p.; text, ff. (1)b-(9)b.

Sa Andlege Fialla | Madur, | Edur | Pau Nafnfrægustu | Fiøll sem Heiløg Ritning | ummgietur. | — | Psalm. 121. v. 1. | Mijn Augu hef eg upp til Fi- | allanna, hvadann mier kiemur | Hialpenn.

T.-p.; text, ff. (10)b-(30)b.

Hugarens | Rooseme, | Edur | Hvørnenn Melancho- | liska Paanka og Hiartans | Sturlaner skal wtdrijfa. | — | Psalm. 42. v. 12. | Pvi ert þu Saal mijn so Ang- | urvær j mier? Vona þu a | Gud, því eg mun hönum enn | Packer giöra.

T.-p.; text, ff. (31)b-(46)a; on final page woodcut representing skull and bones and a winged hour-glass.

Pad Andlega | Sigurverk | Edur | Gudrækeleger Paank | ar a sierhvørre Stundu | Dagsins. | — | Prentad I Skaalh. | Anno 1694.

T.-f., on reverse a note referring to the calendar; text, ff. (48)a-(72)a; final page blank.—FC. (*Bibl. Not.* IV. 26); NL.; UUL. (only the first two; Uggla, p. 564).

[Beer, Dominicus.]—Froomer | Foreldrar | Edur | Hvad Forell-drarner | sieu sijnum Børnum umm | skyllduger. | — | Ephes. 6. | Vppaled ydar Börn j Aga og | Vmmvöndun til Drottens. | Prentad I Skaalh. | Anno. 1654 [*sic, i.e. 1694*].

The first of two tracts with continuous sigs. and separate t.-pp. 24° in 6s. Sigs.: A-F; ff. [36]. 8.3 × 5 cm. Contents: T.-p.; text, ff. (1)b-(22)a, reverse blank.

Good | Börn | Edur | Hvad Børnenn sieu | sijnum Forelldrum Vmm | skyll dug. | — | Syrach. 3. | Heidra þijna Forelldra med | Orde, Verke og Polinn | mæde.

T.-p.; text, ff. (23)b-(36)b.—NL.; BM. (lacking f. B1; see Voynich, nos. 3200-01).

These fourteen tracts (Lbs. 328, fol. III. says there were fifteen; Berg. Mus. 128 says twelve) were apparently almost all, if not all, taken from Dominicus Beer's (deacon of St. Lawrence Church in Nuremberg; 1598-1663) *Nürnbergisches geist- und lehrreiches Handbuch* (printed in Nuremberg 1658), and

with the exception of the *Domsins Baasuna* were all translated by Rev. Þorsteinn Illugason (d. 1705). In his preface to the *Andleg Fiehirðsla* Bp. Þórður throws light on the publication of them which is worth quoting: 'Epter því eg hefe j nockur ummlidenn Ar Prenta laated adskilianlegar Andlegar Bækur smærre og stærre, og er nu komed ad þeirre Raun, ad Smaakver eru ei sijdur Gyneleg, enn hin stærre (Þvi þau eru kann skie handhægre, ad faa j burt og nema minna Verde) Þa hefe eg j Þaanka haft ad wtleggia soddann Smaabæklinga, hellst wr þeirre Þijsku Handbook sem Mag. DOMINICUS BEERN [!] hefur samanteked og pryckt er j NVRENBURG Anno 1658. Vr hvørre Bok allareidu eru j Lioos komenn uppa vort Islendskt Tungumaal, *Su lilla Ferda Postilla. Krossskoole. Eilijfdarennar Vmpeinking Og Domsins Baasuna.* ¶ Nu hafa mier ei alls fyrer laungu j Hendur borest nockur Smaakver, sem Heidurlegur og Velloerdur Kiennemann, Sr. Thorsteirn Illugason, ad Vøllum, Profastr j Vødlu Þijnge, hefur wtlagt a Norroenu, og eru þesse hin sierlegustu. *Su Andlega Fiehirðsla. Ydranar Ros. Dagleg Samvitskunnar Proofan. Su Andlega Harpa. Huggun Eckna, og Fødurlausra Barna. Þau bloomgudu Bein þeirra Daudu. Sa andlege Ferdamadur. Sa Andlege Fialla Madur. Hugarens Rooseme. Froomer Forelldrar. Good Þørn. Andlegt Sigurverk.* Hvøria Smaabæklinga, velflesta finna er uppa Pyskt Maal j aadur greindre Nurinbergiskre Handbook, med ødru fleira harla Nytsamlegu. ¶ Nu, so ad Omak Velnefnds Heidurlegs Kiennemanns, Sera Thorsteins Illugasonar sie ei forgjefens, nie hans good Translatio edur Vtlegging under Stool stijngest, þa laatum vær þessa Smaabæklinga j Herrans Nafne a Prent wtganga, epter Hendenne, goodum og Gudhrøeddum Landsmønnum vorum til Pienustu og Pocknunar, so þeir kunne ad giøra sier þa kunnuga. ¶ Enn merke eg (sem eg vona) ad þeir falle þeim vel j Gied, þa munda eg (ef Gud mig lide) laata Pryckia þa ad nyu i eirne Book, og nockud stœrra Forme.' There was however no re-issue of them.

**Beer, Dominicus.**—See Dilherr, J. M.

**Bernard, Saint, of Clairvaux.** Appendix | Edur lytell Vidurauke þessar- | ar Bokar. | Sem er | Sermon edur Pre | dikun hins heilaga Bernhardi | Læreføðurs, Innehalldande stutta Yfer- | ferd, allrar Herrans Jesu Christi Lijfsøgu | og Hiervistar a Jørdunne, enn þo hellst hans | Þijnu og gledelegrar Vpprisu og sigursælu | Vppstigningar. | Fyrer goda og Gudhrødda Menn | einkum Veikar Manneskiur, sem forfallast | til Kyrkiu ad koma, hellst um Laangaføstu- | Tijma, ad lesa sier til Huggunar og | Saaluhialplegrar Vppfrædingar. | — | Pryckt i Skalhollte, | Anno M. DC. XC.

8°. Sigs.: A-C; pp. 40, ff. [4]. 13.3 × 7.8 cm. Running titles. Published as an appendix to Lossius' *Medulla epistolica* (and with Dilherr's *Huszog reisu-postilla*). Contents: T.-p.; text, pp. 2-39; Ein god Boen fyrer Veikar og Piaadar Manneskiur, pp. 39-40; Registur þessarar Bokar (i.e. Dilherr, Lossius, and the Appendix), ff. (1)a-(4)b. Probably translated by Bp. Þórður.—FC. (def.; *Bibl. Not.* VI. 27); CRL. (*Bibl. Dan.* I. 477 and 488); UUL. (Ugglá, p. 564); NL.



Bernard, *Saint, of Clairvaux*.—Krosskuediur | Þess Heilaga  
Kiennefaudurs | Bernhardi, med huðrium hann heils- | ar og  
kuedur, Jesu Christi blessada | Lijkama, siðsinnum a hans hei- |  
laga Krosse. | Anno. M. C. LX. VIII. | Vr Latinu wtlagt. |  
Anno. 1618. | A. J. | □ | Med þad Lag, sem Paals Dicktur. |  
Postule Guds og Þijslar Bloome, &c. [*Hólar, 1618.*]

**Krosskuediur**  
Þess Heilaga Kiennefaudurs  
Bernhardi/ med huðrium hann heils  
ar og kuedur/ Jesu Christi blessada  
Lijkama/ siðsinnum a hans hei  
laga Krosse.  
ANNO.M.C.LX.VIII.

Vr Latinu wtlagt.

Anno. 1618,

A. J.



Med þad Lag/ sem Paals Dicktur.  
Postule Guds og Þijslar Bloome/ & c.

Title-page of St. Bernard's *Krosskuediur*, 1618.

8° in 4s. Sigs.: A-E; ff. [20]. 12.5 × 7 cm. Head and tail pieces.  
*Contents:* T.-p.; text (Latin original in Latin type and Icelandic version in Gothic type on opposite page, except on the last page where both are together), ff. (1)b-(17)b; Þijningar Historia Jesu Christi, epter fiorum Gudspialla Mønn-

um, j Saungvijsu snuen, med Hymna Lag (Kyrkiu Sǫng heyre christen Piod, etc.), ff. (18)a-(20)a; final page blank. The translation is by Arngrímur Jónsson, and the printing was done at Hólar doubtless in 1618, the date on the t.-p. being probably both that of translation as well as that of printing. The Latin title of poem is given as *Rhythmica oratio ad unum quodlibet membrorum Christi patientis et a cruce pendentis* (cf. St. Bernard's *Opera* ed. Mabillon, 1690, II. coll. 899-904). The date 1168 is erroneous if it is meant to indicate the year of writing, since St. Bernard died in 1153.—CRL. (*Bibl. Dan.* I. 323); NL.

For the 2nd edition of this translation, see Pétursson, Hallgr. Pijslar Psalltare. 1690.

**Beust, Joachim von.**—Sannur og riettur | Lærdomur | Vm Guds Fyrerhyg | giu og Vilia, ad aller Menn | verde Saaluholpner. | Skrifadur og vtlagdur vr | Postillu Doct. Ioachimi | a Beust | Af Sigurde Einarssyne | Preste j Saurbœ | j Eyafirde. | Pryckt a Holum, | Anno | M. DC. XXIIII.

8°. Sigs.: A-B; ff. [16]. 13 × 7.5 cm. T.-p. in a made-up border  
*Contents:* T.-p.; text, ff. (1)b-(15)b, followed by a tail-piece; the final leaf is blank.—Joachim von Beust (1522-97), the noted German jurist, was an ardent follower of Luther and author of numerous writings on religious subjects; this sermon is possibly from his *Enarratio evangeliorum*, mentioned by Jöcher. Rev. Sigurður Einarsson (d. 1640), the translator, has also rendered into Icelandic Heinrich Bünting's *Itinerarum Sacra Scriptura* which has never been printed.—CRL. (*Bibl. Dan.* I. 204; t.-p. frayed).

**Bible.**—Biblia | Pad er, | Aull Heilog | Ritning, wtløgd | a Norrænu | Med Formaalum D. | Marth. Luth. | Prentud ad nyu a Hoolum | M. DC. XXXVII. *At the end:* Petta Bibliu verk var en | dad aa Hoolum j Hialltadal, af Halldore As | munds syne, þann 14. Junij. Anno. MDCXLIij.

This t.-p. is to be found in a copy of the 'Porláks biblíá' (see below) in the Fiske Coll., and represents the original t.-p. of this edition. The copy differs from the completed edition only as to the t.-f.; in the present one the border round the title is the same as that of the 1584-edition, and the royal letter of April 23, 1635, printed on the reverse, is in a small type and is followed by a big ornament; the t.-ff. of the Prophets and New Testament are identical in both, except that in the Fiske copy of 1637 the t.-p. of the New Testament is hand-colored. Fiske (*Bibl. Not.* I. 8) found that the final folio of the 1637-edition, containing B. Porlákur's postscriptum, errata, colophon, and benediction, was lacking in the three copies of the 1644-edition which he had examined. This must be accidental since this folio is not likely to have been omitted on purpose in any copy sold from the press. The Fiske copy has a defective t.-f. and the three leaves following it are lacking, but are supplied in MS.; it is also badly cut.

——— Biblia | Pad er, | Øll Heilog | Ritning, vtløgd | a Norrænu. | Med Formaalum D. | Marth. Luth. | Prentud ad nyu



a Hoolum. | M DC XLiiij. *At the end:* Petta Bibliu verk var en | dad aa Hoolum j Hiallta dal, af Halldore As | munds syne, þann 14. Junij. Anno. MDCXLiiij.

fol. (in 6s). Sigs.: ).( (in 4), A-P, Aa-Pp, Aaa (in 7), A-P (of which P in 4), Aa-Hh, A-X (the last in 4). ff. [5], I-CCXCIII, [4], I-CXC, [1], CXXIII, [1]. 29 × 19 cm. The general t.-p., and that of the New Testament are in a new border representing, however, the same incidents of Christ's life as the border of the t.-pp. of the Guðbrandsbiblíá, which is here found on the t.-p. of the Prophets. Lines 1, 3, 6 and 7 of the first t.-p. in red. Only four woodcuts, all in the Old Testament (ff. Ia, VIIa, IXb, XXXVIa, representing the Creation, the Circumcision, Abraham's sacrifice, and Moses receiving the Tables of the Law), and all from the *Passionall* of 1598. The initials and ornaments are with very few exceptions the same as those in the Bible of 1584 (see *Isl.* IX. p. 28ff.), here is perhaps made more frequent use of small Gothic initials. *Contents:* T.-p. (given above); King Christian IV's rescript of Apr. 23, 1635, f. (1)a (large type without any ornament following); Formaale yfer hid Gammla Testamented. D. Mart. Lutheri, ff. (2)a-(4)a, reverse blank; table of contents (Bækur hins Gamla Testamentesins) f. (5)a, reverse blank; text of the Old Testament, ff. Ia-CCXCIIIa, reverse blank. Then follows the t.-p. of the Prophets:

Allar Spaa- | manna Bøkurnar, wtlagd | ar a Norrænu. | Act. 10. | Pessum Christo bera aller | Spaamenn Vitne, Ad aller | þeir sem trwa a hann, skulu | faa Fyrergiefning Sy | ndanna, fyrer hans | Nafn.

Formaale yfer Prophetana D. Mart. Luth., ff. (1)a-(3)b; Formaale yfer Book Esaia, f. (4)ab; text, ff. Ia-CXXb; Apocrypha, ff. CXXIa-CXCb. The t.-p. of the New Testament:

Nyia Testa | mentum a Nor | rænu. | Matth. 17. | Pesse er minn Elskulegur | Sonur, j huørium mier | vel þocknast, Hønum | skulu þier hlyda. | M DC. XLiiij.

On reverse is table of contents; Formaale yfer hid Nyia Testamentum, f. Iab; text, ff. IIa-CXXIIIb; Gudhræddum Lesara, etc. by Bp. Þorlákur, f. (1)a; Correcturan, f. (1)ab, followed by the colophon and benediction.—This is the completed edition, having a new t.-f. with the final date, supplanting that of 1637 (see above). The copy described is that of FC. (*Bibl. Not.* I. 8) which lacks the final folio. Copies also in BM. (*Cat.* col. 4); CRL. (*Bibl. Dan.* I. 11); BFBS. (*Hist. Catal. of printed Bibles* III., p. 782); etc.

This is the so-called 'Þorláksbiblíá,' revised by and published under the supervision of Bp. Þorlákur Skúlason. As to his part in the edition Bp. Þorlákur says in the postscriptum: 'Er nu þesse Íslenska Biblíá vtgeingen j annad sinn a Prent, epter þeirre fyrre Editione, vtan huad sumstadar hefur vered Ordum vmskipt, edur og so Greinum, epter þeirre Dønsku Biblíu og Versione Lutheri, epter þui sem eg hefe meint fyrer Gude hentugast og riettast vera, so sem giør sia ma, ef Textarner eru saman borner. Huar med eg hefe aungrar Fordilldar viliad mier leita, Enn sijdur neitt rangt jnn setia.' Further

about this, see Harboe's article in *Dän. Bibl.* VIII. 1746, pp. 102-129. As to the progress of the printing the following extracts from Bp. Þorlákur's letters to Dr. Ole Worm are of interest. In a letter of Sept. 7th, 1639 he writes: 'Est, qvod me valde angit, cujus rei conscium facere Dn. Præceptorem volui: Annum jam secundum chartam, editioni Biblicæ destinatam, frustra expecto, non sine insigni liberorum meorum jactura, si interea temporis re semiconfecta emoriar. Utinam libera nobis essent cum quavis gente, uti qvondam fuere, commercia; haberem jam ex Anglia invectam. Sed cum sit illud Regia auctoritate negatum, orandus mihi es, ut apud Illustrem et Generosissimum Dn. Cancellarium hujus meæ necessitatis memineris.' In another of Aug. 29, 1643 the bishop writes: 'Biblia nostra typographus, propter varia obstacula, nondum absolvit, ventura hyeme, cum bono Deo, tandem absolvenda. Ventum jam est ad Epistolam D. Pauli ad Ephesios, nec superest, ex mea supputatione, nisi opus sesqvimensis ad complendam editionem. Partem priorem anno proxime elapso misissem, nisi opus sculptile ad paginam primam exornandam desideratum esset. Prius enim illud in exemplari Dno. Svenoni communicato expressum, propter vetustatem exauctorandum putavi. Qvod hac ætate nactus sum, multo est subtilius in stanno sculptum, cum prius illud ligno incisum esset' (Olai Wormii *Epistolæ*, pp. 106, 108-109). The royal rescript of 1635 commanded that every church in Iceland should contribute one 'Rigsdaller jn Specie' to the printing of the Bible, and that the printers were to have the income from the Núpufell farm. Besides the king contributed himself 200 'Rigsdaler Species.' The printing and the whole make-up of this edition is much inferior to that of the Guðbrands biblíá. In revising the text Bp. Þorlákur made use of Resen's Danish Bible and this was the source of various Danicisms which crept in (cf. Jón Halldórsson, *Biskupasögur* II. 1911-15, pp. 84-86). Rev. Sveinn Jónsson assisted in bringing out this edition.

**Biblia parva.**—Biblia parva. | Edvr. | Almennelegur | Catechismus, med sialf | um Ritningarennar Ord | um, stuttlega vtlagdur. | Vr Latinu maale a Norrænu, | Af S Arngrijme Jonssyne | Anno Domini. M D XC. | Psalm. 119. | Ord þitt Drotten er Lampe Fota | minna, og Lios a mijnum Vegum. | Gal. 3. | Hier er ecke Gydingur nie Grisk- | ur, Hier er ei Þræll nie Frelsinge, | Hier er ei Kall nie Kuinna, þui þier | erud allersaman eitt j Christo Jesu, | Enn fyrst þier erud Christi, þa eru | þier Abrahams Sæde, og epter Fyr | erheitenu Erfingiar. *At the end:* Anno Christi. M DC XXII. [*Hólar.*]

8°. Sigs.: A-E; ff. [40]. 13.2 × 8 cm. T.-p. and all other pages in the same kind of borders as the *Huggunar Bæklingur* of 1600 (see *Isl.* IX. pp. 64ff.). *Contents:* t.-p.; text (divided only into sect. i-cxxiii), ff. (1)b-(60)b. —This is the 2nd edition, for the 1st of 1596, see *Isl.* IX. p. 48.—FC. (*Bibl. Not.* VI. 8); CRL. (*Bibl. Dan.* I. 261); NL.; UUL. (Ugglá, p. 561).

Bjarnason, Jón (—ca. 1630).—'Samtal Guds við Evu og börn hennar, metrice in 8. sine anno' was according to Bp. Finnur (III. 381, no. 83) printed



at Hólar during the episcopate of Bp. Guðbrandur. Hálfð. Ein. (p. 60) says: 'Huc pertinet *Colloquium inter Deum et Evam hujusque liberos* 3 carminibus (qvæ Holis impressa, tempore ut puto Gudbrandi Episcopi, nam Fragmentum tantum vidi, capite & calce destitutum) quod pathetice exposuit Johannes Bernhaldi, parochus Prestholensis.' This probably was printed sometime during the years 1620–24, when two of the author's translations were printed. No copy of the printed book is now extant, but the poem is found in MSS., Lbs. 1028, 8° (*Samtal Guds við Evu og Börn hennar, snued j Rimur af Sijra Jone Biarna Syne*, a copy of ca. 1770), and Lbs. 1049, 8°.—consisting of three *rímur* (cantos) of 89, 69, and 72 stanzas respectively. It is thus one of the *rímur* on religious subjects, encouraged by Bp. Guðbrandur and of which specimens are found in the *Vísnaþók* of 1612.

Bjarnason, Jón., *translator*.—See Casmann, O. *Sønn Gudrækne*. 1622.—Catonis *Disticha*. 1624.

Björnsson, Hannes (–1704), *translator*.—See Arndt, J. *Nockrar Predik-  
aner*. 1682.

Blomgudu Bein (Paug).—See Beer, D.

Bósa saga.—Herrauds och Bosa | Saga | Med en ny vttolkning |  
i ämpte | Gambla Götskan | Hoc est | Herravdi et Bosæ | Historia |  
Cum | Nova Interpretatione | Iuxta | Antiquum Textum Goth-  
icum, | e veteri M. s. edita | & | Notis Illvstrata | ab | Olao Verelio |  
Antiq. Patr. Prof. | [*Curio's mark.*] | Upsaliæ | — | Cvm regio  
privilegio. | Excudit, Henricus Curio, S. R. M. & | Acad. Vps.  
Bibliop. 1666.

8°. ff. [3], pp. 122; sigs.: A–H<sup>s</sup>. 14 × 8 cm. The Swedish version in Gothic, the rest in Latin type. *Contents*: T.-p.; dedicatory letter in Swedish to Count Magnus de la Gardie from the editor, dated Upsala, July 5, 1666, ff. (1)b–(3)b; text (Icel. and Swedish in parallel columns), pp. 1–69; Olai Verelii Index Verborum & Notæ in Herrauds Sogu, pp. 70–111; list of men and women's proper names from runic inscriptions, preceded by a Latin prefatory note (Lectori candido S. P. D.), pp. 112–121; Efterskrefna Runaristaras eller Runastenshuggaras Namn finnas i Run-ormarna, p. 122; Stafawillor, p. 122.—There were also issued copies with a Swedish title (cf. V. Gödel, *Fornnorsk-isl. litteratur i Sverige*, 1897, pp. 253–254). Verelius was assisted by Jón Rúgman in bringing out this edition (cf. Cod. Ups. R715, 8°).—FC., etc.

[Bugenhagen, Johann.].—Historia piñunnar og daudans.—See Guðspiöll og pistlar. 1617 ff.

— Historia upprisunnar.—See Guðspiöll og pistlar. 1617. 1686.—Förster, J. Passio. 1678.

Calendarium.—Calen- | darivm | Riim a Islensku. | So menn  
meige vita huad | Tijmanum Aarsins lijdur | Med lijttillre Vtskyr-  
ingu | og nöckru fleira sem | Rijmenu til | heyrer | Prentad ad  
nyu | a Holum. | Anno | — | M DC XI

12°. Sigs.: A-B; ff. [24]. 9.7 × 5.5 cm. Text begins on back of t.-p., and ends f. (24)a with 'Ender.' This is a new, abridged edition of the *Calendarium* of 1597 (see *Isl.* IX. pp. 54-55), the contents of the last five folios (after the verse 'Ymbu Dagur') being omitted here. As the 1st edition the present one was doubtless issued with Musculus' *Bænabók* (which see). Presumably Arngrímur Jónsson edited this calendar. Hálfdr. Eín. (p. 175) errs in giving the date of the 1st edition as 1602.—CRL. (*Bibl. Dan.* I. 312).

**Calendarium perpetuum.**—See Þorláksson, Þórður.

**Casmann, Otto.**—Sønn | Gudrækne og | Kiærleike Ehrste-  
[!] | legur. | Latine. | Caræ Pietatis et Ra- | ræ Caritatis Incen-  
dium. | Skrifad af Ottone Casmanno. | Einn a Norrænu wtlagt,  
af Sij | ra Jone Biarnar syne, | j Prestholum. | 1 Timoth. 4. | Gud-  
ræknen er til allra Hluta nyt- | samleg Hafande þessa Lijs  
Fyrer- | heit, og so hins epterkomanda, Petta | eru vissuleg  
Sanninde, og Dyr | mætt Verdugt Ord. On p. (112)a: Pryckt a  
Holum j Hialltadal. | Anno epter Guds Burd. | M DC XXII.

8°. Sigs.: A-P; ff. [120]. 13 × 8 cm. All pages in the same kinds of borders as the *Bibla parva* of the same year. Contents: T.-p.; author's preface (Aullum Gudræknum Mønnum . . . oskar Otho Casmannus goodrar Heilsu, etc.), ff. (1)b-(6)b; Annar Formaale til allra þeirra sem Jesu Christi Nafn vidurkiennna [!] og akalla, ff. (6)b-(10)a; text (Fyrste—Fiorde Partur), ff. (10)a-(112)a ending with 'Finis' followed by printer's ornament and the colophon, the reverse being blank; Vpvakning og aeggjun til Gudrækennar, og Kiærleikans (an hymn), ff. (113)a-(118)a; Einn Bæn, um sanna Gudrækne, og Christelegann Kiærleika, ff. (118)a-(120)a; final page is blank.—Otto Cassman, the German theologian and philosopher, died in 1607, and the only edition of the Latin original which I have seen mentioned is of Frankfurt 1605 (*Vade Mecum, cara Pietas, et rara Caritas, cujus incendium, ad frigus ex animis dispellendum, excitatur O. C.*); an English translation appeared in London 1606.—FC. (*Bibl. Not.* VI. 9); CRL. (*Bibl. Dan.* I. 409); NL.

**Catechismus, Sa Store.**—See Spangenberg, J.

**Catechismus, Sa Styttste.**—See Stafrófskver. 1695.

**Catonis Disticha.**—Cato. | Vel. | Distica Moralia | Catonis | Pad  
Er | Hugsvins maal, eda Heilræde | Snuen j Liodalag og Vijsna,  
Ofrod | um Vngdome, og lijka þeim elld | re til Nytsemdar, sem  
Hygginde | hafa kiær, og godum Sid | um gegna vilia. | Af |  
Sijra Jone Biarnar syne. | Dicta Septem Sapientvm | Grecie,  
Latine & Vernaculè. | Pad er | Spakmæle sið Gricklands |  
Spekinga. | Svlpicivs De Civilitate | Morum. | Vm Hegdan og  
Hœversku þeirra | sem sidsamer vilia vera. [*Hólar, 1624?*]

8°. Sigs.: A-F; ff. [43 + ?]. 12.7 × 7.2 cm. Latin text in Latin type,



Icelandic in Gothic; running titles; one printer's ornament. *Contents:* T.-p.; Latin text and Icel. versions of 'Liod Catonis,' ff. (1)a-(27)b; Dicta septem sapientvm Greciae selectiora, Latine et Vernacule A: J: [= Arngrímur Jónsson], ff. (28)a-(36)b; Iohannis Sulpicii De Civilitate morum (Lat. & Icel.), ff. (37)a-(43)a; Oratio dominica (O Pater, o rerum sola atqve æterna potestas, etc.) f. (43)ab; Benedictio mensæ (His epulis donisque tuis benedicito Christe, etc.), f. (43)b; Gratiarvm actio post sumptum cibum (Postquam epulis exemta fames, mensæque remotæ, etc., ff. (43)b-? The rest is lacking in the Fiske copy, which is the more complete of the two in existence, the other in the Arna-Magnæan Collection lacks f. (43). Presumably sig. F was in 4

**CATO.**  
**VEL.**  
**DISTICA MORALIA**  
**Catonis.**  
**Það er**  
**Hugsvins mál/eda Heilræð.**  
**Ennen i Liodalag og Vðsina/ Oþrod**  
**um Vngdoime/og liþa þeim elid**  
**se cil rzyc sendar/sem Lyggnde**  
**þapa fixr/og godumr Sid**  
**um gegna villið**  
**það**  
**Þyrra Þone Þiarnar syne.**  
**DICTA SEPTEM SAPIENTV**  
**Grecle, Latine & Vernacule.**  
**Það er**  
**Spafmæle sit Gricklands**  
**Spelunga.**  
**SULPICIVS DE CIVILITATE**  
**Morum.**  
**Þess þegðan og þæverfka þeltra**  
**sem þiðsamer vilja vera.**

Title-page of the *Catonis Disticha* (slightly defective).

so that only one leaf may be lacking in the Fiske copy, for a fuller description of which, see *Bibl. Not.* VI. 10. The book is from the Hólar press, but the date of its publication is uncertain; to put it about 1624, would not be far amiss. The edition was doubtless used as a school book which may explain its scarcity now. As indicated above the *Dicta* were probably translated by Arngr. Jónsson, but generally MSS. ascribe the version to Jón Bjarnason (cf. Brit. Mus. MSS. 11,186; ÍBf. 37, 8°; ÍBf. 188, 8°), the copyists possibly not having noticed or understood the initials in the present edition. Joh. Sulpicius' (Verulamus; of the latter part of the 15th cent.) poem is likewise in MSS. always said to be translated by Jón Bjarnason. The 'Benedictio mensæ' is by Ph. Melancton (from his *Elementa puerilla*; cf. his *Opera* XX. 1854, col. 412).

**Chemnitz, Martin, and others.**—*Harmonia Evangelica* | Pad er | Gudspiallanna | Samhlioodan, | Vm vors Drottens Jesv | Christi Holldgan og Hingadburd, hans Framm- | ferde, Lærdoom, Kienningar og Kraptaverk | hanns Pijnu, Dauda, Vpprisu og Vppstig | ning, so sem þeir heiløgu Gudsp | iallamenn, | Mattheus Marcus Lucas og Iohannes | hafa umm sierhuørt skrifad. | Samantekenn i eitt af þeim | haattupplystu Guds Mønnum. | D. Martino Chemnitio. D. Poly- | carpo Lysero og D. Iohanne Gerhardo. | Og nu epter þeirre Rød og Forme sem þeir | Haalærdu Menn hafa sett og samed, A vort | Islendskt Tungumaal wtgeingenn i fyr | sta sinn, og Prentud | — | I Skalhollte, | Af Hendrick Kruse, Anno 1687.

8°. Sigs.: )(, A-P, Aa-Ee; ff. [8], pp. 440, ff. [12]. 13 × 7.3 cm. Lines 3, 5, 13, 17, and 22 on t.-p. in red. Running titles; ca. 85 woodcuts in text (of which 36 almost filling a page), all these having before appeared in books from the Hólar press. *Contents*: T.-f., on reverse a large wood-cut with scriptural quotations (Num. 25. v. 8.; Joh. 3); Goodfwsun Lesara, etc., Bp. Þórður's preface, dated April 16, 1687, ff. (2)a-(7)b; list of abbreviations (Merking þeirra litlu Latinsku Bookstafa, etc.), f. (8)a; a small woodcut with scriptural passages (Psalm 33; Ordskv. 8. cap.), f. (8)b; text (*Historia Vors Herra Jesu Christi*, etc.; 1.-6. Partur, each of which is divided into chapters), pp. 1-399; Appendix triplex: I. Vm farsælgan Frammgang Evangelii (Acts, chap. 1-2), pp. 400-407; II. Stutt Agrip Vmm Lifnad, Kienn-ing og Afgang Postulanna og Gudspiallamannanna, Vr Theatro Historico Andreæ Handorfii, pp. 408-420; III. Vm Foreydsu og nidurbrot Borgarennar Jerusalem (from the edition of 1558, see *Isl.* IX. p. 11-12), pp. 421-440; Prefalldt Registur Pessarar Bokar, ff. (1)a-(9)b; an appendix for filling (*Svo ad þessar epterfylgiande Bladsíjdur verde ecke audar*, etc.), consisting of the alleged letters passed between King Abgarus and Christ, ff. (10)a-(11)a, and II. Vm þrennslags Doooms Vrskurd sem gieck yfer Herranum Christo aadur hann var Krossfestur, wr Theatro Christiani Adricomi, ff. (11)a-(12)b.—This is a translation of Martin Chemnitz' (1522-86) *Libri tres harmoniæ evangelicæ* (here corresponding to pp. 1-98), continued by Polycarp Leyser



(here pp. 99–263) and finished by Joh. Gerhard (pp. 263–299). I have not been able to consult any edition of the original work but it seems probable that Bp. Þórður in publishing it in Icelandic abridged it somewhat; he says himself, at least, in the preface that he combined several chapters, and that he followed the text of the *Þorlaks-biblíá*, which, however, must have seemed to him unsatisfactory, as he commissioned Rev. Páll Björnsson of Selárdalur to make a new translation of the New Testament from the Greek. In preparing the book the bishop acknowledges the assistance of Rev. Oddur Jónsson, at that time minister of the Cathedral, and as he dedicated Moller's *Paradysar-lykell* to the men of Iceland, so he dedicates the present work to the Icelandic women. Christian Adrichem's (1522–85) *Theatrum Terræ Sanctæ et Biblicarum historiarum* from which the last appendix is taken, was first printed at Cologne in 1590.—FC. (*Bibl. Not.* IV. 23, VI. 26); CRL. (*Bibl. Dan.* I. 48); BFBS. (*Hist. Cat.* III. p. 783); BM.; NL.

**Christeleg Undervísun.**—Christeleg Vnderuísun | Vm odaudleika | Saalarennar. | Og | huad vm Saalernar liidur þeg- | ar þær skilia vid Lijkamann. Vm | þann seinasta Dag og Dom, eilijf- | ann Dauda, og Eilijft Lijf. | Saman tekenn j þysku Maale | wr Bokum þeirra Heiløgu Lærefed- | ra, Lijka eirnenn wr Predikönum | D. Martini Lutheri. | Johannis Mathesij. | D. Martini Miri. | Johannis Gigantis. | Enn nu a Islensku vtløgd | Anno | M. DC. I. *At end:* Pryckt a Holum j Hialltadal | þann 19. Dag Nouemb. | Anno. M. DC. I.

8°. pp. 539 + (11). Sigs.: A–P, Aa–Hh<sup>7</sup>. 11.2 × 7.3 cm. Lines 2, 3, 9, 10, 11, 16 and 18 of the title in red. Running titles. *Contents:* T.-f., on the reverse a woodcut representing the Ascension; Formaalenn (by the translator, unsigned), pp. 3–10; Vm Odaudleik Saalarennar, Og huad vm Saalennar liidur þegar þær eru skildar vid Lijkaman, pp. 11–124; Aunnur Høfud Grein Vm Enda Veralldarennar, pp. 125–160; Pridie Partur Vm Vpprisu þeirra Framlidnu, pp. 161–198; Fiorde Partur Vm Pann seinasta Dom, pp. 199–240; Fimte Partur Vm Heluijte, pp. 241–278; Siøtte Partur Vm Eilijft Lijf, pp. 279–392;—Annar Partur þessarar Bokar. Christelegar og Vtualdar Amiunningar Heilagra Lærefedra, og annara vorra Forfedra, vm Tilkomu Christi, Og Heimsins Enda, pp. 393–533 (divided into sixteen sections, of which the first eleven are from 'Agætlegur Tractatus Marci Maruli Spalatensis, Vm Tilkomu Christi, til Domsins, Og huørsu ad öll Elementa og allar Skiepnur munu klaga þa Ogudlegu a sijdasta Deige,' pp. 393–467, the last five consist of 'Nöckrer Sermonar Heilagra Lærefedra, Augustini og Bernhardi miøg goder og gagnleger ad lesa,' pp. 468–533); Ad pium lectorem (signed by Guðbr. Þorláksson, the translator), pp. 534–539; Index, pp. (1)–(10); Errata, p. (11), followed by the colophon. The German original of this work I have not been able to find. This, so far as known, is the first book printed in Icelandic with numbered pages. For fuller description, see *Bibl. Not.* VI. 4.—FC. (def.); CRL. (*Bibl. Dan.* I. 215); NL.; UUL. (Uggla, p. 560).

**Christendoms Saga.** See *Kristni saga*.

**Compendium grammaticæ.**—Compendium | Grammaticæ | Latina. | Ex Grammaticis. | Philippi Melanchthonis | & Johannis Spangenbergii | Olim desumptum. | □ | Nunc vero in usum Iuventutis, et Scholarum Patriæ, recens typis impressum. | a | Iona Snorronio Episcopi Typographo | Skalholti, in Islandia Australi. | — | Anno M. DC. XCV.

# COMPENDIUM GRAMMATICÆ

LATINÆ.

Ex Grammaticis.

PHILIPPI MELANCHTHONIS  
& JOHANNIS SPANGENBERGII

Olim desumptum.



Nunc vero in usum Iuventutis, et Scholarum Patriæ, recens typis impressum.

a

IONA Snorronio Episcopi Typographo  
SKALHOLTI, in Islandia Australi.

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ANNO M. DC. XCV.

Title-page of the *Compendium Grammaticæ*, 1695.



\* 8°. Sigs.: A-M<sup>4</sup>, pp. (3) + 92. 13 × 8 cm. Latin type. *Contents*: T.-p.; Bp. Þórður's preface (Theodorus Thorlacius L. S.), pp. (2)–(3); Libellus (4 lines: *Utere praeceptis PUER, utere adultus iisdem, | Non datur ad metam pluribus ire viis. | Plurima do paucis, et compar aere minutó, | Qvæ fuerant doctis ante probata, fero.*), p. (3); Compendium Grammaticæ, pp. 1–92, divided into two parts, the first ending p. 61 with 'Finis Etymologiæ,' the second (II. Pars Grammaticæ. De Syntaxi) goes to the end, terminating with 'Grammaticæ Finis'; the final page has the coat-of-arms of Iceland (crowned cod-fish, cf. *Isl.* IX. p. 35). There are two editions of this, differing only as to the t.-p., one having a title all in black, the other having the lines 2, 5, and 6, and the word 'Skalholti' in the imprint in red.—CRL. (*Bibl. Dan.* IV. 18); NL.

Bp. Þórður's preface is of especial interest and is therefore given here in full:

'Theodorus Thorlacius L. S. Animadverti sæpiusculé incommodum Scholarum Patriæ nostræ, cuius causa præcipua est, qvod juventuti diversa præcepta artium, Inprimis autem Grammaticæ & Prosodiæ inculcantur. ¶ Unde, non solum docentibus molestia, et conturbatio, sed discentibus etiam confusio, facile nasci potest. Addo etiam hoc, qvod nonnulli adolescentes, qvi in Scholam mittuntur, variè, ne dicam, etiam vitiosè, scripta præcepta, secum affere solent. ¶ Ideo, ad medendum huic malo, operæ pretium duxi, hoc Grammaticæ Compendium Tijpis evulgare, et in lucem sistere; Qvð minuantur labores Informatorum, et conformitas qvædam observetur in Scholis nostris, Præsertim in Schola nostra Skalholtina: Cuius cura et inspectio mihi à Deò et supremo Magistratu P. T. commissæ et concredita est. ¶ Non visum nobis fuit recedere à compendiò illò veteri, Holis olim impressò, nam aliquid hic immutare, vel emendare (si errores Typographicos excipias) supra soccum meum esse putavi. ¶ Id potissimum curæ fuit nobis, ut hoc compendium Tijpis decentibus, et absqve vitiis Calcographicis ederetur. De Momorum aliorumve, qvi supra modum critici esse student, reprehensionibus vel calumniis, non adeo sumus solliciti; *sapiant illi sibi*. ¶ Sufficiant ergó nobis brevicula hæc præcepta, ad juvandam labilem puerorum memoriam aptissima et accomodatissima, neqve admodum intricata vel intellectu difficilia, si accedat informatorum bona et fidelis explicatio. ¶ Contenti fuerunt hucusqve pleriqve nostratium his præceptis, et prodierunt multi, magni nominis viri, qvi illa non solum didicerunt, sed etiam bono cum fructu coluerunt; adeo ut, vix, ac ne vix quidem existimem, surrecturos post hac multos, qvi illis palmam in eruditione præripiant. ¶ Non inficias imus, esse nonnulla in Compendio hoc, qvæ observatione, qvin fortassis castigatione, imo etiam supplemento aliquo indigere, videntur qvapropter, non incommodum esse opinor, fo-lium chartæ puræ hic passim inserere, qvo inscribendis probatorum Auctorum vel doctorum Informatorum notis et animadversionibus. ¶ Informatores et Pædagogos, etiam atqve etiam admonitos volo, ut hæc prima rudimenta discipulis suis fideliter inculcent, ita, ut non solum ea benè discant, sed etiam intelligant. *Qvia Legere et non intelligere, est negligere.*'

It is plain from this that the present edition is a reprint of an earlier one of Hólar. But no such edition is now known, nor is it mentioned in lists of printed books from the Hólar press or mentioned by historians of Icelandic literature. Hálfð. Ein. (p. 33) mentions 'Paradigmata Donati et Grammatica



*Latina*' as printed at Hólar in 1609, but the latter is probably Arngrímur Jónsson's compilation, the *Grammatica latina* of 1616, which Bp. Finnur (III. 380, no. 72) also refers to as 'Donatus, Grammatica,' etc.—Donatus often being used for Latin grammar irrespective of its authorship. There is no Latin grammar with the title of 'Donatus' known from the Icelandic press of the seventeenth century, but it is possible that Danish or foreign editions of that popular grammar were used in the Cathedral Schools of Iceland. The work of Spangenberg used in this compilation is doubtless his *Erotemata Trivii sive grammaticæ, rhetoricæ, dialecticæ quæstiones* (first printed in 1541), but I have found mentioned nowhere a compendium of Melanchton's and Spangenberg's grammars like the present one; the bibliography of Melanchton's *Grammatica latina* (in his *Opera* XX. 1854, pp. 192ff.) includes no such compilation, hence the present one may be from an Icelandic pen.

Daðason, Jónas.—See Gam, Jónas D.

Dietrich, Veit.—Barnapre | dikaner | Vtleggingar Yfer Pau | Euangelia sem j Kirkiunne | lesenn verda, fra Aduentunne | Og til Paskadags. | Skrifadar j Pysku | Maale, af Vito The- | odor. | Enn nu a Islensku vtlagdar. | Anno | — | M. DC. III.

8°. Sigs.: A-P, a-n; ff. 296. 12.5 × 7.4 cm. T.-p. in a made-up border, lines 1, 2, 7, 8, 9, and 14 in red. 24 woodcuts. Running titles. *Contents*: T.-p.; Formaale (signed: Gudbrandur Thorlaks son), ff. 1b-6b; text, ff. 7a-296b, ending with: Hier endast fyrr Partur þessarar Bokar.

Barna pre | dikaner. | Vtleggingar Yfer Pau | Euangelia sem j Kirkiunne | lesen verda, fra Paskadeigen- | um, til Aduentunnar. | Skrifadar j Pysku | Maale, af Vito The- | odor. | Enn nu a Islensku vtlagdar | Anno | — | M DC III. *At the end*: Pryckt a Holum j Hialltadal, | þann 12. Dag Maij | Anno. M DC III.

8°. Sigs.: A-P, a-v (the last in 4); ff. 348. 12.5 × 7.4 cm. T.-p. arranged identically as to border and red lines as in vol. i. 37 woodcuts. *Contents*: T.-f., on reverse a full page woodcut of Christ; text, ff. 2a-348a, followed by an ornament and the colophon; final page blank.—This is a translation by Bp. Guðbrandur of *Kinder Predig vber die Sontags vnd der furnemsten Fest Euangelia durch das ganze Jar*, first printed in Nuremberg (Berg & Neuber) 1546 (fol., 2 vols.). In his preface Bp. Guðbrandur says that there are people who object to the publication of sermons for use in the homes, as it may lead to the neglect of the ministers and the churches, but this opinion he refutes.—NL. (vol. i. lacking ff. 1-8, 287-288, 292-293, partly supplied in MS.; vol. ii. lacking ff. 1-9, 236); CRL. (def., vol. i. lacking ff. 81-88, 296, and t.-pp. frayed; *Bibl. Dan.* I. 538). Bp. Harboe owned two copies (*Bibl. Harb.*, No. 2299-2300, in 8°).

Dietrich Veit.—Svmmaria | Viti Theodori. | Yfer allar Spammanna Bæ- | kurnar. Mergur mals, Summa, og stutt Innehalld |



sierhuørs Capitula, Skrifad j fyrstu j þysku Maale. Enn nu |  
vtagt þeim til Gagns og Gooda sem | Guds Ord elska. | Sömu-  
leidis, Eitt | Almennelegt Registor | Yfer alla Bibliuna og Bækur  
hins | Gamla og nyia Testamentis, Harla gagn- | legt, þeim ed sig  
vilia jdka j | Heilagre Ritningu. | □ | Þryckt a Holum j Hiallt-  
adal. | Anno Salvts | 1602.

4°. Sigs.: A-P, Aa-Qq; ff. [160]. 16.5 × 12.7 cm. *Contents:* T.-p.;  
Til Lesarans (signed: G. Th. S. = Guðbr. Þorláksson), f. (1)b; text, ff. (2)a-  
(54)a, ending: Hier endast Summaria yfer Spamanna Bækurnar; Historian  
vm Susönnu og Daniel, f. (54)b, followed by a printer's ornament; Registor  
Yfer Alla Bibliuna, ff. (55)a-(134)b, having printer's ornament at end. Then  
follows the title, f. (135)a:

Siette Capitule | S. Pals Pistels til Ephesios, Vm | Christenna  
Manna Herklæde, Vopn | og Veriur. | Predikad af Doct. Mar-  
tino Luthero | til Vitemberg, Anno | MDCXXXIII.

followed below by two Scriptural passages (Apocalip. xii. Cap.; 1. Petri v. Cap.). The text of the sermon begins f. (135)b and ends f. (160)a; the final page is blank. This sermon by Luther is referred to by Hálfð. Eín. (p. 230) and Bp. Finnur (III. p. 380, no. 50) as a separate work (Lutheri Um andleg hervopn). Bp. Finnur also counts the index of the Bible as a separate work (*ibid.* no. 49). The original edition of Luther's sermon I have not been able to find. For the summaries of the Old and New Testaments by Dietrich, printed at Núpufell 1591 and 1589 respectively, see *Isl.* IX, pp. 39-40, 41-42. This Summary of the Prophets was doubtless included in the original German edition of the Summary of the Old Testament of 1541.—FC. (def., *Bibl. Not.* IV. 7); CRL. (*Bibl. Dan.* I. 96); NL.

Dilherr, Johannes Michael.—Ein Ny | Husz- og Reisu | Pos-  
tilla. | Hafande jñne ad hallda. | Stutta og Eínfallda Vtskijr- |  
ing allra þeirra Gudspialla sem kiend og | lesenn verda j Kyrkiusöfn-  
udenum aa | Sunnudögum, Haatijdum og ødrum | Løghelgum  
Ared um krijng. | Med Lærdomum, Aminn- | ingvm, Vidvor-  
vnvm og Hvgg- | vnvm, j styttsta mata. | Skrifud og saman-  
tekenn ur Pre | dikunum þess haalærda Herra | Joh. Michael  
Dilher. Af | M. Dominico Beern, | Diacono til S: Laurentij  
Kyrkiu | j Nurenberg. | Enn a Islensku Vtløgd, af | M. P.  
Thorl. S. S. S. St. | — | Prentud j Skalhollte, Af | Jone Snorra-  
syne. | Anno M. DC. XC.

8°. Sigs.: A-S; ff. [5], pp. 267 + [1]. 13.3 × 7.8 cm. Running titles.  
Lines 2, 3, 13, and 22 of t.-p. in red. *Contents:* T.-f., reverse a large woodcut  
representing Christ with a scriptural text (Apocalyps. 5. v. 5); Godfusum  
Lesara, Bp. Þórður's preface, dated Jan. 20, 1690, ff. (2)a-(4)b (with a head-  
piece showing Adam and Eve, etc.); Stutt Böen sem lesast maa fyrer Gudspialls

lesturenn, ff. (4)b-(5)a; Boen epter Lesturenn, f. (5)ab; text, pp. 1-260, ending 'Hier Endast þesse litla Postilla,' etc.; A Boena og Ydrunar Døgum, ma lesa þennann epterfylgiande Texta, etc., pp. 261-267; two prayers (Boen um sanna Ydrun, and Boen um Endurnyung Lijfdaganna), pp. 267-[268]. This translation by Bp. Þórður represents an abridgment of Dillherr's (1604-69) *Herz- und Seelen-Speise, d. i. Haus- und Reise-Postille über alle sonn- und festtäglichen Evangelien*. For a companion volume see Lossius' *Medulla epistolica*, the two and St. Bernard's *Appendix* having a common index.—FC. (def.); BM. (*Cat.*, col. 6); CRL. (*Bibl. Dan.* I. 488); NL. (def.); UUL. (Uggla, p. 564).

**Dominicale.**—*See Guðspiöll og pistlar.* 1686.

**Domsins Basuna.**—*See Beer, D.*

**Egils saga ok Asmundar.**—Fostbröðernas, | Eigils | Och | Asmunds | Saga. | Af | Gamla Göthiskan | Uttolkad, | och | Med nödige anmärkningar förklarad, | Af | Petter Salan. | — | Tryckt i Upsala Åhr 1693.

4°. Sigs.: A-Y; ff. [7], pp. 162, ff. [6]. 16.5 × 10.6 cm. Latin and Gothic types. Has also an engraved t.-p.: Fortissimorum Pugilum | Egilli & Asmundi | Historiam | Antiquo Gothico sermone exaratam | Transl: Notis & Indice Vocum Illu- | stravit | Petrus Salanus. At the bottom: Nicol[aus] Sal[anus] fecit. A few woodcuts in the notes. *Contents:* T.-ff.; three dedicatory poems from the editor to Bengt Oxenstjerna, Nils Gyldenstolpe, and Olof Rudbeck, ff. (2)b-(6)b; Redelige och Gunstige Läsare (editor's preface in Swedish and Latin), f. (7)ab; Icelandic text with Swedish version in parallel columns and Latin version below, pp. 1-77; stanza in Icel., Swedish and Latin, p. 78 (cf. explanation, pp. 161-162); Notas quasdam . . . adjecit Petrus Salanus, pp. 79-162; Antechning På Dhe ofgamble Orden, ff. (1)a-(6)b. According to the preface the book was edited at the instance and printed at the expense of Olof Rudbeck (cf. *Bibl. Rudb.* no. 744).—FC. (cf. *Isl.* V. 11-12); CRL. (*Bibl. Dan.* IV. 147), etc.

—— Hier biriar Soguna af Egle og Asmunde Fosbradrum [!].—Hic incipit historia Egilli & Asmundi fratrum foederatorum. [*Upsala, 1695.*]

fol. pp. 64. No. t.-p. *Contents:* Icelandic text with Latin translation in parallel columns, pp. 1-21; Notas quasdam . . . adjecit Petrus Salanus, pp. 22-58; Index verborum antiquorum, pp. 58-64. Has also the woodcuts of the 1st edition. Published by Olof Rudbeck.—Yale Univ. Lib.; StRL. (def.), and UUL. (*Bibl. Rudb.* no. 749 where the date is given as 1695, not 1697 as stated in *Isl.* V. 12).

**Egilsson, Sigfús** (ca. 1600-73).—'Επιθαλάμιον | in nuptiis doctissimi | et clarissimi viri | Dn. Nicolai | Martini Skelderup, | Itemque | honestissimæ pudicis- | simæque virginis | Dorotheæ Johannis, | Ad diem Junii 4. Havnæ | celebrandis, | Honoris,



ergo positum | à | Sigfusero Egillio, Islando. | □ | — | Hafniæ,  
Literis Sartorianis, An. 1626.

Only the t.-p., in border, is preserved in CRL. (*Bibl. Dan.* III. 1430). 16.4 × 11 cm. The reverse is blank, thus nothing of the text is to be found. Sigfús Egilsson was rector of Hólar Cathedral School 1638–44, minister to Hof and Miklabær 1644–60, and thereafter until his death 1673 (at the age of 73) minister to the Hólar Cathedral. Niels Mortensen Skelderup (1587–1640), theologian, was connected with the Sorøe Academy as professor of logic and later of theology. His wife was Dorothea Hansdatter Wolf.

**Einarsson, Gísli** (1621–88).—Almanach | Paa det Aar | Efter vor Frelseris Jesu Christi Fødsel | M. DC. L. | Beregnet effter Planeternes Lob, [|] | Til Elevationem, poli, gr 55. min. | 43. under hvilcken Kiøbenhaffn | ligger, | Aff | Gislao Einaris Is- lando, | Mathematum Studioso. | Cum Privileg. S. R. Maj. | — | Prentet i Kiøbenhaffn, Aff Melchior | Martzan, Acad. Typograph.

16°. Sigs.: [A]–B<sup>8</sup>; ff. [24]. 8 × 6 cm. T.-p. in red and black, lines 1, 4, 5, 10, and 14 being in red; red is also extensively used together with black in the text. *Contents*: T.-p.; chronology, f. (1)b; De Tegns Navne, som findis i denne Allmanach, f. (2)a; the calendar, ff. (2)b–(14)a; Et lidet Prognosticon om de fire Tjder udi nærverende Aar M. DC. L., ff. (14)b–(16)b; Continuatio Historica Om Astronomiæ Begyndelse oc Fremgang, ff. (17)a–(24)b; small ornament at the end. Gísli Einarsson became teacher in the Skálholt Cathedral School 1649, and 1651 its rector; from 1661 minister of Helgafell until his death.—CRL. (*Bibl. Dan.* II. 90).

**Einarsson, Gísli**.—Schriff Ca- | lender, Paa det Aar | effter vor Herris Jesu | Christi Fødsel | M. DC. L. | Beregnet | Aff | Gislao Einaris Islando. | [*Heraldic vignette.*] | Cum Privilegio S. R. Maj. | — | Prentet i Kiøbenhaffn, Aff | Melchior Martzan.

8°. ff. [56]. 13.3 × 7 cm. *Contents*: T.-p. (in border); chronology, f. (1)b; De Tegns Navne, som findis i denne Schriff-Calender, f. (2)a; calendar (large space being left between the days), ff. (2)b–(54)b, ending: 'Gud bevare sin Christenhed, | Ocsaa vor kiere Øffrighed, | Gud gifve os Fred og Salighed, | Amen.'; En Kort Betegnelse, paa de besynderligste Marckeder, som holdes her udi Danmarckis og Norgis Riger, det gandske Aar igiennem, ff. (55)a–(56)b, followed by an ornament.—CRL. (*Bibl. Dan.* II. 92, an interleaved copy).

**Einarsson, Jón** (–1674).—Fimm Psalmar yfer fimm Parta Catechismi.—*See Examen catecheticum.* 1677.

It is doubtless these five hymns which Berg. Mus. 128 refers to as 'Psalmar Sr. Jóns Einarssonar yfer Fræden,' printed at Hólar 1674, the same year as the 1st ed. of *Examen catecheticum*. Hálfð. Eín. (p. 68) also mentions these

('B. Lutheri Catechismum in hymnos misit Johannes Einarí . . . publicæ luci datos 1674'), and Bp. Finnur (III. 727, no. 26) who gives 1677 as the date of printing. This has led the compilers of *Bibl. Dan.* to assume that a fragment found in CRL. (*Bibl. Dan.* I. 376) was of Jón Einarsson's separately printed 'Psalmi de Catechismo.' This fragment consists of four leaves, pp. 5-12 (a similar fragment is also found in NL., representing pp. 7-8, 11-12), having sig. Biiij, Biiij, Bv at bottom of pp. 5, 7, 9 respectively; size 13.2 × 7.7; with running title: Bœnar Psalmar | Af Guds Bodordum. It begins in the middle of the first hymn (with the stanza: 'Eitt Líos mier Guds sa Andi sie,' etc.) which continues to p. 7, on which begins the second hymn: '[II.] Psalm. Vm Sannann Guds Otta,' the first stanza of which runs: 'Heilage Hiartagode, Himneske Fader søell, eg kem med harma Hliode, hier fyrer þig þinn Proell Andvarpar Aundenn mijn, Idrande i Angurtrega, af því so þraafalldlega brijt eg from bodord þijn,' the hymn containing 16 stanzas ends on p. 10, where begins 'III Psal. Vmm Saaluhialplega Tru'; the first stanza of this reads as follows: 'Almættis allrar Naadar, eirn sanntrofustur Gud, sia mijnar Sorger braadar, send mier i þrautum Lid, mitt Hiarta og Holldlegt Sinne, hneygt er til Vantruvar, Forgipt su jll þar jnne allann mig fordiarfar'; the fragment breaks off in the 12th stanza of this hymn at the bottom of p. 12. It is clear from this that these hymns are not identical with the catechism hymns of Jón Einarsson which are appended to the *Examen catecheticum*. In printed catalogues of Icelandic MSS. collections no other hymns on the catechism by Jón Einarsson are found than those in the *Examen*, and hence it seems very doubtful whether the hymns of the fragment are from his pen. They are not found in any printed hymnbooks, and the fragment probably represents a work which is unrecorded in bibliographical lists.

Einarsson, Oddur (1559-1630), *translator*.—See Havermann, J. Christelegar Bæner. 1636ff.—Híónabands articular. 1635.—Kyrkiu-ordinantia. 1635.—Passio. 1620.

Einarsson, Pétur (—ca 1665).—Eintal Salarennar | vid sialfa sig. | I Huoriu ein | Christenn Saal yferuegur og | hugleider þa saaru Pijnu og Dauda sij- | ns Lausnara Herrans Jesu Christi, og tekur | sier þar af agiætar Kienningar og | hugganer. | I Psalmvijsur miuklega sn | ued af Petre Einars Syne Løgriettu | Manne, fyrer Vestann. Og af hønnum Dedice- | rad og tilskrifad þeirre Eruverdugu og Gud | hræddu Heidurs Kuinnu. Valgierde | Gysla Dottur ad Skarde a | Skards Strønd. | Prentad a Hoolum j Hiall | ta Dal, epter Bon og Osk þeirra Hø | fdings Hiona, Eggerts Biørns | sonar og Valgerdar Gysla | Dottur. | Anno. | 1. 6. 61.

8°. Sigs.: A-K<sup>4</sup>; ff. [76]. 13 × 7 cm. Contents: T.-f., on reverse woodcut of the Crucifixion with a scriptural quotation (Joh. 3. C.); text, ff. (2)a-(76)b, closing with: Ender, and a small ornament.—This poetical rendering of Moller's *Soliloquia* follows the division of the original into chapters, each chapter comprising various hymns in different metra. The author,



Pétur Einarsson of Ballará, poet and annalist, flourished in the 17th century, died probably shortly after 1665, which is the last date in his annals. The publishers of the book were Eggert Björnsson (ca. 1610–81), prefect of Barðastrandarsýsla, and his wife Valgerður Gísladóttir (d. 1702).—FC. (def., *Bibl. Not.* V. 4); CRL. (*Bibl. Dan.* I. 377); NL.

Einarsson, Sigurður (–1640), *translator*.—See Beust, J. v. Sannur og riettur Lærdomur. 1624.

Eiríksson, Þórarinn (–1659), *translator*.—See Hálfðanar þáttir svarta. 1658.

Enchiridion. 1671.—See Þorláksson Þórður.

Erlendsson, Guðmundur (–1670).—Historia Pijnunnar.—See Pétursson, Hallgr. Historia Pijnunnar. 1666. 1682.

Examen catecheticum.—Examen cate | cheticum. | Það er. | Stuttar og | einfalldar Spurning | ar wt af þeim litla Cate | chismo Lutheri. | Huar til að leggiast | nockrar goodar og Naudsyn | legar Bæner, fyrer Vngdoo | menn, af þeim Tiju Guds | Bodordum, og ødrum Cate | chismi Þórtum. | Vtlagdar af Herra | Gysla Thorlaks Syne. | Anno. 1674. | *At the end:* Pryckt að nýu aa Hoo | lum j Hiallta Dal. | Anno 1677.

12°. Sigs.: A–I<sup>6</sup>; ff. [102]. 10.5 × 5.5 cm. All pages in a line border; a few ornaments; small Gothic initials. *Contents:* T.-f., on reverse quotation from Psalm. 119; dedicatory letter from Bp. Gísli to Benedikt Halldórsson (1607–88), 'Kong. Maj. Valldsmanne j Hegraness. Þinge' (and the translator's father-in-law), dated March 15th, 1674, ff. (2)a–(5)a; Bp. Gísli's preface (Til Lesarans), ff. (5)b–(8)b; Catechismus Lutheri, ff. (9)a–(37)a (the contents being arranged in the same way as in the edition of 1666); Epterfylgia Spurningarnar með sínum Andsuðrum, ff. (37)b–(79)b; Epterfylgia Nockrar aagietar og Naudsynlegar Bæner Vt af Bodordunum og ødrum Catechismi Þórtum fyrer Vngdomenn (five prayers), ff. (80)a–(83)a; Stuttar Bæner yfer þaug tiju Guds Bodord, og sierhuðria Grein Fræðanna (1–29), ff. (83)b–(95)a, closing with: Ender Bæklingins; Fimm Psalmar yfer fimm Parta Catechismi, Orter af S. Jone Einar Syne (minister to Stærri Árskógur, d. 1674), ff. (95)b–(100)b; Eirn Idranar Psalmur, Ortur af sama S. Jone, ff. (100)b–(102)b; followed by the colophon.—This is the 2nd edition, the 1st being of 1674 (cf. Bp. Finnur, III. 727, no. 20; Hálfð. Eín., p. 217; Berg. Mus. 128), but no copy is known of it. In his preface Bp. Gísli gives no information as to the original from which the questions and answers and the prayers are translated.—FC. (*Bibl. Not.* IV. 20); NL.

Eyding og nidurbrot borgarennar Jerusalem, etc.—See Guðspiöll og pistlar. 1617.—Chemnitz, M., *a. o.* Harmonia evangelica. 1687.

Eyjólfsson, Einar (1640–55), *translator*.—See Jónsson, Arngr. Gronlandia. 1688.

Förster, Johann.—Sa Gyllene | Skriptargang | ur og Ydrunar Konst, vt drei | genn af Bæn Manasses Kongs. | I fimm Predik-

un|um, Vtskyrdur og lioos giørdur | I Pysku Maale. | Af. |  
 Doct. Johann Førster, | j Vittenberg. | Nu a Islensku vtlagdur |  
 Af | H. Thorlake Skwla Syne. | So seige eg ydur, ad Føgnudur  
 mun | verda Einglum Guds yfer einum Sy | ndugum sem ydrun  
 giører. | Anno. 1641. [*Hólar.*]

8°. Sigs.: A-N; ff. [104]. 13 × 8 cm. All pages in borders as those of the *Huggunarbæklingur* of 1600 (cf. *Isl.* IX. p. 64f.) *Contents*: T.-f., the reverse being in border but otherwise blank; translator's preface (Aullum þeim þetta lesa, etc.), ff. (2)a-(4)a; text, beginning with: Bæn Manasse, Konungsins Juda, etc., followed by the first sermon, unnumbered, while the others are numbered as Aunnur—Fimmta Predikun, ff. (4)b-(102)a; Ein Christileg Packargiørd [!] fyrer allt Guds Laan, og Velgiørninga, andlega og lijkamlega, Ort af S. Gudm. Ellends S. (Eilijfe Gud minn eg vil þier, etc.), ff. (102)b-(104)b, the page closing with: Ender Bæklingsins, followed by a tail-piece.—The German title of this work by Johann Förster (1576-1613) is given by Jöcher (*Gel.-Lex.* II. 679) as 'comm. über das Gebet Manasse in 7 Predigten.'—FC. (*Bibl. Not.* V. 2, VI. 15); Bibliotheque Nationale, Paris (*Cat. Gen.* LIII. 661); CRL. (*Bibl. Dan.* I. 493); NL.; UUL. (*Uggla*, p. 561).

—— Idranar Iprott | Edur. | Sa Gyllene | Skriptargangur |  
 Manassis Kongs, | Vtdreigenn af hans Bæn, og j Fimm | Stuttum  
 Predikunum wtskijrd og lioos | giørd j þijsku Maale, | Af | Doct.  
 Johann Førster, | H. Skriftar Professore I Vittenberg. | Enn a  
 Islensku wtløgd, | Af H. Thorlake Skwla | syne, Fordum Biskupe  
 Hoola Stiptis, | (Sællrar Minningar) | — | Pryckt j Skalhollte, |  
 Af Jone Snorrasyne, | Anno M: DC. XCIII.

8°. Sigs.: A-I; pp. [5] + 138 + [1]. 13 × 7.5 cm. Running titles. *Contents*: T.-f., on reverse two scriptural passages (Esaia 55. v. 6 og 7; Luc. 15. v. 7); Formaale þess Saluga Herra sem Bookena hefur Vtlagt, pp. (3)-(5); text, pp. 1-138; Packargiørd fyrer það, ad Gud biðr epter vorre Yferboot (an hymn: 'Hiartans Fader eg aumur er,' etc.), pp. 138-(1).—Bp. Finnur (III. 678, no. 38) wrongly gives the date of this edition as 1697. Both editions were issued together with Winter's *Sermon*.—FC. (*Bibl. Not.* V. 2); BM. (*Cat.*, col. 7); (*Bibl. Dan.* I. 493); NL.; UUL. (*Uggla*, p. 561).

Förster, Johann.—Passio Christi | Þad er. | Historia Pijn- |  
 unnar og Daudans, Drottins | vors Jesu Christi, j aatta nytsam |  
 legum Predikunum jnne | falenn. | Huøriar Samanskrifad og |  
 wtlagt hefur, Heidarlegur Kiennemann, | Saaluge S. Jon Arason,  
 Profastur | j Isafiardar Þinge, Einfølldum | og Ofroodum, sem  
 ydka vilia | til Gagns og Gooda. | Prycktar a Hoolum j Hiall |  
 ta Dal, Anno. | M. DC. LXXviiij.

8°. Sigs.: A-T; ff. [152]. 12.5 × 7 cm. Running titles. *Contents*: T.-p.; preface (Goodum og Gudhræddum Lesara) by Bp. Gísli Þorláksson,



dated March 11th, 1678, ff. (1)b-(3)b; text (Fyrsta—Attunda Predikun), ff. (4)a-(148)a; Vpprisu Historiann Drottins vors Jesu Christi, samanskrifud af fiorum Gudspiallamønnunum, Mattheo, Marco, Luca og Johanne, ff. [148]b-[152]a; final page blank.—In his preface Bp. Gísli states that these sermons are by Johann Forster (the younger, 1576-1613), but I have not been able to find when the original edition of them appeared or under what title they were issued. Jöcher (*Gel.-Lex.* II. 679) mentions among Forster's writings *Passio Christi typica ex psalmis et prophetis*, but this could not refer to the sermons before us. Bp. Finnur (III. p. 727, nos. 27-28) by error counts this work as two: 'Conciones passionales Jonæ Aræs.,' and 'Conciones passionales Forsteri,' giving the date of the latter as 1679; Berg. Mus. 128 also gives this date. It is evident from this that he had never seen the work.—FC. (*Bibl. Not.* I. 15); CRL. (*Bibl. Dan.* I. 493); NL.; UUL. (Uggla, p. 563).

**Franciscus, Adam.**—Hálfd. Ein. (p. 219) writes: '*Margarita Theologica continens methodicam explicationem præcipuorum capitum doctrinæ Christianæ, a M. Adamo Francisci Heilbrunnensi collecta et conscripta, quæ in usum Scholarum Islandiæ Latine prodiit Holis 1620.*' Cf. also Bp. Finnur (III. 381, no. 79) and Berg. Mus. 128 ('1620. *Margarita, Credo, Theologica Latina, cum impuris typis, Simillimis Islandicis, in 12°*'). Bp. Harboe owned a copy (*Bibl. Harb.* Pars II. 1784, p. 237. In octavo & forma minori: '[No.] 2284. Adam. Francisci Margarita theologica in usum Scholarum Islandiæ. [Holis] 1620'). No copy is now known.—Jöcher-Adelung (*Gelehrten-Lex.* II. 1203) mentions various editions of this work in Germany, apparently the earliest one being of 1597. The title given there is: *Margarita theologica et mercatura margaritarum et mercaturarum continens methodicam explicationem præcipuorum capitum doctrinæ christianæ*. The author was ecclesiastical superintendent of Anspach in 1579.

**Froomer Foreldrar.**—See Beer, D.

[Gam], Jónas Daðason (1671-1734).—Q. D. B. V. | Schediasma Historicum | De | Prima | Religionis | Christianæ Fundatio- | ne In Islandia | Qvod | Favente Supremo Numine | Permissu Ampliss: Facul- | tatis Philosophiæ, | Sub Præsidio | Viri Præstantissimi & Eruditiss: | Georgii Ursini | publice tueri conabitur | Jonas Davidis Islandus | Auctor & Respondens, | Die 16 Maji in Auditorio Coll: Medic: | hor: pom: | — | Hafniæ, | Typis Justini Hög Univ: Typogr: Aō 1696.

4°. Sig.: A-B; f. [1], pp. 14. 16 × 10.2 cm. Latin type. On t.-p. is also: Imprimatur, C. Bartholin. *Contents:* T.-f., on reverse author's dedication to Matthias Moth and Caspar Bartholin; text, pp. 1-13; Corollaria, pp. 13-14. The author, a native of Iceland, became rector of the Maribo Latin School and afterwards of that of Næstved, and adopted the family name Gam.—FC.; CRL. (*Bibl. Dan.* III. 629).

**Gautreks saga.**—Gothrici & Rolfi | Westrogothiæ Regum | Historia | Lingua antiqua Gothica conscripta; | Quam | e M. s.

vetustissimo edidit, | & | Versione Notisque | illustravit | Olavs Verelivs | Antiq. Patr. Prof. | Accedunt V. Cl. | Joannis Schefferi | Argentoratensis | Notæ Politicæ. | [*Curio's mark.*] | Upsaliæ | — | Excud. Henricus Curio, S. R. M. & | Acad. Vps. Bibliop. 1664.

8°. Sigs.: ¶ (in 4), A-T, A-O; ff. (4), pp. 240 (i.e. 290) + 128, ff. [22], pp. 48. 14 × 8 cm. The dedication and the Swedish translation in Gothic type, the rest in Latin. *Contents*: T.-p.; dedicatory letter from Verelius to King Charles XI of Sweden, ff. (1)b-(3)b; Latin poem to Verelius by Joh. Loccenius, f. (4)ab; text (Af Gautreki oc Hrolfi, chap. 1.-xlvi.) and Swedish translation in parallel columns, pp. 1-290; Olai Verelli Notæ in Hist. Gothrici & Rolvonis, pp. 1-105; Joannis Schefferi Argentoratensis Ad Anonymi de Götrico & Rolfone Historiam Notæ, pp. 105-128 and f. (1)a; Staf-Rad eller A. B. C. Lengd På the märkeligaste orden i Götrekz och Rolfs Saga, ff. (1)b-(17)a; Stafwa-villorna rättas sålunda, f. (17)b; Monumenta lapidum aliquot runicorum, ff. (18)a-(21)b, consisting of a prefatory note by H. Curio, followed by the explanation of 48 runic inscriptions, by J. Bureus; Drottkvæddt, an Icelandic poem by Jón Rúgmann, f. (22)ab; 48 woodcuts of runic inscription after Joh. Bureus' drawings, pp. 1-48. There is lacking in the Fiske copy as well as most other copies a plate to p. 43 of the Notes representing the Northern trimurti from Cod. Ups. of the Snorra Edda. According to Warmholtz (No. 2566) the runic supplement was not to be found in all the copies which were issued. There are in existence copies in which the Notes of Verelius and Schefferus are printed in larger and prettier type (pp. 1-130). And finally there are copies, extremely rare, with a Swedish t.-p. as follows:

Göthreks och Rolfs | Wesgötha [|] Kongars | Historia | på Gammal Götska | fordom | beskrefwen, | och | Nu med en ny uttolkning | utgången | af | Olao Verelio | [*Curio's mark.*] | Tryckt i Vpsala af Hinrich Curio 1664. | med Kongl. Privilegio.

The Brit. Mus. copy with this title which I have examined, differs from the edition described above only as to the t.-p. (pp. 47-48 of the runic engravings also were lacking). But there are other copies which leave out the Notes (pp. 1-128) entirely, and in the place of the last page of the Notes (p. [129]) have an half-title: Register | på | The Gamble Orden, and sig. I changed to sig. V (so as to make the sigs. continuous with those of the text). This may represent a popular edition sold at a lower price. Concerning this, see G. E. Klemming, *Ur en antecknares samlingar*, Upsala 1880-82, pp. 209-211 (cf. also V. Gödel, *Fornnorsk-isländsk litteratur i Sverige*, 1897, pp. 241ff.).

This is the first printed edition of Icelandic saga texts, containing the *Gautreks saga* (pp. 1-66) and the *Hrólfs saga Gautrekssonar* (pp. 66-292), about which see *Isl. V.* pp. 17-18, 27. The Swedish translation seemingly was made by Jón Rúgman (about 1662, cf. Cod. Holm. chart. 11, 8°). The principal edition is not uncommon, Fiske Coll. having three copies and one containing only the text and translation (pp. 290); BM.; CRL.; etc.



Gerhard, Johann.—Dagleg | Idkun gud | rœknennar, j fióra  
Pa | rta sundur skipt. | Hafande jnne ad hallda | Fyrst, Jaatn-  
ingar. 2. Packargi | ørder. 3. Bœner. Og j fiórda maata |  
Gudrœkelegar vmþeinkingar ed | ur Ihuganer. | Saman skrifad  
af þe | im haatt vpplysta Doctor | Heilagrar Skriftar, Johanne |  
Gerhardi. | Vtlagt a Islendsku af | H. Thorlake Skwla Syne. |  
Anno 1652. [Hólar.]

12°. Sigs.: A-N<sup>8</sup>; ff. [152]. 10 × 5.5 cm. Each leaf has a signature number. *Contents*: T.-f., reverse blank; Formaale Bœklingsins, ff. (2)a-(10)a; Nidurskyckun Edur Sundurdeiling þessa Hand Bokarkorns, f. (10)ab; text, divided in four parts as follows: Vmþeinking Syndanna, Sa fyrste Partur (I.-X. Cap.); Sa annar Parturenn er Vmþeinking vm Guds Velgiørninga, vid oss Mennena (I.-XV. Cap.); Sa þridie Parturenn er Ihugan og Vmþeinking vorrar Parfar og aaliggiande Naudsynia (I.-XIII. Cap.); and Sa Fiorde Partur Bœklingsins, Vm þœrf og Naudsyn Naungans (I.-VII. Cap.), ff. (11)a-(148)b; Registur vppa Bœna Book þessa, ff. (149)a-(152)b.—A translation of Gerhard's *Exercitium pietatis quotidianum quadripartitum*.—BM. (*Cat.* col. 4; bd. with *Nockrar huggunargreiner* of the same year, having probably been issued with it); NL. (def.).

Hálfd. Ein. (pp. 235-236) gives an edition of Hólar 1656 (possibly confusing it with the *Enchiridion*), and he and Bp. Harboe (*Dän. Bibl.* VII. 660) mention one of 1687. No copy of either is known.

——— Dagleg | Idkun Gud | rœknennar . . . Vtløgd aa Nor-  
rœnu af | H. Thorlake Skulasyne | Fordum Biskuþe Hoolastigtis |  
Sœllrar Minningar. | — | Pryckt ad nyu j Skaalhollte, Af | Jone  
Snorras. A. 1694.

12°. Sigs.: A-L; pp. [17] + 241 + [6]. 10.7 × 5.7 cm. Running titles. *Contents*: T.-p.; woodcut representing Christ praying, with a scriptural quotation (Matth. 26), p. (2); Formaale Bookarennar, pp. (3)-(15); Nidurskyckun, etc., pp. (16)-(17); text (in four parts), pp. 1-241; Registur, etc., pp. (1)-(6).—NL.

Rev. Sigurður Jónsson also rendered this work of Gerhard's into hymns, for which see *Psálmabók*. 1671.

Gerhard, Johann.—Enchiridion | Þad er | Handbookar | korn,  
I huðriu ad framm | settar verda Hugganer þær sem | Menn  
skulu setia j mote Daudanum, | og þeim Freistingum sem Mann-  
enn | kunna ad astrijda a Dauda Deig | enum, þegar Ønd og  
Lijkame | adskiliast. | Samann skrifad af þeim | goda og Haatt-  
vpplysta Doctor | D. Johanne Gerhardi. | Enn a Norrœnu  
wtlagt, | af þeim virdulega Herra. | H. Thorlake Skwla S. |  
(Loflegrar Minningar) At the end: Pryckt a Hoolum j Hiallta  
Dal. | Anno M. DC. L. vj.

8°. Sigs.: ).( (in 9), A-T; ff. [161]. 12.5 × 7.5 cm. All pages in renaissance borders (cf. *Isl.* IX, pp. 64f.). *Contents*: T.-p.; Formaale til Peirra sem hann hefur Bokena dedicerat, signed and dated at end: Skrifad j Coburg j Majo Anno 1611. Johannes Gerh. D., ff. (1)a-(6)b; Bp. Gísli Þorláksson's preface (Godum og Gudhræddum Lesara, etc.), ff. (7)a-(9)a; Errata, f. (9)b; text, ff. (10)a-(160)b; Registur, Hafande jnne ad hallda sierhuðriar Freistingar j þessare Book, ff. (160)b-(161)b, followed by the colophon and 'Finis.'—When the original edition of the *Enchiridion* was published I have not been able to find, it was presumably about 1611. It was probably translated from the Latin into Icelandic, and was edited after Bp. Þorlákur's death by his son and successor, Bp. Gísli. It is doubtless this book which is entered in the catalogue of Bp. Harboe's library (*Bibl. Harb.* II. p. 239, no. 2312) as 'Johannis Gerhardi Huggunar Boeklingur a Norrœnu utlagdr af Thorlake Skulasyne. Holum 1656.'—FC. (two copies, one badly cut, the other lacking f. 9); BM. (*Cat.*, col. 4); CRL. (*Bibl. Dan.* I. 412-413); NL.

**Gerhard, Johann.**—Fimtiu Heilagar | Hugvekiur, | edur Vm-  
þeinckingar. | Pienande til þess ad ørua og | vpptendra þann  
jnna Mannen, til | sannarlegrar Gudrækne og goods | Sidferdis. |  
Samann skrifadar fyrst j | Latinu, af þeim Vir duglega og |  
Haalærda Doctor heilagrar | Skriptar | Johanne Gerhardi | Enn  
aa Islensku wtlagdar af H. | Thorlake Skwla syne, Og prent- |  
adar aa Hoolum j Hialltadal | Anno, 1630. | Syrach 16. Tilreid  
þu vel þijna | Saal vnder Bænena, so þu verder ecke | lijkur þeim  
Manne, sem freistar Gudz.

8°. Sigs.: ).(, A-Æ, Aa-Kk +; ff. [288] +. 13 × 8 cm. All pages in ornamental borders (for which see *Isl.* IX, pp. 64-65). *Contents*: T.-p.; translator's preface (Goodfswum Lesara, oska eg Naadar af Gude fyrer Jesum Christum), ff. (1)b-(5)b; 'In Qvinqvaginta Meditationes Sacras, primvm nempe opvs, qvod typis Holensibus, Reverendiss. & Clarissimi Viri, Dn. Thorlaci Sculonis Filij, Islandiæ Borealis Episcopi meritiss. Sumptibus, Anno a nato Salvatore nostro Iesu Christo, 1630 prodijt, Ode', signed: Decantata per Vigfuserum Gislavi F. [Vigfús Gíslason, 1608-47], ff. (6)a-(8)a; errata (Þad sem yfer hefur siedst j Pryckingunne er þetta hid sierlegasta), f. (8)b; text (I.-L. Meditatio), ff. (9)a-(288)b +, the only known copy, in the NL., ending in the 50th Meditation (the last line being: O Eilijfd, Eilijfd, þu ein ert su). Thus probably five pages of text and three of index are lacking, what is contained in sig. Ll (in 4) of the following edition. The NL. copy also lacks ff. (2), (7) and the whole sig. M.—The original edition of Johann Gerhard's (1582-1637) *Meditationes sacre* appeared in 1606, being immediately followed by many others (one from the Elzevir press of Leyden, 1630), and it was translated into most European languages. The book enjoyed great popularity in Iceland, as may be concluded from the many editions of this translation; still there were those who found the author's teachings rather severe and hence, with a pun on his name, called the book 'Glerhörðu hug-



vekjurnar' (the glass-hard meditations). As Vigfús Gíslason's ode indicates, this is the first book printed at Hólar under the direction of Bp. Þorlákur.

——— Fimtiu. Heilagar. | Hugvekiur, | . . . Og prent | adar aa  
Hoolum j Hialltadal | Anno. M. DC. xxxiv. | Syrach 16 . . .  
Manne, sem freistar Guds.

8°. Sigs.: ).(, A-Æ, Aa-LL<sup>4</sup>; ff. [292]. 13 × 8 cm. All pages in borders as in the preceding edition. *Contents*: T.-p.; translator's preface, ff. (1)b-(5)b; translator's preface to this edition (*Lectori Salutem*), ff. (6)a-(8)a; errata, f. (8)b; text, ff. (9)a-(291)a; *Innehalld þessarar Bokar*, ff. (291)b-(292)b. This 2nd edition is neither mentioned by Bp. Finnur nor Hálfdr. Ein., the former (*III*. 719, no. 1), however, giving one of 1644 which doubtless is a misprint, as nothing is known of such an edition. The present one corresponds exactly to the 1st, with the only difference that Vigfús Gíslason's Latin ode has been replaced by a second preface in answer to criticisms of the book.—FC.; NL.; BM. (*Cat.* col. 3); CRL. (*Bibl. Dan.* I. 412); UUL. (*Uggla*, p. 561).

——— Fimmtju. | H. Hugvekiur, | þienande til þess | . . .  
Enn a Islensku vt lagdar, | af þeim virðuglega Herra, H. Thor- |  
lake Skwla Syne (Loflegrar | Minningar). | Prentadar j þridia  
sinn a | Hoolum j Hialta Dal | Anno 1660.

8°. Sigs.: ).( A-P, Aa-Gg; ff. [256]. 12 × 7 cm. *Contents*: T.-p.; translator's first preface (*Goodfwsom Lesara*), ff. (1)b-(4)b; his second preface (*Til Lesarens [!]*), ff. (5)a-(6)b; *Innehalld*, ff. (7)a-(8)b; text, ff. (9)a-(256)b.—FC.; NL.; CRL. (*Bibl. Dan.* I. 412).

——— Fimmtju. | H. Hugvekiur, | . . . Prentadar j fiorda  
sinn a | Hoolum j Hialta Dal. | Anno 1674.

8°. Sigs.: ).(, A-P, Aa-Dd<sup>4</sup>; ff. [228]. 13 × 7 cm. *Contents*: T.-p.; first preface, ff. (1)b-(4)b; second preface, ff. (5)a-(6)b; *Innehalld*, ff. (7)a-(8)b; text, ff. (9)a-(228)a; final page blank.—FC. (def., lacking sig. ).(, except t.-p.); NL. (def.); BM. (*Cat.* col. 5).

——— H. Hugvekiur, | . . . Nu j Fimta sinn a Prent wtgeing-  
nar, | Ad vidauknum Marginalibus, edur Citatium wr|Heilagre  
Ritningu, og H. Lærefedra Bookum | Item nockrum merkelegum  
Maalsgreinum, j La | tinu sem sialfur Author hefur sett fyrer |  
framann sierhvøria Hugvekiu. | — | Prentadar j Skalhollte | Af  
Jone Snorra Syne | Anno. M. DC. XCV.

8°. Sigs.: A-Æ, Aa-Gg<sup>4</sup>; ff. [6], pp. 475 + [19]. 13 × 8 cm. Running titles; marginal references. *Contents*: T.-p.; translator's first preface, ff. (1)b-(4)b; *Innehalld*, ff. (5)a-(6)b; text (I-LI. Hugvekia;—the 51st having the heading: *Vmm andlega Vpprisu Guds Barna. Vtløgd af M. P[or]de Th[or]laks S[yn]e*). *Pesse Hugvekia hefur af Authore vidaukenn vered sijdann Bookenn j fyrsta sinn a Prent wtgieck*), pp. 1-475; *Meining þeirra Latinsku*

Mals Greina sem standa fyrer framann sierhvöria Hugvekiu, fyrer þa Eínföllu og Faafroodu sem ecke skilia latinskt Tungumaal I Islendsk Liiodmæle eda Samstöedur, wtsett af Paale Jonssyne [Vidalín, 1667-1727], Skoolameystara ad Skaalhollte, Til ad stoda Minned, pp. (1)-(6); Lijtel Vppvakningar Aminning til þess Faafroda og Athugalaus Islands Almwga. Ordt af Sera Sigurde Saaluga Jonssyne j Presthoolum (Þu Aume Islands Lijdur, etc.), pp. (7)-(15); Boenar korn lyted (an hymn: Minn Jesu mæte, mijn jafnan giæte, etc.), pp. (15)-(16); Ein good Gømul Saungvijsa umm Eymder þessa Stundlega Lijfs og Soelu Eilijfs Lijfs (Langar mig j Lijfs Höll, etc.), pp. (16)-(19). For correction of an erratum, see *Graduale* 1697 (at the end of errata, after the index). —FC. (*Bibl. Not.* VI. 31); CRL. (*Bibl. Dan.* I. 412); NL.; UUL. (Uggla, p. 561).

For a poetical rendering of this work, see Jónsson, Sig. Pær Fimtiþu Heilögu Meditationes. 1652 ff.

Gerhard, Johann, joint author.—See Chemnitz, M., a. o. Harmonia evangelica. 1687.

Good Børn.—See Beer, D.

[Gottskálksson, Oddur (-1556)], translator.—See Luther, M. Catechismus. 1617ff.

**Graduale.**—Graduale | Ein Almenne- | leg Messusaungs Bok | Samanteken og skrifud, til meire og | samþyckelegre Einingar, j þeim Saung og | Ceremonium, sem j Kirkiunne skal syn- | giast og halldast hier j Lande, ep- | ter Ordinantiunne. | G. Th. S. | Lated alla Hlute Sidsamlega, og Skic- | kanlega framm fara ydar a mille. | 1 Corinth. 14. Cap. | Ef sa er einhuør ydar a medal, sem þraattunarsam- | ur vill vera, Hann vite það, ad vier høfum ecke | sliþkan Siduana, og ei helldur Guds | Søfnudur, Ibidem. 11. | Prentad ad nyiu a Holum j Hiall- | ta Dal, Anno Salutis. | — | M. DC. VII.

4°. Sigs.: A-P, Aa-Hh; ff. [128]. 16.8 × 12 cm. Lines 2, 3, 10-12, 17, and 18 of the t.-p. in red. Contents: T.-p.; Wm það rietta Messu-Embætte etc. ff. (1)b-(5)b; text, ff. (6)a-(94)b, ending: Ender Grallarans Aared vm kring; Messu Embætte A Bæna Døgum, etc., ff. (95)a-(99)a; Nöckrer Hymnar Psalmar og Lofsønguar, a þeim sierlegustu Hatijðum, Lijka a Kuølld og Morna, Vtan Kirkiu sem jnnan, ff. (99)b-(128)a, the final page blank.—This 2nd ed. of the *Grallari* differs from the 1st ed. of 1595 (see *Isl.* IX. pp. 45-46) by omitting the royal letter and Bp. Oddur Einarsson's prefatory essay, and by substituting hymns for the prayers, while the pastors' ritual is likewise omitted. And curiously enough neither of these two were included in the *Gudspiöll og pistlar* of 1617 and 1638, but were first incorporated in the edition of 1658. It is possible that they may have been in the alleged editions of 1599 and 1609 and hence been omitted from the *Graduale*.—FC. (two copies, both def., one well preserved except that f. Biiij is lacking, this leaf also being slightly imperfect in the other, cf. *Bibl. Not.* IV. 8); NL.



—— Graduale | . . . Prentad ad nyu a Holum j Hiall |  
ta Dal Anno Salutis | M. DC. XXIII.

4°. Sigs.: A-P, Aa-Hh; ff. [128]. 16.5 × 12.2 cm. T.-p. all in black. The contents correspond essentially to those of the ed. of 1607, although the arrangement at the end differs slightly. The text ends f. (94)b; Messu Embætte etc. ff. (95)a-(99)a; Nøckrer Hymnar, etc. ff. (99)b-(125)b, followed by an ornament; Salve Regina, ff. (126)a-(128)a; the final page is black. The 3rd edition.—BM. (def., *Cat.* col., 3); CRL. (*Bibl. Dan.* I. 1100).

—— Graduale | . . . Sem H. Thorl. Sku. S. liet enn nu ad  
nyu | Prenta epter Bon og Forlage Vir duglegs Her | ra M.  
Briniulffs Sueins. S. og | annara Godra Manna. | — | Anno D.  
M. DC. XLIX. *At the end:* Pryckt a Holum j Hialltadal. |  
Anno. M. DC. L.

4°. Sigs.: A-P, Aa-Hh; ff. [128]. 16.5 × 12 cm. Lines 2, 3, 10, 11, 12, and 21 on t.-p. in red. *Contents:* T.-p.; Um Pad rietta Messu Embætte, ff. (1)b-(5)b; text, ff. (6)a-(94)b; Messuembætte a Bænadøgum, etc. ff. (95)a-(99)b; Nockrer Hymnar, Psalmar, etc. ff. (100)a-(128)a, followed by the colophon and an ornament; final page blank.—The 4th edition.—FC.; BM. (*Cat.*, col. 4); CRL. (*Bibl. Dan.* I. 1100); NL.

Bp. Finnur (III. p. 719, no. 9) mentions an edition of the *Grallari* printed at Hólar 1655, but as such edition is mentioned nowhere else and since it conflicts with the numbering of the editions (that of 1691 is styled the 6th), it is doubtless apocryphal.

—— Graduale | . . . Huþria H. Gysle Thor. S. liet prenta |  
eppter Bon og Osk Margra Godra Manna. | hier j Lande. | Anno  
M, DC. LXXIX. *At the end:* Pryckt a Hoolum j Hiallta Dal,  
Af | Jone Snorra Syne. Anno. 1679.

4°. Sigs.: A-P, Aa-Ii (the last in 2), ff. [130]; 16.5 × 12 cm. T.-p. all in black. Contents virtually identical with those of the ed. of 1649. The 5th ed.—FC. (lacking t.-p. and the next leaf); BM. (*Cat.*, col. 5); CRL. (*Bibl. Dan.* I. 1100); NL.; UUL. (Uggla, p. 563).

—— Graduale | Ein Almenne- | leg Messusaungs Book, |  
Vmm þann Saung og Ceremoniur sem i Kyrkiunne | eiga ad  
syngiast og halldast hier j Lande, epter godre og christelegre |  
Sidveniu sem og vors allra Naadugasta Arfa Kongs og Herra, |  
Christians þess Fimta Kyrkiu Ritual. | — | Editio VI. | Pryckt j  
Skaalholhte af Jone Snorrasyne, | Anno Domini M. DC. LXXXXXI.

obl. 8° (in 6s). Sigs.: ).(, A-Æ, Aa-Ee; ff. [13], pp. 327, ff. [9]. 11.3 × 14 cm. This is the first *Graduale* to be issued in what later became known in Iceland as 'grallarabrot' (form of the *Graduale*), and in which all subsequent edd. were printed. T.-f., in made-up border; lines 2, 4, and 10 in red. Running titles. Music. *Contents:* T.-f., on reverse scriptural quotation in

Latin and Icelandic (Psalm 96. v. 1. et 2.); Bp. Þórður Þorláksson's preface (Aullum godum og Gudhræddum Mönnum, etc.), dated Feb. 10, 1691, ff. (2)a-(3)b; Formaale Herra Odds Einarssonar . . . yfer þann fyrsta Prentada Grallara. Anno 1594, ff. (4)a-(7)a; Formaale Herra Gudbrands Thorlaks-sonar . . . Vm það rietta Messu Embætte, etc., ff. (7)b-(13)b, ending: Finis Cænæ Dominicæ & Ceremoniarum; text, pp. 1-190, ending: Ender Grallarans Ared um kryng; Saungur og Embættisgiörð a Bæna og Samkomu-dögum þar þeir eru halldner, pp. 191-222; Nockrer Hymnar Psalmar og Lofsaungvar, a þeim sierlegustu Haatijdum, lijka a Kvølld og Morgna utann Kyrkiu sem jnnann, pp. 223-307 (including Symbolum Athanasii and Symbolum Nicænum); Nockrer Hiartnæmer Psalmar, um Daudann, sem syngiast meiga yfer Greptran Frammlidenna, pp. 308-327 (many in Icelandic and Latin); Reg-istur þeirra Psalma og Saungva sem finnast j þessum Grallara, p. [328], ff. (1)a-(3)a; Errata, f. (3)ab (followed by a note on an erratum in the 'Gudspialla Bok' of 1686); Appendix Sem er, Stutt Vndervijsun umm einfalldann Saung, fyrer þa sem lijted edur Eckert þar uti lært hafa, enn gyrnast þo Grundvøllenn ad vita og sig framar ad ydka (by Bp. Þórður, being the first musical treatise printed in Icelandic), ff. (4)a-(7)a; Þessum Bladsijðum sem epter eru af Arkinu til uppfyllingar, setst hier til ein god Aminning og Vppvakning fyrer þa sem ganga vilia til Guds Bords, etc., ff. (7)b-(8)a; Þessu laatum vier fylgia Presta Eydenn, sem til er giördur i Kongl. Maj. Kyrkiu Ritual, pag. 379, etc. (in Latin), ff. (8)b-(9)a; the final page has two scriptural quotations at the top (Gen. 3. v. 15.) and the bottom (Hos. 13. v. 14.) and between them a woodcut representing a scull and Christ on the Cross piercing the Serpent's head, and the colophon: Endad j Skalh. sama Ar 23. Maij.—The ritual of Christian the Fifth to which reference is made on the t.-p. and according to which this edition was adapted, was issued July 25, 1685, but it seems really never to have been legally introduced in Iceland (cf. *Lovsaml. for Isl.* I, pp. 442-457).—FC.; BM. (*Cat.*, 6); CRL. (*Bibl. Dan.* I. 1100); NL.

—— Graduale | . . . Editio vii. | Pryckt j Skaalholte af Jone Snorrasyne, | Anno Domini M. DC. LXLVII.

obl. 8° (in 6s). Sigs.: ).(, A-Æ, Aa-Ee; ff. [13], pp. 328, ff. [9]. 11.3 × 14 cm. The make-up and contents of this edition are exactly the same as those of the preceding one, excepting that the t.-p. is here all in black; p. 328 has two additional hymns, the 'Regestur' [!] beginning on the opposite page, ends f. (3)b, being followed by 'Errata' and a note on an erratum in Gerhard's *Hugvekjur* of 1695, f. (13)b; on the final page the colophon reads: "Endad j Skalh. sama Ar 22. Febr."—FC. (def.; *Bibl. Not.* IV. 30); NL.

**Grammatica latina.**—See Jónsson, Arngr.

**Gríms saga loðinkinna.**—See Ketils saga hængs.

**Grímsson, Kolbeinn** (—ca. 1682).—Nockrer | Psalmar | sem syngiast meiga Ku | ølld og Morgna vm | alla Vikuna. | Ordter af Kolbeine | Grijsms Syne, wt af | Bøena book. | D. Johannis Havermann. | Pryckter a Hoolum | j Hiallta Dal. | Anno. 1682.



12°. Sigs.: A-E; ff. [60]. 9.5 × 5.2 cm. *Contents*: T.-f., reverse blank; text, ff. (2)a-(37)a; Hier epterfylgia enn adrer Viku Psalmar. Ordter af Saaluga S. Jone Magnus syne, j Laufaase, ff. (37)b-(57)b; Eirn Kuølld Psalmur OrdTur af S. Olafe Jons Syne ('Lit upp mijn liufa Ønd,' etc.), ff. (57)b-(60)b, having 'Ender' at the bottom of the page. Bp. Finnur records these two sets of hymns as two independent publications (III. 727, nos. 29 and 35). Kolbeinn Grímsson was a farmer at Einararlón, Snøfellsnessýsla (cf. *Tímarið Bmfél.* V, pp. 251-54).—NL. (slightly def.).

Guðmundsson, Jón, *translator*.—See *Héðins saga ok Högna*. 1697.

**Guðspiöll og pistlar.**—Guðspiöll | og Pistlar sem lesen | verda Aared vm kring, j | Kirkiu Söfnudenum | A | Sunnudøgum og þeim | Haatjdis Døgum sem halld- | nar [!] eru, epter Ordi | nantionne | Prentad ad nyu, epter | riettre Vtleggingu | Anno | M. DC. XVII.

8°. Sigs.: A-T; ff. [152]; 12.2 × 7.2 cm. T.-p. in a border of four pieces; 65 woodcuts (of which 4 large) in text. The text is in Gothic type except the 'Guðspiallavisur' which are in italics. *Contents*: T.-f., on reverse large woodcut (Moses placing the copper snake upon a pillar) with a scriptural quotation (Joh. iii.); text, ff. (2)a-(104)b, ending: 'Ender Guðspialla og Pistla Aared vm kring'; Historia Pijnunnar og Vpprisunnar Drottens vors Jesu Christi, vt af fiorum Guðspialla Mønnum til samans lesen. Par med eirnen Eyding og Nidurbrot Borgarennar Jerusalem, og alls Gydinga Lyds, hid stuttlegasta, ff. (105)a-(152)b, followed by 'Finis' and an ornament. This probably is the 5th edition. Berg. Mus. 128 seems to count the 'Historia Pijnunnar' as a separate work, for the earlier editions of which, see *Isl.* IX, pp. 11-12, 48-49.—NL.; CRL. (*Bibl. Dan.* I. 567).

The earlier editions of this work were printed at Hólar 1562 (*Isl.* IX, pp. 16-17), 1581 (p. 27), and there are alleged editions of 1599 (*Isl.* IX, p. 62), and of 1609, according to Bp. Finnur (III. 378, no. 13), Hálfð. Eín. (p. 212), and Berg. Mus. 128, which quotes the latter as 'Guðspialla Bók, med Collectum, og Skijrd. Cerem. in 8°,' which doubtless is not an exact title. No copy is known of it.

——— Guðspiöll | og Pistlar . . . | Prentud enn ad nyu, epter | þeirre fyrre Vtleggingu. | Anno | M DC XXXI.

8°. Sigs.: A-Q<sup>7</sup>; ff. [127]. 12 × 7.3 cm. 2 large and 3 small woodcuts in text. T.-p. in a made-up border; the misprint 'halldnar' is to be found there. *Contents*: T.-p., on reverse woodcut (Moses) with the scriptural quotation; text, ff. (2)a-(114)a; large woodcut of the Crucifixion with a scriptural passage (Joh. 3.), f. (114)b; Historia Pijnunnar og Daudans, ff. (115)a-(127)a, final page blank. The 'Guðspiallavisur' are omitted in this and the subsequent editions.—NL.

——— Guðspiöll [!] | og Pistlar . . . | Prentad ad nyiu, a Hool | um j Hiallta Dal | Anno | — | 1638.

8°. Sigs.: A-R; ff. [136]. 12 × 7 cm. 13 woodcuts in text; t.-p. in a made-up border; the misprint 'halldnar' of the two preceding editions is here

corrected to 'halldner.' *Contents*: T.-f., reverse blank; text, ff. (2)a-(114)a; reverse is blank; *Historia Piunnar og Daudans*, ff. (115)a-(136)b. The seven woodcuts to be found in the text of the Gospels and Epistles are small, the six in the Passion are nearly full-page, being from the *Passionall* of 1598 (cf. *Isl.* IX. p. 57f.).—FC. (*Bibl. Not.* VI. 14).

——— Gudspioll og | Pistlar sem lesenn verda | Aared vm kring j Kyrkiu | Söfnudenum | A | Sunnudøgum og þeim Haa | tijdis Døgum, sem halldner | eru epter Ordinanti | unne. | Rom. 1. v. 26. | Evangelium er Kraptur Guds, sem | hialplega giører þa sem trua | þar aa. | Prentud enn ad nyiu a | Hoolum j Hialltadal | Anno | M. DC. Lviiij.

8°. Sigs.: A-Y; ff. [176]. 12 × 6.5 cm. Lines 1, 2, 6, 7, 14, and 15 of t.-p. in red. 58 woodcuts in text. *Contents*: T.-f., reverse blank; text, ff. (2)a-(119)a; f. (119)b blank; *Historia Piunnar og Daudans*, ff. (120)a-(138)b; Hier epter fylgia nøckrar wtvaldar Bæner og Oratiur, sem lesast j Messunne a Sunnu Døgum, og ødrum Haatijdum kringum Aared (from the *Graduale* of 1594), ff. (139)a-(152)b; Ein Almenneleg Handbok, etc., ff. (153)a-(176)a; final page blank. This last section of the book has a t.-p. as follows:

Ein Almenne | leg Handbok fyrer einfallda | Presta, Huørnenn Børn skal skij | ra, Hion samann vigia, Siukra | vitia, Frammlidna Jarda, og | nøckud fleyra sem Kiennemann | legu Embøette vidkiemur. | □ | 1 Corinth. 14. Cap. | Laated alla Hlute Sidsamlega, og | skickanlega frammfara ydar a mille. | Anno Domini. | M. DC. L. viij.

This seems to be the 3rd edition of the ritual, the 1st being of 1555 (*Isl.* IX, pp. 8-9), the 2nd in the *Graduale* of 1594 (*Isl.* IX, p. 46). It is to be noted that it is omitted from the *Graduale* of 1607 without being included in the *Gudspiöll og pistlar* of 1617 and 1638. As there certainly must have been almost equal demand for it as the latter work one is tempted to suggest that either of the alleged editions of *Gudspiöll og pistlar* of 1599 and 1609 included this ritual, or there was a separate edition of it, which has not been recorded anywhere.—FC. (def., *Bibl. Not.* VI. 21); BM.; CRL (*Bibl. Dan.* I. 567).

——— Gudspiöll og | Pistlar . . . Prentud enn ad nyiu a | Hoolum j Hialltadal. | Anno. | M. DC. LXX.

8°. Sigs.: A-Y; ff. [176]. 12 × 6.5 cm. 58 woodcuts. T.-p. all in black. *Contents*: T.-f., reverse blank; text, ff. (2)a-(119)a, reverse blank; *Historia Piunnar og Daudans*, etc., ff. (120)a-(138)b; Hier epterfylgia nøckrar wtvaldar Bæner og Oratiur, etc., ff. (139)a-(152)b; Ein Almenneleg Handbok fyrer einfallda Presta, etc. (t.-p. as in the preceding edition), ff. (153)a-(176)a, final page blank.—FC. (frayed); BM. (*Cat.*, col. 4).



—— Dominicale | Pad er | Gudspiøll og | Pistlar med almennelegum | Collectum, sem i Kyrkiusøfnude- | num lesast Aared ummkrijng aa | Sunnudøgum og ødrum Helgum | og Haatijdes døgum | Hier med fylger Stutt | Handbok vm Barnaskijrn, Hiona | vijgslu, Siukra vitian, Frammlid | enna Jardan ognockud fleira | sem Kennemannlegu Embæt- | te vidvijkur. | — | Prickt i Skalhollte | af Hendrick Kruse Anno 1686.

12°. Sigs.: A-V; ff. [240]. 10.6 × 6 cm. 62 woodcuts in text. *Contents*: T.-f., on reverse a woodcut with scriptural quotations (Esa. 52, and Luc. 11); text, ff. (2)a-(157)b; collects, ff. (158)a-(159)a; woodcut with quotation from Esaie 53, f. (159)b; *Historia Piinunnar og Daudans*, ff. (160)a-(182)b; *Historia Vpprisunnar og Vppstigningarennar*, ff. (183)a-(193)b; Ein good Bæn Iohannis Avenarij, sem er Packargjörd fyrer Christi Pijnu og Dauda, ff. (193)b-(195)a; Ein Almenneleg Handbook, etc. (t.-p. with a vignette), ff. (195)b-(228)b, including an addition from Christian V's ritual: Vm Freystadar Manneskiur, ff. (222)a-(228)a, and Ein stutt Bæn D. Joh. Olearii fyrer sturladar Manneskiur, f. (228)b; Textar og Bæner (see title given below), ff. (229)a-(240)b, including Christian V's letter to Bp. Þórður of March 27, 1686. The special t.-p. of this last section runs as follows:

Textar og Bæner | Sem epter þess Stormektugasta | Arfa Kongs og Herra | Kongs | Christians | Fimta, Haaloflegustu og Gudræ- | kelegustu Bifalningu brwkast eiga Ar | lega, aa almennelegum Føstu og Bæna- | deige, sem er sa fioorde Føstu | dagur epter Paaska. | Gvde Almaattugum fyrst og fremst | til Lofs og Dyrdar. | □ | — | Prentad i Skaalhollte Anno 1686.

The holiday in question was known in Iceland as the 'Kongsbænadagur' and was observed there until abolished by law of Nov. 24, 1893.—FC. (*Bibl. Not.* I. 19); CRL. (*Bibl. Dan.* I. 567); NL.

**Gunnarsson, Þorsteinn** (1646-90).—Christeleg | Lykpredikun | þess VelEhruverduga og | Haalærda Herra, H. Gysla Thor | laaks Sonar, Fyrrum Superin | tendentis yfer Holastipte. | Huør j Drottne Sætlega | Huijldest aa 53. Are sijns Alld- | urs. Sijns Embættis 27. Anno | 1684. Dag 22 Julij. | Enn til sijns Huijldarstadar lagdur | þann 29. Dag sama Manadar j | Hoola Doomkyrkiu. | Samsett og Frammflutt, Af Sokn- | ar Prestenum, S. Thorsteine | Gunnarssyne. | Pryckt A Hoolum j Hialltadal | Anno 1685. *At the end*: Pryckt af Jone Snorra | Syne. Anno 1685.

12°. Sigs.: A-H<sup>6</sup>; ff. [90]. 10 × 6 cm. *Contents*: T.-f., on reverse three scriptural quotations (Dan. 12; Matth. 25; Joh. 4); Aminning vppa epterfylgiande Predikun, ff. (2)a-(4)b; scriptural text (Textus Timoth. 4. C. v. 6), ff. (4)b-(5)a; Inngangurinn, ff. (5)a-(12)b, followed by an ornament; Lijfs-

historiann, ff. (13)a–(26)b; Vtlegging Textans, ff. (26)b–(66)a;—Lijfs Historia. Þess Vel Eðruverduga Heiðurlega og Haalærda Herra Byskups, H. Gysla Thorlaakssonar. (Sællrar Minningar.) Hans Epterlifande Eækta Hus-tru, Eðrugöfugre og Guðhræddre H. Kuinnu, Ragneide Jons Dottur. Og hans Eðruprijddu, Dygdarijku Moodur, Christijnu Gysla Dottur, Asamt hans Virduglegu Systkynum og Astvinum til Þocknunar. I Liioð samann-teingd, af Heiðurl. Kiennemanne, S. Jone Þordarsyne Ad Huamme j L. D., ff. (66)b–(84)a, followed by an ornament; Sönn og Einfeld Hugleiding, vm Misser og Mannkoste, vors Loflega og Guðhrædda Byskups og Yfermans, nu j Gude Burtsofnada Herra, H. Gysla Thorlaaks sonar. I Psalmvijsu samann-tekinn, Af S. Jone Guðmunds syne, Ad Felle j Sl., ff. (84)b–(89)b; Errata, f. (89)b, followed by the colophon; final leaf blank. This is the last book printed at Hólar before the removal of the press to Skálholt, but it is the first memorial volume of its kind to appear in print, the practice of issuing such volumes in memory of the deceased (*útfararminningar*) became afterwards very common in Iceland (cf. *Bibl. Not.* V. 26 and VI. 66).—NL. (def.); CRL. (*Bibl. Dan.* III. 1515).

Gunnarsson, Þorsteinn, translator.—See Lassenius, J. Ein Nytsamleg Bænabook. 1682.—Lossius, L. Medulla epistolica. 1690.

Gunnlaugsson, Jón (–1714).—Lykpredikaner yfer Greþran | Theirra Gøfugu Høfðings Hiona | Vel-Edla Vel-Eðruverdugs og | Halærds Herra | Her: Eínars | Thorsteinssonar | Og | Edla, Eðru-gøfugar og Dygdum- | pryddrar Matronæ | Ingèbiargar | Gysla-Dottur | Hans Hiartkiæru Eækta Hus-Frur | — | Prentadar i Kaupinhafn af Just Hög, | Academ. Bogth. Anno 1700.

This t.-p. is prefixed to the two funeral sermons, and is followed by another leaf containing 'Approbatio,' by Bp. Björn Þorleifsson, dated at Hólar Sept. 8, 1699. Each of the two sermons has a special t.-p. The book has all pages in a border. The printer having no 'þ,' that character throughout is represented by 'th.' 16 × 11.3 cm.

Iesu Servatori Sacrum | Einfeld Lykpredikun yfer | Greþran | Vel-Edla Vel-Eðruverdugs og | Halærds Herra | H. Eínars Thor- | steins-Sonar | Blessadrar Minningar | Fordum Superintendentis yfer Hoola | Biskups-Dæme | Huør | Epter Thad hann syna Bless-ada Salu Jesu | Christo med Innelegre Hiartans Andvarpan hafde a | Hendur faled sætlega, og med miøg rosamlegu Andlate hiedann sofn- | ade Nottina mille thess 8 og 9. Octobris Anni 1696. a Sextugasta | og Thridia Aare syns Alldurs; og than 16 Dag thess sama Manad- | ar, var til syns Hvyllðarstadar lagdur i Hoola-Domkyrckiu I | margra Gøfugra Heiðurlegra og Eðrusam- legra | Manna Vidurvist. | Samsett og framflutt af | Sera. Jone Gunnlaugssyne | Guðs Orða Thienara til Domkyrckiuunnar a Hoolumm. | — | Prentad i Kaupenhafn, Aar 1700.



4°. Sigs.: A-N<sup>2</sup>; f. [1], pp. 90, ff. [4]. *Contents*: T.-f., reverse blank; text, pp. 1-90; 'Ελεγεῖον in tristis exequias . . . Eíneri Thorsteinii, by Jón Árnason (afterwards bishop of Skálholt), ff. (1)a-(4)b; Errata, f. (4)b.

Einfølld Lykpredikun | Yfer Greftan [!], | Edla Eðrugðfugrar, Gud- | hræddrar og Dygdum-margprýd | drar Matronæ | Ingebiargar | Gysla Dottur, | Blessadrar Minningar. | Thess Vel-Edla Vel-Eðruverduga og | Halærda Herra Biskupsens, | Herra Eínars Thorsteinssonar | Hiart-Kiærustu Eækta-Husfrur | Hvør med Rosamlegu Andlate hiedann Sofnade, thann | 8. Junii Anni 1695. a thui fimtugasta og thridia Aare syns Aldurs, | og thann fiortanda Dag thess sama Manadar, var til syns | Hvyldar-Stadar lögð, i Domkirkiunne ad Hoolum | i margra Gøfugra, Heidurlegra, og Eðru- | samlegra Manna vidur-vist. | Sam sett og frammflutt af Sr. Jone Gunnlaugs- | Syne Guds Ords Thienara til Domkyrkiunnar ad Hoolum. | — | Prentad i Kaupenhavn, Aar 1700.

4°. Sigs.: A-R<sup>2</sup>; pp. 124, ff. [4]. *Contents*: T.-f., reverse blank; text, pp. 3-124; 'Επικηδιον In Obitum Matronæ . . . Ingebiorgæ Gislaviæ, by Jón Árnason, ff. (1)a-(4)a; Errata, f. (4)b.—FC.; CRL. (*Bibl. Dan.* III. 1515).

In the Fiske copy of the last sermon is written on reverse of t.-p.: 'Epter Fru Ingibiörgu Gíslad. á eg prentud líkvers, er giört hefr Benedictus Magni Sigurdus Isl. (eg hygg það sé Benedict Beck). Versin eru a Latinu, Dönsku og Íslendsku, prentud í Khöfn, en Datum er afrífed, svo ecke siest ártalid.' It is likely that this epitaph was printed before 1700, but no copy is known of it.

**Hálfðanar þátrr svartar.**—Historia | de Haldano | cognomento Nigro, | Rege Oplandorum in Norego | translata è lingua veteri, toti fere septentrioni olim com- | muni in latinam | à Thorarino Ericio Íslando. | — | Hafniæ, | Literis Viduæ Petri Morsingij, Regij &Academ: | Typogr: 1658.

4°. Sigs.: A-B; ff. [8]. 15 × 10.2 cm. Reverse of t.-f. blank, text (Cap. 1-7) fills ff. (2)a-(7)b, the final leaf being blank. (Cf. *Isl.* III. pp. 15-16.)—Pórarinn Eiríksson (d. 1659), a former clergyman, for some time was engaged by the Danish government to collect Old Icelandic MSS. and to translate.—CRL. (*Bibl. Dan.* III. 912); UUL.

**Hammer, Martin.**—Sið | Krossgöngur | Herrans Jesu Christi. | Það er. | Vtskyring Þijnunnar og Dau | dans vors Herra Jesu Christi Ad | so myklu leite, sem hans sið Krossgöng- | um vidvijkur, I Sið Predikaner framsett | Grundvalladar a þeim S. Peturs Ordum | 1 Pet. 2. Cap. | Christur er Þiindur fyrer oss | og hefur oss til Epterðöemis la | ted, ad vier skyllidum epter |

fylgia hans Footsporum | Vr Pyskum Passiu predikönum Martini | Hammeri wtlagdar. | Af | Sijra Arngrime Jons syne. | Anno Salutis | M DC XVIII. [*Hólar*, 1618.]

8°. Sigs.: ).(, A-X<sup>4</sup>; ff. [172]. 13 × 7 cm. Lines 2, 5, 6, 10, 15, 16, and 20 on t.-p. in red. Running titles; many printer's ornaments. *Contents*: T.-f., on reverse a woodcut representing the crucifixion with a Latin passage below; translator's preface (Aullum Fromum og Røkelegum Guds Orda Pienørum, Proføstum, og Prestum Hoola stigtis, mijnum Medbrøedrum, Osk allrar Farsøelldar af þeim Krossfesta Jesu Christo, vorum Endurlausnara), dated Dec. 27th, 1617, ff. (2)a-(7)b; Errata, f. (8)ab; text (I-VIII Predikun; the first sermon being an introductory one, hence only seven are mentioned in the title), ff. (9)a-(172)a, followed by 'Finis' and an ornament.—Which work of Martin Hammer (from 1602 minister and superintendent in Glauchau) this is a translation of, I have not been able to determine with certainty, as little information about him and his works has been obtainable; of his writings enumerated by Jöcher-Adelung (*Gelehrten-Lex.* II. coll. 1771-72) the *Auslegung der Historien des Leidens und Sterbens Jesu Christi* seems most nearly to correspond to the present title, but it is said to have been printed in Leipzig 1619; there may, however, have been an earlier edition. In his preface the translator writes that Bp. Guðbrandur had asked him to write sermons on the Passion for the use of the common people and ignorant clergymen, and while pondering over that task this book of Hammer's had fallen into his hands last summer, and he found it served the purpose very well, so that he decided to translate it into Icelandic. He says that in most places he has followed the original closely, in a few cases, however, added or omitted. Most of the preface is in Latin, and the text is full of Latin passages which must have been a stumbling block to those unfamiliar with that tongue.—NL.; BM. (def.).

**Hávamál.**—EthicaOdini [!] | pars Eddæ Sæmudi [!] | vocata | Haavamaal, | unà cum | ejusdem appendice | appellato | Runa Capitule, | à multis exoptata | nunc tandem | Islandicè & Latine | in lucem producta est | per | Petrum Joh. Resenium | — | Ad Serenissimum Principem | Georgium | Principem Daniæ et Norvegiæ hæreditarium | — | Havniæ | Imprimebat Henricus Gödeanus, Reg. & Ac. Typogr. | An. Chr. 1665.

4°. Sigs.: A-C; ff. [14]. 17 × 11.5 cm. Icelandic text in Gothic, the rest in Latin type. *Contents*: T.-f., on reverse: Run. Capit. Stroph. 27 (in Icel. and Lat.); dedication to Prince George (Jörgen; 1653-1708), f. (2)ab; Haava Maal en Gømlu (text, st. 1-122, Latin version accompanies each strophe), ff. (3)a-(11)a; Runa Capitule (str. 1-27 with Latin version), ff. (11)a-(12)b; Gudmundi Andreæ Islandi Notæ de Capite Runico, ff. (12)b-(13)a; Vocabula quæ his versibus occurrunt & antiquitatem sapiunt hic annotantur, ff. (13)a-(14)a; the final page is blank. For errata see Snorri's *Edda* of 1665. The translation into Latin is by Stefán Ólafsson, the notes by Guðmundur Andrússon.—FC., etc.



**Havermann, Johann.**—Christeleg | ar Bøener, ad bidia | a sierhuørium Deige Vik | unnar, Med Almennelagre | þackargiörd, Morgunbøen | um og Kuølldbøenum, Sam | settar af Doctor Johanne | Havermann Egrano. | Vtlagdar a Sachs | verskt maad, af Meistara | Hermanno Hagen, Pasto | re og Soknar Preste j | þeim nyia Stad | Gamme. | Enn a Islendsku wtlagdar | af Herra Odde Einarssyne | Superintendente Skal | hollts Stigtis. *At the end:* Prentad ad nyu a Hoolum j | Hiallta Dal. Anno. | M. DC. XXXvj.

12°. Sigs.: A–R (the last in 6); ff. [198]. 10.3 × 5 cm. Running titles. *Contents:* T.-p.; author's dedicatory preface to 'Frw Ønnu Schlicken, Greifinnu til Passaw,' etc., dated Falckenau, April 17, 1597, ff. (1)b–(5)b; text (prayers for the seven days of the week), ff. (6)a–(145)b; Hier epterfylgia nøckrar Bøener fyrer sierlegar Personur, ff. (146)a–(196)a; Registur vppa þessar Bøener, ff. (196)b–(198)b, followed by a small ornament and the colophon. Under each day several prayers are entered, the last always being one of the Penitential Psalms. This probably is the 2nd edition (it is styled so in Lbs. 328, fol. III.).—CRL. (*Bibl. Dan.* I. 307).

It can be taken for certain that an edition of 1576 of this prayer book is apocryphal (cf. *Isl.* IX. pp. 21–22). The 1st edition doubtless is of Hólar 1621, mentioned by Harboe (*Dän. Bibl.* VII. 659; in 12°), Bp. Finnur (III. 378, no. 18), and Hálfð. Eín. (p. 234), but no copy of it is now known. In a list of books to be found in the Höskuldsstaðir parish, Húnavatnssýsla, by Rev. Páll Jónsson, dated 1868 (Lbs. 612, 4°), is entered a copy of these prayers, defective at the end, and hence without date. The t.-p. of it agrees with that give above except that lines 5 and 6 are: þackargiörd, Morgunbøenum og | Kuølld bøenum, Sam | , and the t.-p. is in a rose border ('Umhverfis á titilblaði er mjór rósabekkr'); it is in 12° and has sigs. A–R. What has become of this copy I don't know, but the description of it does not fit any known edition, and it probably represented that of 1621.

The morning and evening prayers were later printed in Luther's *Sa minne catechismus* of 1647 (which see).

—— [Christelegar Bøener.] *At the end:* Hoolvm, | Pryckt af Hendrick | Kruse, Anno | MDCLXIX.

12°. Sigs.: A–Q; ff. [192]. 10.2 × 5.5 cm. *Contents:* T.-f.; text (prayers arranged according to the days of the week, beginning with: Sunnudaga Bæner), ff. (2)a–(141)b; Hier epterfylgia nockrar Bæner fyrer sierlegar Personur (I–XXVI), ff. (142)a–(192)a; colophon with ornaments above and below, f. (192)b.—This presumably is the 3rd edition.—FC. (lacking t.-f.; *Bibl. Not.* I. 13).

This prayer-book was popularly known as 'Avenarii Bæner,' or 'Herra Odds Bæner' (cf. Lbs. 328, fol. III). It is doubtless to the latter Bp. Finnur (III. 727, no. 19) refers when he gives 'Oddi Liber precum' as printed at Hólar 1674, and Lbs. 328 also mentions 'Hr. Odds Bøenabók 1674,' but no copy of such an edition has been preserved, and it seems improbable that a new edition was issued within five years of that given above.

——— Christelegar | Bøener | Ad bidia a sierhørium [|] | Deige Vikunnar, Med almen | nelegum Packargiørðum, Mor | gun Bøenum og Kvölldbøenum, sem og | nockrum aagietum Bøenum fyrer Adskil | ianlegs Stands Personur og ødrum | Guds Barna Naudsynium. | Samsettar Af | D. Johanne Avena- | rio Superintendente Præsulatus | Numburgensis Cizæ. | Enn a Islendsku wtlagdar, | Af Herra Odde Einarssyne, ford | um Superintendente Skaalholts | Stiptis | (Sællrar Minningar) | — | Prentadar I Skalhollte | Af J. S. S. 1696.

8°. Sigs.: A-R; ff. [2], pp. 263 + [7]. 13 × 8 cm. Running titles. Marginal references. T.-p. in border. *Contents*: T.-p., preface (Godfusum Lesara, etc.) by Bp. Þórður, dated Apr. 3, 1696, ff. (2)b-(3)b; text (the prayers for the seven days of the week), pp. 1-190; Hier epterfylgia nockrar Bøener fyrer sierlegar Personnur (I-XIII), pp. 191-226; Nu epterfylgia Almennelegar Bøener (I-XIII), pp. 227-256; Appendix. Vikv savngvr D. Johannis Olearii wr Pysku Maale Vtlagdr, og a Islendskar Saungvijsr snwenn. Af S. Steine Joonssyne, pp. 257-263; Stvtt Registvr, pp. (1)-(7).—FC. (*Bibl. Not.* IV. 28); CRL. (*Bibl. Dan.* I. 307); NL.; UUL. (Uggla, p. 566).

For a poetical rendering of these prayers, see *Grímsson, Kolbeinn*. Nockrer Psalmar. 1682.

**Héðins saga ok Högna.**—Sagan | af | Hiedine og Hogna. | — | Historia duorum regum | Hedini et Hugonis, | ex antiqua Lingua Norvegica. Per Dn. Ionam Gudmundi in Latinam translata. [*Upsala* 1697.]

fol. Sig. G<sup>2</sup>-H<sup>2</sup> (continued from the *Örvar-Odds saga*); pp. 8. 24.5 × 14 cm. Latin type. No t.-p. Text, with Latin version in a parallel column, begins after the heading p. 1 and ends at the top of p. 8. Published by Olof Rudbeck. Cf. *Isl.* V. pp. 41-42.—BM.; Yale Univ. Lib.; etc. *Bibl. Rudb.* mentions nine known copies, exclusive of that in the Yale Lib.

**Hemmingsen, Niels.**—Antidotum Animæ | Pad er | Heilsusam- | leg Saalar Lækning, vid | þeirre hrædelegu og Skadsam- | legu Saalarennar Sturlan og Astrij | du, Sem kallast | Aurvilnan ed | ur Ørvænting. | Samannsett j Latinu | Af | D. Nicolao Hemingio | Enn | Pryckt j Skalhollte | Af Jone Snorrasyne, | Arum epter Guds Burd, | M. DC. XCV.

12°. Sigs.: A-E; pp. [7] + 113. 10.7 × 5.7 cm. Running titles. *Contents*: T.-f., on reverse three scriptural quotations (Psalm. 42; Esa. 1. cap.; Ezech. 33. Cap.); preface (Gvdhroeddum Lesara, etc.) by Bp. Þórður, dated Jan. 8, 1695 (incorporating largely Bp. Guðbrandur's preface of 1600), pp. (3)-(7); text, pp. 1-113. This is the 3rd edition; for the earlier, see *Isl.* IX. pp. 52-53, 64-66.—NL.; UUL. (Uggla, p. 565).

**Herrauðs saga.**—See *Bósa saga*.



**Hervarar saga.**—Hervarar | Saga | På | Gammal Götska | Med | Olai Verel | Vttolkning | Och | Notis | [*Printer's mark.*] | Upsalæ | — | Excudit Henricus Curio S. R. M. & Academiæ | Upsaliensis Bibliopola. Anno 1672.

fol. (in 4s). Sigs.: A-Z, Aa-Bb; ff. [4], pp. 194, ff. [3]. 25.5 × 15 cm. The dedicatory letter and the Swedish translation in Gothic type, the rest in Latin; three Runic woodcuts in text. *Contents*: T.-p.; dedicatory letter to King Charles XIth and Queen Dowager Hedevig Eleonora, and the counts Per Brahe, C. G. Wrangel, G. O. Stenbock and M. G. de la Gardie, ff. (2)a-(4)b; text (Chap. I-XX; Icelandic text and Swedish version in parallel columns, each being followed by the editor's Latin notes also in double columns), pp. 1-194; Ordstafa-Rad, Eller ABC-Rad på the merkeligaste Orden, etc.; ff. (1)a-(3)b. The map of Lake Mälaren mentioned by Warmholtz (no. 2555) is not in the Fiske copy. See also *Isl. V*, p. 22.—FC., etc.

**Híonabands articular.**—Hionabands | Articular vtgiefner | af Kong Fridrich (haa | loflegrar Minningar.) [*Hólar 1635.*]

8°. Sigs.: A-B; ff. [16]. 12 × 7.2 cm. No t.-p., text begins on f. (1)a directly after the heading given above, and ends f. (16)a, the final page being blank. This ordinance regarding marriage, issued by King Fredrick II on June 2, 1587 (cf. *Lovsaml. for Isl. I*, pp. 113-124), was doubtless translated by Bp. Oddur Einarsson, and was printed with his translation of the *Kyrkiu-ordinantia*, *Hólar 1635*, and therefore is not found mentioned as a separate work in Icelandic bibliographical sources.—FC. (*Bibl. Not. I*, 7; bound with the Church Ordinance); CRL. (*Bibl. Dan. I*, 691).

*Historia pijnunnar og daudans, and Historia upprisunnar.*—See Bugenhagen, Joh.

**Hrólfs saga Gautrekssonar.**—See Gautreks saga.

**Hugarens Rooseme.**—See Beer, D.

**Huggun Eckna, etc.**—See Beer, D.

**Illuga saga Gríðarfóstra.**—Sagan | Af | Illuga Grydar | Fostra. | Eller | Illuge Grydar | Fostres | Historia. | Fordom på gammal Göthiska skrifwen, | Och nu på Svenska uttålkad | Af | Gudmund Olofsson | Reg: Translate Lingvæ Antiquæ. | — | Trykt i Upsala, Åhr 1695.

4°. Sigs.: A-C (the last in 2); pp. 19. 15.5 × 11 cm. Latin and Gothic types. *Contents*: T.-f., reverse blank; Icelandic text and Swedish version in parallel columns, pp. 3-19; final page blank. Published at the expense of Olof Rudbeck (*Bibl. Rudb.* no. 748).—FC. (*Isl. V*, p. 30); CRL. (*Bibl. Dan. IV*, 148), etc.

**Illugason, Porsteinn** (—1705), translator.—See [Beer, D.] *Tveir aagiæter Bæklingar*, 1691, and twelve other tracts under the same author.

**Job, Book of.**—See Jónsson, J. *Prefalldur Trwar Fiarsioodur*, 1693.

**Jónsson, Arngrímur** (1568-1648).—*Αθανασία* | Sive | Nominis ac famæ | Immortalitas | Reverendi ac Incompa- | rabilis Viri, | Dn Gudbrandi | Thorlacii, | Superintendentis Borealis Islandiæ digniss. vigi- | lantiss. Oratione Parentali, de ejusdem, Vita, Vi- | tæque clausula, | per Arngrimum Jonam, | Islandum | as- | serta. | In memoria æternâ erit Justus. | □ | Hamburgi | Ex scriptis Litteris per Johannem Mosen | Anno M. DC. XXX.

4°. Sigs.: A-F; pp. 51. 16 × 12 cm. Italics throughout. Marginal references. Running titles (Oratio). *Contents*: T.-f., reverse blank; text, pp. 3-51, ending: Dixi, followed by an ornament; final page blank.—CRL. (*Bibl. Dan.* III. 1515); BM.; NL.

**Jónsson, Arngrímur**.—Anatome | Blefkeniana | Qua | Ditmari Blefkenii | viscera, magis præcipua, in Li- | bello de Islandia, Anno. MDC | VII. edito, convulsa, per | manifestam exenterati- | onem retexuntur. | Per | Arngrimum Ionam | Islandum | Est et sua formicis ira. | Typis Holensibus in Islandia | boreali. | Anno M. DC. XII.

8°. Sigs.: A-N<sup>7</sup>; ff. [103]. 12.5 × 7 cm. Bp. Guðbrandur's preface, extracts or quotations from Blefken and other Latin works, and the Latin poems in Latin type, the text of the book in Gothic. Running titles. *Contents*: T.-f., on reverse Insignia Islandiæ, the crowned codfish on a shield; author's dedicatory preface: Illustribus prædivitis ac bellicosæ Hollandiæ et Vestfrisiz Ordinibus, nobilissimis Viris, Dominis amplissimis S. (dated at the end: Ex Islandia boreali: Anno Salvatoris D. N. I. C: M. DC. XI), ff. (2)a-(7)a; Gudbrandus Thorlacius Superintend. Holensis in Islandia boreali, Lectori S., ff. (7)b-(10)b; text (Anatomes Blefkenianæ Pars Prior—Pars secunda), ff. (11)a-(92)a; author's postscriptum: Anatomes Blefkenianæ Lectori S., ff. (92)b-(97)b, followed by an ornament; Symbolum et insignia Blefkeniana (see cut), f. (93)a; Latin poems: In clypeum Blefkenianum (18 verses), ff. (98)a-(99)a; Alivd in Dithmarum Blefkenium, illum Islandiæ Coprophorum (22 verses), (99)ab; Alivd De vatibus duobus, immeritas Blefkenianæ historiæ laudes concinentibus (18 verses), ff. (99)b-(100)a, this being signed: A. I. [= Arngr. Jónsson]; Alivd in Dithmarum Blefkenium Islandorum Philocopron (12 verses), ff. (100)ab, signed: Dn. Gudmundus Einarins [!] Islandus (this poem in a very small type); In Dithmarum Blefkenium, impudentissimum Convitiatorem Islandiæ, Epigramma (38 verses), ff. (100)b-(101)b; Alivd, In eundem, editionem Commentariorum, Si Dijs placet, De Isl. vltra annum 40. differentem (12 verses), ff. (101)b-(102)a, signed: Dn. Magnus Olavius Scol: Hol: Rect:; Ad Dithmarum Blefkenium (12 verses), f. (102)b, signed: Dn. Magnus Sigfusonius Islandus; Alivd ejusdem vernaculè, ff. (102)b-(103)a, being two Icelandic stanzas of 8 lines each, by Magnús Sigfússon, beginning: Dithmar hefur samsett, etc.; Alivd, f. (103)a, an Icelandic 8-line stanza, each line beginning with Dithmar, thus: Dithmar daare vottast, etc.; Typographus L. S. (8 Latin verses), f. (103)b, followed by: Lectori (7 lines in Latin prose) ending with Finis at



the bottom of the page.—BM. (*Cat.*, col. 3; in good condition, but with marginal notes in ink and much underscoring); CRL. (*Bibl. Dan.* III. 616).

The printer's metrical postscriptum, not included in the subsequent edition, runs as follows:

Olim poscebat drachmarum millia Lais,  
 Noctem forte sopho sollicitantem decem.  
 Forma fuit quâ se tam carè venderet, ipsa,  
 Putida quum nullas Mentis haberet Opes:  
 Accidit hic libris patuo discrimine fucus  
 Queis satagunt Formam conciliare TYPIS.  
 RES præstare TYPIS jam quî non norit abesto:  
 Sollicitus RERUM, non ego curo TYPOS.

# ANATOME BLEFKENIANA

Qua

DITMARI BLEFKENII  
 viscera, magis præcipua, in Li-  
 bello de Islandia, Anno. MDC  
 VII. edito, convulsa, per  
 manifestam exenterati-  
 onem retexuntur.

Per  
 ARNGRIMV MIONAM  
 Islandum

Est et sua formicis ira.

Typis Holensibus in Islandia  
 boreali.  
 Anno M. DC. XII.

Title-page of Arngr. Jónsson's *Anatome Blefkeniana*, 1612.

The woodcut reproduced here is doubtless the first satirical picture printed in Iceland and presumably of native workmanship.—This work is written against Blefken's *Islandia, sive populorum et mirabilium quæ in ea insula reperiuntur accuratiores descriptio*, etc., which first saw the light in Leyden 1607, one of the most notorious of travellers' tales (cf. Porv. Thoroddsen, *Landfræðissaga Íslands*, I. pp. 178–191; for bibliography, see *Isl.* II. pp. 13–15).

SYMBOLVM ET IN  
signa Blefkeniana

Simia etiam similis, brutissima bestia  
nobis. Ernius.



The woodcut in the *Anatome Blefkeniana*, 1612.

—— Anatome | Blefke- | niana, | Qua | Ditmari Blefkenii  
Viscera | magis præcipua, in libello de Islandia, edito, con- | vulsa,  
per manifestam exenteratio- | nem retexuntur. | Cui annectitur



*Crymogæa Rerum Islandicarum.* | Per | Arngrimum Jonam | Islandum. | Est et sua formicis ira. | □ | Hamburgi, | Ex Officina Typographica Henrici Carstens. | Anno M. DC XIII.

4°. Sigs.: A-M; ff. [4], pp. 85 + [3]. 15.7 × 11 cm. Latin type. Running titles. *Contents*: T.-f., reverse blank; author's dedicatory preface, ff. (2)a-(3)a; Bp. Guðbrandur's preface, ff. (3)b-(4)b; text, pp. 1-72; author's postscriptum, pp. 73-77; ten Latin poems on Blefken, pp. 78-85 (the three poems which have been added in this edition are: *Elegia, In sycophantam, et obtrectatorem Islandiæ, Dithmar. Blefk. (rectius Diebkenium) scripta, lege talionis, a Iona Gudmundo, Islando, dated at the end: Idib. Martij An. 1612 (67 verses); Aliud in eundem Dith. Blef. (8 verses); Aliud in eundem, gentem nostram aculeato scripto compungentem (8 verses), signed: A. I.); two Icelandic poems, p. (1); Lectori (postscript of five lines), p. (2); final page is blank. The authors of the poems, besides Arngr. Jónsson, are Rev. Guðm. Einarsson (d. 1648), Rev. Magnús Ólafsson (d. 1636), Rev. Jón Guðmundsson of Hítardalur (1558-1634), and Rev. Magnús Sigfússon, at that time pastor of the Hólar Cathedral (d. 1663). As to the *Crymogæa* mentioned in the title, it doubtless refers to the edition of 1610 (which see).—FC.; CRL. (*Bibl. Dan.* III. 616); etc.*

Jónsson, Arngrímur.—*Αποτριβη* | Virulentæ & a- | trocis Calumniæ, | Qva Arngrimum Jonam | Islandum W. hostes quidam in patria clandesti- | ni, non tantum aggravare, sed tanquam ariete et | fulmine bellico, Bonæ Famæ præ- | sidio ceu arce, deijcere, infelicitè | conati sunt; | Ab Eodem confecta. | □ | Hamburgi, | In Officina Typographicâ, Johannis Mose. | — | Anno M. DC. XXII.

4°. Sigs.: A-Q; pp. 123 + [5]. 15.3 × 11.5 cm. Latin type, except German quotations in Gothic. T.-p. in border. Running titles. Marginal notes in italics separated from the text by a vertical line. *Contents*: T.-p.; two scriptural quotations (Esaï. 33; Psal. 7) in Latin with Luther's German version and Eob. Hessus' Latin paraphrase, p. 2; text (*Apotribe Caluminæ*), pp. 3-64; *Epistolarum aliquot, quibus summi in exteris viri, pro insigni sua humanitate, Arngrimum Jonam Islandum, ornare vel alloqui, dignati sunt, exempla; ad præcedentem Apotriben Caluminæ spectantia*, pp. 65-109,—including letters from Johannes Aurifaber (Hans Thomesen Guldsmid, ca. 1517-1602), Petrus Haggæus (Peder Aagesen, 1546-91), Paulus Matthias (Poul Madsen, 1527-90), Johannes Frederus (Johann Freder jr., 1544-1604), Jonas Jacobus Venusinus (Jon Jacobsen Venusinus, d. 1608), Nicolaus Cragius (Niels Krag, 1550-1602), David Chytræus (1531-1600), Sebastianus a (von) Bergen (1554-1623), Nicolaus Theophilus (1541-1604), and Philipp Nicolai (1556-1608); *Symbola magnorum aliquot virorum, in Codicillos Arngrimi Jonæ Islandi, relata (I-XLII, with an introductory note)*, pp. 110-117; *Dn. Magnus Olavius, Arngrimo Jonæ S. (a letter, dated March 10)*, pp. 118-123; *Dn. Arngrimi Jonæ præceptoris sui clarissimi Apotriben Calumniæ perlegens Magnus Olavius in sequentes delapsus est Jambos*, 30. Maij 1620, pp. (1)-(3); *Errata*, p. (4), final page blank.—CRL. (*Bibl. Dan.* III. 616); NL. (def.).



Jónsson, Arngrímur.—Crymogaea | sive | Rerum Islan- | di-  
carvm Libri III. | Per | Arngrimum Jonam | Islandvm | ▽ |  
Proverb. 22. | Dives & pauper obviaverunt sibi: utriusque  
opera- | tor est Dominus. | Hamburgi, | Typis Philippi ab Ohr.  
[1609?]

4°. Sigs.: a, A-Z, Aa-Kk; ff. [4], pp. 172 [= 264], ff. [2]. The pagination is confused and the final page of the numbered pages should be 264. 16 × 11.3 cm. Marginal references. Latin type except Icelandic quotations in Gothic. *Contents*: T.-p., reverse blank; dedicatory letter from the author to King Christian IV. of Denmark, ff. (2)a-(4)b; In suam Crymogæam ad candidum Lectorem Arngrimi Ionæ Præfatio, pp. 1-6; text, pp. 7-172 (i.e., 264); two scriptural quotations followed by a Latin poem to the author by Philipp Nicolai, f. (1)a; M. Ionas Iacobus Wenusinus Arngrimo Jonæ S. (Latin poem, dated Nonis Maji, Anno 1593), f. (1)a; De editione Chrymogææ [1] commonefactio. vel: De edita Crymogæa, Common. autoris (including a long list of errata), ff. (1)b-(2)b.—Although undated this is generally looked upon as the original edition of 1609. For the various editions, see Kaalund's article in *Arkiv för nord. filol.* XXIII, 1907, pp. 211ff. This is the most common of the editions of the *Crymogæa*. Of the other editions mentioned by various authors, copies are known only of those of 1610 and 1614. No copies are known of editions bearing the dates of 1618 (cf. below the author's *Epistola* of that date), 1620, 1630 (Bp. Finnur III. 448, no. 10) and even 1650 (Graesse); the last two are probably apocryphal, and in any case all of them were title-editions.—The first book of the *Crymogæa* was included in the two editions of Stephanius' *De regno Daniæ et Norvegiæ . . . tractatus varii*, Lugd. Bat. 1629 (1st ed., pp. 356-500; 2nd ed., pp. 299-437). An English translation of the first seven chapters of Book I was printed in Samuel Purchas' *Hakluytus posthumus, or Purchas his pilgrims*, London, 1625, vol. III, pp. 654-68, which is included in later editions of this work (see the Hakluyt Society edition, vol. XIII, Glasgow 1906, pp. 519-559).—FC., etc.

—— Crymogaea | . . . Hamburgi, | Typis Henrici Car-  
stens. | — | M. DC. X.

This is merely a title-edition of the preceding, the title-pages of the two being identical as to type, vignette and arrangement, the imprint alone being different. In the Fiske copy there are, however, lacking the two last leaves at the end containing the Latin poems and the postscriptum with errata, while there is added a folding leaf with "Synopsis Crymogææ methodica," which in the copy is inserted between the dedicatory letter and the preface.

—— Crymogaea | . . . Hamburgi, | In Bibliopolio Herin-  
giano. | — | Anno M. DC. XIV.

This edition has a new t.-p (with a different vignette), and the dedicatory letter following it is reset (size of page: 18 × 11.2 cm.), but otherwise it is identical with the original edition, except the two leaves at the end are lacking. The copy described here is in the Yale University Library (Count Riant Collection). Other copies of it are to be found in the Deichmanske Bibliotek,



Christiania; Bibliotheque Nationale, Paris (cf. *Catal.* IV. col. 437), Vermont University Library (G. P. Marsh Collection), and Erlanger Universitätsbibliothek (cf. Aug. Gebhardt, in *Ark. f. nord. filol.* XXVI. 1910, pp. 95-96). Cf. Kaalund's article in *Ark. f. nord. filol.* XXIII. pp. 218-219.

**Jónsson, Arngrímur.**—Arngrimi Ionæ | Islandi | Epistola | pro patria defensoria, scripta | Ad | Davidem Fabritium, Ecclesiasten | in Ostell, Frisiæ Orientalis, illam falsò, vel malitiâ, | vel inscitiâ, chartâ in lucem emissa, | traduentem: | Ejusdemque | Anatome Blefkeniana, Qva | Ditmari Blefkenii viscera magis præcipua, in libello de Islandia | edito, convulsa, per manifestam exenterationem | retexuntur. | Vna Cvm | Crymogæa Rerum | Islandicarum, &c. | — | Hiob. 8. v. 8. | Interroga ætatem priorem, & prepara te inquisitioni patrum eorum. | Hamburgi | Typis Henrici Carstens. Anno 1618.

4°. Sigs.: A, b-e (the last in 3); ff. [19]. 16.3 × 10.5 cm. Latin type; preliminary matter in italics, quotations in text in Gothic. *Contents:* T.-p., reverse blank; Gudbrandus Thorlacius Islandiæ borealis Superintend. Lectori S. (dated: postr. Barthol. An. sal. 1617), f. (2)ab; Arngrimus Ionas per Acrostichidem, et triplicem Anagrammatismum (3 poems by Magnus Olavius), ff. (2)a-(4)b; Epigramma ad . . . Arngrimum Jonam . . . scriptum à M. Georgio Dedekenno Eccles. Hamburg., f. (4)b; text, ff. (5)a-(19)b, ending with DIXI followed by a tail-piece.—This is a reply to David Fabritius' *Van Islandt unde Grönlandt* of 1616 (cf. Porv. Thoroddsen, *Landfræðissaga Íslands* I. 1892, pp. 191-194, 237-238). There is no reason to assume that new editions of the *Anatome Blefkeniana* and the *Crymogæa* were issued with this work, although they are mentioned on the t.-p.; these were probably represented by the Carstens editions of 1613 and 1610 respectively, the t.-pp., and the dedicatory epistle and Bp. Guðbrandur's preface of the former, and the dedicatory epistle of the latter being left out (as is the case in the Brit. Mus. copy; cf. also *Ark. f. nord. filol.* XXIII. p. 219). The FC. copy has neither of these works appended. CRL. (*Bibl. Dan.* III. 616), etc.

**[Jónsson, Arngrímur].**—Grammati- | ca Latina. | Qvæ Tam Svpriori Qv- | am Inferiori classi Scholæ Holensis sa | tisfacere poterit: Comparatis plurium au | torum verbis & sententijs, quorum om- | nium maximam partem, Melanchton & | Ramus jure sibi vendicant, brevi | hoc Syntagmate comprehensa, | simplicissimè. | Methodo facilis, Præceptis | brevis: Arte & vsu prolixa. | Pars Prior | De Etymologiâ. | Fab: Libro I. Cap: 4. | Grammatices fundamenta nisi quis fide- | ter jecerit, Quicquid superstruxerit cor- | ruet. | Anno 1616. [*Hólar.*]

8° in 4s. Sigs.: A-P, Aa-Dd; ff. [112]. 12.4 × 7.2 cm. Latin type (roman and italics) throughout. As will be seen from the contents the book covers the two parts of the grammar, so the work is complete. *Contents:*

T.-p.; Ex. Fabio. libro I. (beginning: Quidem literis instituendos, qui minores vii: annis essent. . ., and ending: Lucus hic sit, & rogetur, & laudetur, & nonnunquam nescisse se gaudeat. &c.), f. (1)b; Protestatio sev Votum (a Latin poem, by Arngrímur Jónsson), f. (2)ab; GRAMMATICÆ LATINÆ LIBER PRIMUS, De Etymologiâ (cap. I-XXIX), ff. (3)a-(67)a, ending: Tantum de

# GRAMMATI= CA LATINA.

QVÆ TAM SVPERIORI QV<sup>o</sup>  
am Inferiori clafsi Scholæ Holenſis ſa  
tisfacere poterit: Comparatis pluſium au  
torum verbis & ſententijs, quorum om  
nium maximâ partem, Melanchthon &  
Ramus jure ſibi vendicant, brevi  
hoc Syntagmate cōprehenſa,  
ſimpliciſſimè.

Methodo facilis, Præceptis  
*brevi: Arte & uſu proluxa.*

PARS PRIOR  
De Etymologiâ.

FAB: LIBRO I. CAP: 4.

Grammatices fundamenta niſi quis fideli  
ter jecerit, Quicquid ſuperſtruxerit cor  
ruct.

ANNO  
1616.

Title-page of Arngr. Jónsson's *Grammatica latina*, 1616.

Etymologia, sive partibus Orationis, separatim consideratis, quas veterum, alij decem, alij octo, sex alij, nonnulli nobiscum quatuor alij denique duas saltem fecerunt;—GRAMMATICÆ LATINÆ LIBER II. De Syntaxi (cap. I-XVIII, followed by a section 'De Defectivis' in metrical form), ff. (67)b-(110)b;



Errata typographica (with a 'N[ota]' at the end, signed: Arngrimus Jonas), f. (111)ab; Ad Ivventutem Scholæ Holensis Octostichon, by Magnús Ólafsson (Magnus Olavius), f. (111)b; Alivd, by Þorlákur Skúlason (Thorlacus Sculerus), f. (112)a, the rest of the page and the final page are blank.—This work apparently is compiled by Arngrímur Jónsson, although it is not anywhere counted among his writings. It is, as stated on the t.-p., principally based upon the grammars of Philippus Melanchton and Petrus Ramus (Pierre de la Ramée, 1515–72). Melanchton's Latin grammar was first printed at Hagenau 1525, and subsequently appeared in innumerable editions and all kinds of compendia, drawing also upon other writers (for bibliography, see Melanchton's *Opera* ed. by H. E. Bindseil, vol. XX, Brunswick, 1854, pp. 192–243); his Latin syntax was published at Hagenau 1526 and many times reprinted, after 1532 often together with the grammar (for bibliography, see *op. cit.* pp. 336–347). Ramus' Latin grammars appeared first in 1559 (*Grammaticæ libri quatuor*, and *Rudimenta grammaticæ*; cf. F. P. Graves, *Peter Ramus and the educational reform in the 16th cent.* New York, 1912). And the grammars of these two writers were often worked into one, e.g. *Grammatica Philippo-Ramea Latina*, publ. at Herborn 1591. But whether or to what extent this Icelandic edition is based upon such foreign models, I am unable to say.—CRL. (*Bibl. Dan.* IV. 15–16).

Jónsson, Arngrímur.—Gron- | landia | Edur | Grænlandz | Saga | Vr Islendskum Sagna Bookum og | Annalum samann-tekinn og a Latinskt maál | Skrifud | Af þeim Heidurliga og Halcerda Manni, Syra | Arngrime Jonssine | Fordum Officiali Hola Stiftis og Soknar- | preste ad Melstad | Enn a Norrænu utløgð af | Einare Eiolffssine. | — | Pryckt i Skalhollte, | Af Hendrick Kruse Anno 1688.

4°. Sigs.: A–F; ff. [2], pp. 41 + [5]. 16.2 × 12.5. Running titles. Marginal references. T.-p. in a decorative border, all other pages in a line border. *Contents*: T.-p., reverse a woodcut representing Eric the Red; Einar Eyjólfsson's dedicatory letter to 'Landfógeti' Christopher Hedeman, dated March 8, 1688, f. (2)ab; text (chap. I–XI), pp. 1–41; Appendix, Vm Sigling oc Stefnu fra Noreg oc Islande til Grænlands, Epter Bløðum nockrum sem fundust i Skalhollte (ed. by Bp. Þórður), pp. (1)–(2); Lited Registur, pp. (3)–(4); a woodcut representing a whalrus, p. (5).—FC.; BM. (*Cat.*, col. 6); UUL. (Uggla, p. 563); CRL. (*Bibl. Dan.* III. 646); NL.

Jónsson, Arngrímur.—Psalmur i Da- | vids Psalltara sa XCI. | Fullur med allskonar Huggan og | Hugsuðlun, j huørskyns Neyd Motlæ- | te og Angre, sem Mannskiepnuna kann | heim ad søkia, af Diöfulsins, Mann | anna, Heimsins, Holldsins, edur | Syndarennar Tilstille. | Cda [!] og so þo, Drotten sialfur | nøckurn Kross vppa legge, | stuttlega yferfaren. | □ | Af Sijra Arngrijme Jons-syne. | Anno. M DC XVIII. [*Hólar.*]

8°. Sigs.: A-F; ff. [48]. 12.5 × 7.2 cm. *Contents*: T.-p.; text (divided into 7 sermons), ff. (1)b-(47)b, terminating with 'Finis' and an ornament. As in some others of this author's works many Latin passages are left untranslated in the text.—NC.; CRL. (*Bibl. Dan.* I. 32).

**Jónsson Arngrímur.**—Specimen | Islandiæ | Historicvm, | Et | Magna ex parte | Chorographicvm; | Anno Iesv Christi 874. primum habita- | ri cæptæ: quo simul sententia contraria, D. Ioh. Isaci | Pontani, Regis Daniæ Historiographi, in | placidam considerationem venit; | Per | Arngrimvm Ionam W. Islandvm. | Amicus Plato, amicus Socrates; sed magis &c. | Horatius in arte. | Maxima pars vatum, Pater, & juvenes Patre digni, | Decipimur specie Recti, &c. | □ | Amstelodami. | Anno Christi CIO IOC XLIII.

4°. Sigs.: \*-\*<sup>2</sup>, A-Y; ff. [6], pp. 174. 16.5 × 10 cm. Latin type. *Contents*: T.-f., on reverse the following: 'L. S. Libellus hic, SPECIMINIS ISLANDIÆ titulum gerens, aliquot ante Obitum CL. DN. DOCT. IOH. PONTANI, annis scriptus, & cum Viris Doctis, communicatus est: licet editio, ob nimiam Autoris absentiam, dilata sit'; dedicatory letter: 'Dn. Christiano Thomæo, Domino de Stougaard &c., Cancellario Regio' [Christian Thomesen Sehested], etc., dated: Melstadio, pridie Nonarum Augusti, 1642, ff. (2)a-(4)a; Latin poem to the author by Ole Worm, f. (4)a; Speciminis Islandiæ procemium, ff. (4)b-(6)b; text (Pars I.-II.), pp. 1-171; two Latin poems, the first of 68 lines, entitled: 'Arngrimi Ionæ W. Islandi. Nominis proprii Etymon, cum consignatione studii & opellæ, adversus Islandomastyges pro Patriâ Islandiâ, olim scriptis impensæ; necnon, cum promerito Mansuetudinis Pontanianæ, & Saxonis, Elogio,' the other of 10 lines, 'De Autoritate Saxonis, circa Thulenses & Terram Glacialem,' pp. 172-174.—Johan Isaksen Pontanus' (1571-1640) work *Rerum Danicarum historia . . . accedit chorographica Regni Daniæ tractusque eius universi borealis urbiumque descriptio* was printed in Amsterdam (Joh. Janson) 1631; his statements therein (pp. 741-755) concerning Thule and Iceland called forth the present work.<sup>1</sup> The vignette represents one of the printer's marks of the van Waesberghe family.—FC., etc.

**Jónsson, Arngrímur.**—See *Calendarium*. 1611.—*Psalter*. Hinn stutti Davids Psaltare. 1611.

——— *translator*.—See **Bernard**, St. Krosskuediur. 1618.—*Biblia parva*. 1622.—**Hammer**, M. Sið Krossgöngur. 1618.—**Møller**, M. Soliloquia. 1651ff.

**Jónsson, Jón** (-1681).—*Prefalldur Trwar Fiesioodur þess Polenmooda Jobs*.—See **Pétursson**, Hallgr. *Diarium Christianum*. 1693.

**Jónsson, Runólfur** (-1654).—*Homagii | Islandici | Lætus | Mercurius | Adornatus | Humili stilo | Runolphi Ionæ Islandi.*

<sup>1</sup> The alleged edition of Amst. 1646 mentioned in *Isl.* I. p. 72, turned out to be a bookseller's hoax.



— | Hafniæ, | Ex Officina Typographica Petri Hakii, | Anno M DC L.

4°. Sigs.: A-G; ff. [28]. 15.5 × 10.7 cm. Latine type; Florentine initials, and a few ornaments. *Contents*: T.-f., reverse blank; dedicatory letter from the author to King Frederick III of Denmark, dated 'Hafniæ, sub initium novi anni cId Id CL,' ff. (2)a-(4)b; introductory address (in italics), ff. (5)a-(15)b, ending: 'O rex in secula vive,' followed by an ornament, whereupon at the bottom of the page stands: 'Hactenus INTERPRES retulit sua gaudia LÆTUS | MERCURIUS patriâ nunc dabitur ACTA fide'; account of the homage (in Roman type, except the speeches in italics; this includes the names of those who took the oath of allegiance, and at the end is a poem, in italics, on the volcanic eruption which took place that year and which is interpreted as doing honor to the occasion and the new monarch), ff. (16)a-(27)a, ending: 'Ite, missa est'; Latin poem, f. (27)b; another Latin poem (Lætus Mercurius ad Daniam, four stanzas) by Páll Hallsson (Paulus Hallerus Islandus), f. (28)a; Icelandic poem (Mattugur dijdard Drotten, etc., two stanzas in Gothic type), by Björn Magnússon (Bjorno Magni F. Islandus), f. (28)ab, followed by an ornament.—CRL. (*Bibl. Dan.* III. 134 and 636, the latter apparently having a portrait of Frederick III.); BM.

The event described in this rare Latin pamphlet by Runólfur Jónsson was the act of swearing allegiance to King Frederick III by the Icelanders which took place at the Althing June 29, 1649, in the presence of Henrik Bjelke and Gabriel Knudsen Akeleye, the royal commissioners. It is also narrated in a contemporary news booklet by Jørgen Holst (d. 1663), the Danish bookseller, an account which owes its origin to some of the persons present (possibly to Akeleye himself as Gjellerup says in *Bricka, Dansk biograf. Lexikon* I. p. 161), and although it thus can't be classed as an Icelandic pamphlet I think it is of interest to give here its title and contents, as follows:

Iszlandske, | Oc | Ferøesche Hylding, | Befattet udi: | En kort Historiske Narration | Hvorledis Kongl. Mayt. Konnig Fredrich | den Tredie, ved sine djd Afferdigde Commissarier lod | tage Huldskab oc Troskabs Eed af Indbygerne, paa | forbemelte Insuler, Herligen og Magnifique til- | gangen, som med følgende Acta ydermeer | oc vjtløfftiger udvjser. | Alle Iszlandske og Ferøes Nationer til en | Evig berømmelse, aff Fornemme Høender Commu- | nicered, oc til en | Evig Amindelse oc Ihukommelse, | effter mange her udi Riget deris Begiøring, pu- | blicered oc til Trycken forfær- | diget. | — | Prentet i Kiøbenhaffn, Aar M DC L.

4°. Sigs.: A-C (the last in 2); ff. [10]. 15.2 × 10.5 cm. Gothic type. *Contents*: T.-p.; dedication by Holst to Bp. Þorlákur Skúlason, Bp. Brynjólfur Sveinsson, and Provst Hansz Hanzøn Ferøe,—to Árni Oddsson and Magnus Björnsson, lawmen of Iceland, and Jon Justinszøn, lawman of the Faroes, f. (1)b; account of the Icelandic ceremony (incl. the names of the participants),

ff. (2)a-(8)b; of the Faroe event, with a concluding paragraph, ff. (8)b-(10)b. Copy in Cop. Roy. Lib. (*Bibl. Dan.* III. 134 and 636). (Cf. P. M. Stolpe, *Dagspressen i Danmark* I. 1878, p. lxxiv.—Jens L. Wolff, *Norrigia illustrata*. Kjøbenhavn, 1651, pp. 237-251.—Jón Porkelsson and Einar Arnórsson, *Ríkisréttindi Íslands*. 1908, pp. 92-104. For the taking of the oath in the various districts, see *Skjöl um hylling Íslendinga 1649*, etc. Reykjavík, 1914, publ. by the Icel. Historical Society.)

**Jónsson, Runólfur.**—Lingvæ | Septentri- | onalis | Elementa | Tribus Assertionibus | Adstructa | B. S. S. T. | Consensu Amplissimi Senatus Academici, | Hafniæ | Ad diem Augusti Anno Dn. | cIo Io C LI | Placido τῶν Φιλαρχαλον Examini | subjecit | Runolphus Jonas Islandus, | Respondente | Gislao Thorlacio Islando | In Auditorio superiori Horis ab VIII. | antemeridianis. | — | Imprimebat Melchior Martzan | Academiae Typographus. [1651.]

4°. Sigs.: A-D<sup>2</sup>; ff. [14]. 15.5 × 9 cm. Latin type; Icelandic words and passages in Gothic. *Contents*: T.-f., on reverse dedication to Christianus Thomæus, til Stowgaard [Christian Thomesen Sehested], royal chancellor; Assertio I. Lingva veterum Septentrionalium apud Islandos sarta tecta manet hodieque in usu est, ff. (2)a-(4)b; Assertio II. Literatura veterum Septentrionalium antiqvissima Runæ fuerunt, ff. (4)b-(10)b; Assertio III. Sæmundus cognomento Frode Runas punctis distinctas et ad Romanarum Literarum ordinem et pronunciationem conformatas in Islandiam invexit, ff. (10)b-(12)a; Adjectiones, f. (12)ab; Runa reclamation. Sprengd er Øg: Flydde Twe mans Bøla—being an Icelandic poem, signed: G. A. T. [= Guðm. Andrésson?], ff. (13)a-(14)a, the final page blank.—FC.; BM.; CRL. (*Bibl. Dan.* IV. 58); etc.

**Jónsson, Runólfur.**—Recentissima | Antiqvissimæ | Linguae | Septentrio- | nalis | Incunabula | Id est | Grammaticæ | Islandi- | cæ | Rudimenta | Nunc primum adornari cœpta et edita | Per | Runolphum Jonam | Islandum | — | Hafniæ, Typis Expressit Petrus Hakius, | Anno M. DC. LI.

4°. Sigs.: a-b, A-X; ff. [8], pp. 168. 15.5 × 11 cm. Lines 2-5, 8-10, 14, and 17 of t.-p. in red. Latin type; Icelandic words in Gothic type. *Contents*: T.-f., reverse blank; dedicatory letter by the author to Joachim Gerstorf til Tundbyholm, and Otto Krag til Woldbierig, dated: Hafniæ Kalend. Dec. 1651, ff. (2)a-(3)a; Benigno Lectori Salutem (including errata), dated: Hafniæ Pridiè Nonas Decemb. 1651, ff. (3)b-(5)b; Latin poems to the author by Jens Jensen Bicherod, Sveinn Jónsson of Barð, Gísli Þorláksson, and Sebastian Claussön, Norwegian, ff. (6)a-(7)b; Vøggukuede G. A. [= Guðm. Andréssonar] Yfer Ellereifum Norrænunnar, f. (8)a; two Latin quotations, followed by: Mendas in hoc opusculo . . . Benignus Lector ita amendit, f. (8)b; text (divided into 13 chapters), pp. 1-168. This is the first printed Icelandic grammar (cf. *Isl.* XII. pp. 10-13); the author had planned a dictionary also, but he never carried it out.—FC.; BM.; CRL. (*Bibl. Dan.* IV. 58), etc.



——— Recentissima | Antiquissimæ Linguae | Septentrionalis | Incunabula, | Id Est, | Grammaticæ Islandicæ | Rudimenta. | — | Per Rvnpolphum Jonam | Islandum. | — | □ | Oxoniæ, | E Theatro Sheldoniano, An. Dom. 1688.

4°. Sigs.: Q-Z, Aa-Pp; ff. [2], pp. 182, f. [1]. 20 × 11.5 cm. The vignette represents the Sheldonian Theatre. Issued together with George Hickes' *Institutiones grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ* (1689) with signatures continuous. *Contents*: T.-f., reverse blank; Benigno Lectori Salutem (author's preface of 1651), f. (2)ab; text, pp. 1-96; Dictionariolum Islandicum ex vocabulis, quæ in Grammatica Islandica leguntur, alphabetico ordine digestis, conflatum (by Hickes), pp. 97-132; Catalogus veterum librorum Septentrionalium, pp. 94-182 (of which only pp. 179-182 contain a list of 'Libri Runici, Cimbro-Gothici, Islandici, etc.,' the rest being chiefly Anglo-Saxon); Errata & Addenda, f. (1)a. The grammar is reprinted unchanged from the 1st edition. This is the first Icelandic book printed in England (cf. H. Krebs, in *The Academy* XVIII. 1880, p. 65).—FC.; CRL. (*Bibl. Dan.* IV. 59); BM., etc.

A new edition by Hickes was issued in his *Linguarum Vett. Septentrionalium Thesaurus*, 1703.

Jónsson, Sigurður (-1661).—Pær Fimtiju | Heilogu Medi- | tationes edur Huguekiur, | Þess Haatt vpplysta. | Doctors Johannis Gerhardi | Miuklega og Nakuæmlega snu | nar j Psalmuijsur, med yms | um Tonum. | Af þeim Frooma og Gud | hrædda Kienne Manne, S. Sugurde [|] | Jons Syne ad Prest- | hoolum | Psalm. 19. | Laat þier þocknast Ordrædur mijns | Munns, og Maaled mijns Hiarta, fyrer | Auglite þijnu. Drottenn minn Hialpare |og minn Endurlausnare. | Prentad a Hoolum I Hiallta Dal. | Anno M. DC. Lij.

8°. Sigs.: A-I<sup>1</sup> +; ff. [65] +. 12.5 × 7 cm. *Contents*: T.-f., reverse blank; text (I.-L. Psalm.), ff. (2)a-(62)b; Lijtel Vppvakningar Aminning, til þess Fafrooda og athugalaus Islands Almwga, Ort af sama S. Sugurde [|] | Jons Syne, ff. (63)a-(65)b +. The FC. copy (*Bibl. Not.* VI. 20) lacks sig. G. and all after f. Hviiij, and the NL. copy is likewise defective, lacking all after f. Ij, so it is uncertain how many leaves this edition had. The text of the last additional hymn breaks off in the Fiske copy in the 16th stanza, but it should contain 42 stanzas in all, hence 26 are lacking, which probably would occupy about four leaves, thus making in all ff. 68, unless there was an index which seems unlikely. This is the 1st edition of the *Hugvekjusálmar*. It was probably issued together with Jón Þorsteinsson's *Genesis sálmar* of the same year.

——— Pær Fimtiiu | Heilogu Medi | tationes edur Huguekiur, | . . . Prentad ad nyu a Hoolum j Hialltadal | Dal, Anno M. DC. Lv.

8°. Sigs.: A-M (sigs. I and M in 4s); ff. [88]. 12.6 × 7 cm. *Contents:* T.-f., on reverse a woodcut representing Christ on the Cross, with a scriptural quotation (Johan. 1); text (I.-L. Hugvekiu Psalmur), ff. (2)a-(62)b; Lijtel Vppvakningar Aminning, til þess Fafrooda og athugalaus Islands Almwga. Ort af sama S. Sugurde [!] Jons Syne j Presthoolum (Pv Aume Islands Lydr, etc.), ff. (63)a-(68)a; Boenarkorn lijted (Minn Jesu mœte mijn jafnan giœte, etc.), f. (68)ab; Boenar Offur og Packloetis Offur, vppa Missera skipte. Med nøckrum ødrum Morgun Psalmum, og Kuølld Psalmum, Ort af sama S. Sugurde Jons Syne ad Presthoolum, ff. (69)a-(77)a; Pijslar Psalltare Pad er Siø Himnar Vt af Pijslum Drottens vors Jesu Christi, Sorgfullum Hiørtum til Huggunar. Orter af S. Jone Magnus Syne ad Laufaase, ff. (77)b-(88)b, ending with 'Ender' and a scriptural passage (Psalm. 117).—CRL. (*Bibl. Dan.* I. 377).

For the 3rd edition, see *Psálmaðók*, 1671.

——— Pær Fimmtyu | Heiløgu Me | ditationes edur Hugvek | iur, . . . Prentadar j Pridia sinn | I Skalhollte, Anno 1690.

12°. Sigs.: A-K; pp. 238. 10.5 × 6 cm. Running titles. A few musical pieces. Omits the scriptural passage in the title of the two earlier editions. *Contents:* T.-f., on reverse a scriptural quotation (Ephes. 5. v. 14); text, pp. 3-164; Siø Idranar Psalmar Kongs Davids, Flestaller Ordter af þeim goda og Gudhrædda Kiennemanne, Syra Jone Saal. Porsteinssyne, forðum Guds Ords Pienara j Vestmanna Eyum, pp. 165-187 (the fifth is by Rev. Ólafur Guðmundsson); Psalmar vppa Missera skipte, Ordter af S. Sigurde Saal. Jonssyne ad Presthoolum (I-VII), pp. 188-207; Reijsu Psalmar þriyr (the 1st by Rev. Sigurður Jónsson, 2nd by Rev. Jón Þórðarson, 3rd by Rev. Þorsteinn Ólafsson), pp. 207-214; Morgvn Psalmar og Kvølld Psamar [!] (I-V, and I-IV; two are translated from the Danish, two are by Rev. Sig. Jónsson, and one by Rev. Eiríkur Hallsson of Höfði), pp. 214-238.—This is really the 4th edition. Bp. Finnur (III. 677, nos. 20-21) enters the *Miss-eraskipta-psalmar*, and the *Idranarpsalmar* as separate works; Hálfð. Ein. (p. 61) also says that the latter were printed separately. For a list of subsequent editions of the *Hugvekjusalmar*, see *Bibl. Not.* VI. 20.—FC.; NL.

Jónsson, Sigurður. Dagleg Idkun Gudrœknennar.—See *Psálmaðók*. 1671.

Jónsson, Steinn (1660-1739), *translator*.—See Olearius, J. Manada Saungur. 1692.—Viku Saungur. 1693f.

Kempis, Thomas a.—Priar Stuttar | Bækur, Huørnenn Madur sku | le breyta epter Herranum Christo, og | afneyta sialfum sier, asamt øllum | Veralldlegum Hiegoma. | Skrifadar og sam-anteknar | Af | Thoma a Kiempis. | Enn nu a Islendsku wr Pysku | Maale wtlagdar. | Af S. Thorkiele Arngrijms | Syne. | Prentadar a Hoolum j | Hiallta Dal. | Anno. M. DC. Lxxvj.

8°. Sigs.: I (in 8), i (in 4), A-Z<sup>6</sup>; ff. [194]. 12.5 × 7 cm. Running titles. *Contents:* T.-f., on reverse three scriptural passages; dedicatory letter from the translator to Ragnheiður Jónsdóttir, wife of Bp. Gísli Þorláksson, dated



Oct. 18th, 1674, ff. (2)a-(4)b; Formaale þess Andrijka og Haatt vpplysta Guds Mans, Johannis Arndt, yfer þessa Bok, ff. (5)a-(9)a; translator's preface (Gudhræddum og Godfwsum Lesara, etc.), dated Dec. 29th, 1667, ff. (9)b-(12)b; text (Fyrsta—Þridia Bok), ff. (13)a-(189)a; Registur yfer þessa Bok, ff. (189)b-(193)b; Errata, f. (194)ab.—This translation contains only the first three books of the four into which the famous *De imitatione Christi* is divided, the authorship of which is now generally ascribed to Thomas (Haemmerlein) à Kempis (1380-1471). Þorkell Arngrímsson (1629-77), the translator, seems to have translated from a German version by Joh. Arndt, to judge from the latter's preface included in this edition. The work had long before been translated into Danish by Jon Jakobsen Venusinus (first ed. of Copenhagen 1599) who was a close friend of Arngrímur Jónsson 'the Learned,' Þorkell's father, hence it is not unlikely that the Danish version may have been known to him. In his preface he states that the work has been translated into almost all languages, even into Turkish. The book does not seem to have appealed much to Icelandic readers since this is the only edition of the Icelandic translation.—FC. (cpt.; *Bibl. Not.* IV. 17); CRL. (*Bibl. Dan.* I. 434); NL.

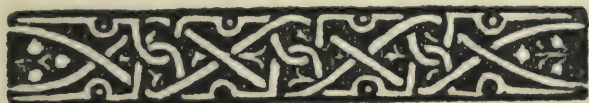
**Ketils saga hængs.**—Ketilli Hængii | et | Grimonis | Hirsuti-  
genæ | patris et filii Historia | seu Res Gestæ | ex | antiqva lingua  
Norvagica | in Latinum translata | per Islefum Thorlevium  
Islandum. | Opera et studio | Olavi Rudbeckii | Publici Juris  
factæ. | — | Upsalæ Anno M. DC. XCVII.

fol. Sigs. A<sup>4</sup>-B<sup>4</sup>; f. [1], pp. 17. 24.5 × 15 cm. Latin type. *Contents:* T.-f., on reverse Ísleifur Þorleifsson's Latin preface, dated at Möðruvellir. May 4, 1683; text and translation of Ketils saga hængs, pp. 1-12; of Gríms saga loðinkinna, pp. 12-17; final page blank.—BM.; Yale Univ. Lib.; etc, *Bibl. Rudb.* no. 754 mentions ten copies known.

**Kingo, Thomas.**—Morgun Psal | mar og Kuølld Psalmar, til |  
sierhuors Dags i Vikunne, med siø | Ydranar Psalmum Kongs  
Davids. | Samansetter aa Danskt Twngumaal | af þeim Edla  
og Vel Eruverdugum Herra | Thomas Kingo | Biskuþe Fions  
Stigtis i Danmørk. | Enn aa vort Islendskt Moo- | durmaal  
miuklega wtsetter af þeim | Gudhrædda og gaafum giædda |  
Kennemanne: | S. Stephan Olafssine | ad Vallanese, Profaste i  
Mw- | la Pijnge. | Med føgrum Tonum og listelegum | Melodiis. |  
Psalm. 96. Sijnged Drottne nijann | Lofsaung, Sijnge Drottne  
øll Verølldenn, | Sijngied Drottne og Lofed hanns Nafn, | kunn-  
giøred dag fra deige hanns Hiaalpræde. [*Skálholt, 1686.*]

8°. Sigs.: A-D; ff. [32]. 13 × 6.8 cm. Running titles; music. *Contents:* T.-p.; text, ff. (1)b-(30)b; Kuølld saungur Prudentij Ades Pater supreme, Vr Latinu aa Islensku vtsettur af S. Stephan Olafs Syne, ff. (30)b-(31)a; Eirn aagiætur Psalmur, Ordur af Sal. S. Hallgrijme Peturssyne, umm

Gudrækelega Ihugan Daudans, mʒ Lag, Dagur j Austre øllum (Allt eins og Bloomstred eina, etc.), ff. (31)b–(32)b, followed by an ornament. This is a separate issue of the Appendix in Møller's *Paradisar Likell* (pp. 385–448). The title given above is identical with that with these exceptions: The page-



**Morgun Psal**  
**mar og Ruølld Psalmar/ til**  
 fierhuors Dags i Bifunne / med fjo  
 Þoranar Psalmu Kongs Davids.  
**Samansetter af Danste Twngumæl**  
 af þeim Edla & Vel Erverduga Herfra  
**THOMAS KINGO**  
 Biskupe Sions Stigtis i Danmørk.  
**En af vort Islendste Noo**  
 durmæl miuðlega wsfetter af þeim  
 Gudhrædda og gæfum giædda  
 Kennemanna:  
**G. Stephan Olafssine**  
 ad Ballanese/Profasse i Mæw  
 la Þynge,  
**Med søgrum Tonum og listelegum**  
**Melodiis.**  
 Psalm. 96. Sýnged Drottne nřan  
 Lopsaung, Sýnge Drottne øll Betøllden/  
 Sýngied Drottne og Loped hans Nafn/  
 fúngiored dag þra deige hans Nælpræde.  
 A Mors

Title-page of Kingo's *Psalmar* (I.), 1686.

number at the top and the word 'Appendix' have been removed and in their place put an ornament, and the sig. Aa at the bottom changed to A, and thus in the rest of the book the page numbers have been removed while the running titles remain, and the sigs. Aa, Bb, etc., changed to A, B, etc. On the final



page the catchword 'Innehald' has also been dropped. About these hymns and later editions of them, see Stefán Ólafsson's *Kvæði*, II. 1886, pp. 314-327, where, however, this separate reprint is not mentioned. This is the only poetic work from the pen of Stefán Ólafsson (1620-88), the hymnologist and satirist, which saw the light during his life. It is a translation of Bishop Kingo's (1634-1703) *Aandelige Siunge-Koors første Part* which was first printed in Copenhagen 1674.—BM. (*Cat.*, col. 5).

**Kingo, Thomas.**—Thomæ Kingos. | Andlega | Saung-kors | Ann-ar Partur. | Edur | Saalarennar Vppvakn | ing til allskins Gudrækne | I allra Handa Tilferlum | Allt | Til Gvds Dyrdar, | Vr Dønsku a Islendsk Liood- | mæle wtsettur, Af | S. Arna Thorvards | syne, Profaste j Arnnesspijnge. | — | Prentadur j Skaalhollte, Af | Jone Snorrasyne, | Anno M. DC. XCIII.

12°. Sigs.: A-F; pp. [3] + 129 + [4]. 11 × 5.7 cm. Running titles. *Contents*: T.-p.; dedicatory poem from the translator to Sophia Amalia Hedeman, wife of 'Landfógeti' Chr. Hedeman, dated March 1, 1692 ('Aulldungs Enskra [!] Skallda | Vt hingad Biskups Kingo | A Isafolld kom Kallda, | Klaar Raust af Fione Austann. | Hana j Hug og Munna, | Hier lendra inn ad bera, | Eg hefe Lysta laagur, | Leitast vid Brags j Smidiu,' and two other stanzas), pp. (2)-(3); text (I.-XX. Savngur, each of which being followed by 'Andvarpanen'), pp. 1-129; *Registur yfer Saungvana og Andvarpanernar epter Bookstafanna Tilvijsun*, pp. (1)-(2); *Hier epter fylgia nockrar Notur, vid þau okendustu Lög j þessare Book*, pp. (3)-(4).—A translation of Kingo's *Aandelige Siunge-Koors anden Part* (Copenhagen, 1681).—CRL. (*Bibl. Dan.* I. 351); NL.

**Krákumál.**—Bildur Danskum [!] | Det er | Den danske Bilde eller Kaarde | Præsenterende | En gamle Kiempe Vise om danske Mands | tapperhed og mandelige gierninger, dictet aff Reg- | ner Lodbrog en Enevolds Konge vdi | Danmarck: Oc nu nyeligen paa den danske Sprock som nu | brugelig er, aff den gamle w-sædvanlige danske udsat. Med smaa | forklaringer vdi Brederne huor behoff giøris. | Aff | Christen Berntszøn Wiborg: | □ | Hør, Danske Mand, gack ey forbi, | It Øye kast kun først her i, | Om du har lyst til Priis oc Dyd, | Løesz mig, det skal dig ey fortryd'. | — | Prentet Aar, 1652. [*Aarhus?*]

4°. ff. [6]. 14 × 10.7 cm. *Contents*: T.-p. in border and with a vignette representing a battle between Christians and Turks; Til den gunstige Læser; ff. (1)b-(2)a; text, with explanations in parallel column, ff. (2)b-(6)b. The version is presumably made from the Icelandic original or the Latin translation as printed in Ole Worm's *Danica Litteratura* (1636 and 1651); about the translator nothing is known. Only one fragmentary copy has been found in CRL., and from it Chr. Bruun published as far as possible a facsimile edition 1877 (*Krakes Maal eller Regner Lodbrogs Dödssang*, etc., see *Isl. V.*

p. 37). The title is entered here because the poem, in spite of various views to the contrary, must be considered of Icelandic origin, probably composed in the 12th or 13th cent.

**Kristni saga.**—Christendoms | Saga | Hliodande um þad hvor-nenn | Christen Tru kom fyrst a Island, at for- | lage þess haloflega Herra, | Olafs Tryggvason | ar Noregs Kongs. | Cum gratia & Privilegio Sacræ Regiæ | Maiestatis Daniæ & Norvegæ. | — | Prentud i Skalholti af Hendrick Kruse, | Anno M. DC. LXXXVIII.

4°. Sigs.: A-D; ff. [2], pp. 26, f. [1]. 16.2 × 12.5 cm. Running titles. Marginal references. All pages in a line border except t.-p. which is in a decorative border. *Contents*: T.-p.; woodcut representing King Ólafur Tryggvason; Bp. Þórður's dedicatory letter to Michael Vibe and Matthias Moth, dated June 2, 1688, f. (2)ab; text, pp. 1-26; Stutt Innehald og Registur, f. (1)ab.—FC.; BM. (*Cat.*, col. 5); CRL. (*Bibl. Dan.* III. 628); UUL. (*Uggla*, p. 563); NL.

**Kyrkiu-ordinantia.**—Ein Kyrk- | iu Ordinantia, epter | huørre, ad aller Andleger | og Veralldleger j Noregs | Rijke skulu leidrietta sig | og skicka sier. | Fenn a Islensku vt- | lögð, af þeim Vird-uglega | Herra, H. Odde Einars | syne Superintendente yfer | Skalhollts Styckte (Good | rar Minningar) | Prentud a Hoolum. Anno. | — | M. DC, XXXV.

8°. Sigs.: A-R (L, M, and R in 4s); ff. [124]. 12 × 7.2 cm.; ff. Liiija-Nija are in Latin type which may be the reason for sigs. L and M being in 4s, as the Hólar press was not well provided with that type. T.-p. in border, lines 1, 2, 7-9, 13, and 15 in red. *Contents*: T.-p.; royal letter of July 2, 1607, ff. (1)a-(3)b; text of the Ordinance, ff. (4)a-(116)a; Registur vppa sierlegustu Articula j þeirre Norsku Ordinantiu, ff. (116)b-(124)b.—King Christian IV's Church Ordinance of July 2, 1607, was not introduced into Iceland until by the edict of Nov. 29, 1622 (cf. *Lovsaml. for Isl.* I. pp. 150-170, 206-208). With this edition was issued *Hionabands Articular* (which see).—FC. (*Bibl. Not.* I. 6); CRL. (*Bibl. Dan.* III. 629).

**Landnámabók.**—Sagan | Landnama | Vm fyrstu bygging Is-lands af | Nordmønnum. | □ | — | Skalhollte, | Pryckt af Hendr: Kruse, A. MDCLXXXVIII.

4°. Sigs.: A-Æ, Aa²; ff. [5], pp. 182, ff. [10]. 16.2 × 12.5 cm. Running title. Marginal references. All pages in a line border except t.-f., which is in a decorative border; a few lines of the title are in red (the words: Landnama; Pietate, & Iustitia; and Skalhollte); the vignette represents King Christian V's monogram with the words: 'Symbolum Regium. Pietate, & Iustitia,' on both sides of it. *Contents*: T.-f., reverse the Icelandic coat-of-arms in a border; dedicatory letter in Danish to King Christian V. from Bp.



Pórður, dated April 18, 1688, ff. (2)a-(3)a; Lectori benevolo & Candido Salutem, by Bp. Pórður and of the same date, ff. (3)b-(4)a; notice as to abbreviations (. . . stutt underretting ok leidarvijsar), f. (4)a; woodcut representing Ingólfur Arnarson, f. (4)b; text, commencing with Prologus, f. (5)ab, pp. 1-174, the prologue and each of the four parts having at the beginning a big Gothic initial; Appendix Eður vidbætur Sögunnar (that of the Skarðsár Codex), pp. 175-182; Prefallt Registvr Pessarar Bokar, ff. (1)a-(9)a; Errata, f. (9)a; congratulatory poems to Bp. Pórður, one in Icelandic by Einar Eyjólfsson, two in Latin by Pórður Þorkelsson Vídalín and Þorlákur Grímsson, ff. (9)b-(10)b.—This is the first Icelandic saga printed in Iceland; it is edited from five MSS. by Einar Eyjólfsson. In his preface Bp. Pórður states that there were at the time in the country enough of devotional books and other works on religion so that he had decided to satisfy the demand of many people to get from the press old histories and other instructive works; but he adds that he has no intention to devote himself to the publishing of historical books to such an extent that God's word should be neglected.—FC.; BM. (*Cat.*, col. 6); CRL. (*Bibl. Dan.* III. 630); UUL. (Ugglá, p. 563); NL.

**Lassenius, Johannes.**—Ein | Nytsamleg | Bænabook | Sem lesast maa, a sier | huðrium Deige Vikunnar Ku- | ølld og Morgna, Asamt ød | rum adskilianlegum | Tijmum. | Samanskriðud j Pysku | Maale, Af M. Johanne | Lassenio. | Enn a Islensku wtløgd | Af S. Thorsteine Gunnars | Syne, Kyrkiupreste aa | Hoolum 1681. *At the end:* Pryckt a Hoolum j Hi | allta Dal, Af Jone Snor | ra syne, Anno 1682.

12°. Sigs.: A-I<sup>s</sup>; ff. [6] + 95 + [1]. 9.6 × 5.5 cm. Running titles. *Contents:* T.-f., on reverse 'Insignia Islandiæ,' the crowned codfish; preface (Til Lesarans) by Bp. Gísli Þorláksson, dated 1682, f. (2)ab; dedicatory letter to Ragnheiður Jónsdóttir, third wife of Bp. Gísli, by the translator (signed: Th. G. S.), dated Jan. 1, 1682, ff. (3)a-(6)a; three scriptural quotations, f. (6)b; text, ff. 1a-95b; Innehalld þessarar Bænabookar, ff. 95b-(1)b, followed by the colophon and an ornament.—This is doubtless a version of Johann Lassenius (1636-92, professor of theology in the University of Copenhagen from 1678), the Pomeranian preacher and ascetic writer's prayer book which goes under the title: *Morgen- und Abend-, Buss-, Beicht-, Communion- und andere Zeit- und Noth Gebet* which was first printed in Glückstadt 1673 with his *Handleitung zur Seeligkeit*, later issued separately (1686, 1703) and translated into Danish by P. Möller, 1680 (*Bibl. Dan.* I. 311). According to Bp. Gísli's preface Þorsteinn Gunnarsson translated this from the German.—FC. (*Bibl. Not.* V. 7); CRL. (*Bibl. Dan.*, Supplem. 39); NL.

**Leyser, Polycarp.**—Vm | Good Werken | Ein chrisieleg [| skyr og lios | Predikun, teken af Evangelio, sem | fellur a fiorda Sunnudag epter | Trinitatis, Luc. 6. Cap. | Predikud af Doct. Polycarpo Leiser | Vtløgd til Skyringar og Skilnings | þeim gagnlegasta Lørdome | Vm Good verken | Vier erum hans Verk,

skapader j | Christo Jesu, til ad giøra Godverken, | Ephes. 2. | Vier erum Guds Børn, Johann. 1. | Rom. 8. Par fyrer hœfer oss ad lifa | so sem Guds Børnum. | 1615. [*Hólar.*]

8°. Sigs.: A-F; ff. [48]. 12.3 × 7 cm. Running titles. *Contents*: T.-p.; Til Lesarans (by Bp. Guðbrandur), ff. (1)b-(2)b; text (running title: Vm Godverken), ff. (3)a-(18)a; Aunnur Predikun vm Riettlætning mannsins, sem er, Hvörnen og med hvörnum Hætte sa synduge Madur verdur rietllaatur fyrer Gude, og Erfinge eilijfs Lijfs Texten, edur Thema. 1. Timoth. 1 (running title: Vm riettlætning mannsins), ff. (18)a-(48)a, ending with 'Finis'; the final page is blank. In his preface Bp. Guðbrandur, who presumably is the translator, writes: 'þa læt eg þessar tuær Predikaner prenta, wtlagdar wr þysku Maale,' but he does not say whether they are both by Polycarp Leyser sen. (1552-1610). There is said to be an earlier edition of 1594 (see *Isl.* IX. p. 47). Bp. Finnur (III. 378, no. 2) and Hálfð. Ein. (p. 237) have taken the second sermon included in this book to be a separate work constituting a 2nd edition of Pfeffinger's tract on the justification of man (see *Isl.* IX. pp. 20-21), but there is no connection between the two, the similarity of the titles has led to the assumption of identity.—CRL. (*Bibl. Dan.* I. 507); NL. (def.).

Leyser, [Polycarp, joint author.—See Chemnitz, M., a. o. *Harmonia evangelica.* 1687.

Lijted Stafrofs kver (Eitt).—See Stafrófskver.

Lossius, Lucas.—Medvilla Epistolica. | Pad er. | Stutt Innehalld, | Mergur og Meining, allra þeir | ra Pistla sem lesner eru j Kyrkiusöfnuden- | um, a Sunnudögum, Haatijdum og ødrum | Løghelgum Dögum Ared vm Kryng. | Vr Postillu Lvæ Lossii, | Vtløgd a Islendsku | Af S. Thorsteine Gunnarssyne, | Profaste j Arness Þijnge. | I Pist. til Colossenses 3. Cap. | Lated Orded Christi noglega byggia amed | al ydar j allre Vitsku. | — | Pryckt j Skalhollte, Anno | M. DC. XC.

8°. Sigs.: A-I; f. [1], pp. 151 + [7]. 13.2 × 7.8 cm. Running titles. *Contents*: T.-f., on reverse a Latin prefatory note by Bp. Þórður; text, pp. 1-151, concluding: Ender Pistlanna, etc.; Svo ad þessar epterylgjande Bladsijdur verde ecke audar a Arkenu, þa setiast hier til nockrer goder Psalmar, sem Syngia ma, þegar lesed er j þessare Bok, pp. (1)-(7); Bæn einrarr Reisande Personu, p. (7). This probably is an abridgment of Lossius' (or Lotze, 1508-82) *Annotationes in epistolas dominicales et festivales*, and may have been taken from Beer's compilation. It was printed with Dilherr's *Husz- og reisu-postilla* (which see), and to it was appended St. Bernard's *Sermon* together with an index to all three.—FC. (def.); BM. (*Cat.*, col. 6); CRL. (*Bibl. Dan.* I. 508); NL.; UUL. (Ugla, p. 564).

Lossius, Lucas.—Stutt Innehalld | Catechis | mi. | Fyrer Børn | Samsett og skrifad j Latinu | Af Luca Lossio. | 16 0 93 | Prentad I Skalhollte.



24° in 6s. Sigs.: A-I; ff. [54]. 8 × 5 cm. The circular vignette on t.-p. represents a wreath within which a serpent entwines about a cross forming the letter S. *Contents*: T.-p.; Til Lesarans, by Bp. Þórður, ff. (1)b-(2)b; text, ff. (3)a-(34)b, terminating: 'Ender þessa litla Catechismi'; Stutt og Einfalldt Skriftargaangs Form, ff. (35)a-(38)a; Eitt stutt Form ad Bifala sig Gude a Kvølld og Morgna, ff. (38)a-(40)b; Bordpsalmurenn fyrer og epter Maaltijd, ff. (40)b-(43)a; Bøen eins Vngmennis umm Frammfør j því sem Gott er, ff. (43)a-(44)a; Daglegt Bænarkorn j allskonar Naudsynium, ff. (44)b-(45)a; Dagleg Vmmþeinking sierhvørrar christennar Manneskiu, ff. (45)b-(47)b, followed by an ornament; Nu epterfylgia Nockrar merkelegar og Minnelegar Greiner, samanteknar ur Orðskvida Book Salomonis, Af L. L., ff. (47)b-(53)b; the gloria in Icelandic, f. (54)a; coat-of-arms of Iceland (Islands Vopen), f. (54)b.—In his preface Bp. Þórður says that he has translated this catechism of Lossius from the original written in 1550 and later printed in Wittenberg. I have not been able to consult any edition of the original, but Uggla has compared this version with an edition of Lossius' *Catechismus. Hoc est Christianæ doctrinæ methodus*, printed in Frankfort 1568, a book of ca. 200 pages, hence he has suggested that the Icelandic version is a brief abstract. This may be right, although one does not get that impression from the translator's preface, who always refers to it as 'this little catechism,' and tells us that 'Þesse litte Catechismus var kendur og fyrerlesenn Vngdomenum j Hoola Skoola, þa eg til visse,' in which case doubtless a foreign edition was used. The present edition was later bound with 6 of the pamphlets translated from Beer's *Handbuch* with a prefixed folio giving the list of the contents of the volume (see *Bibl. Not.* I. 22, describing a copy in Cop. Roy. Lib.).—FC. (def.; *Bibl. Not.* I. 22); CRL. (*Bibl. Dan.* I. 261); UUL. (Uggla, pp. 564-65); NL.

**Luther, Martin.**—Catechis- | mvs. | Edur. | Ehristelegur [|]  
Lærdomur, | Fyrer einfalda Presta og Pre- | dikara, Hwsbøendur  
og Vng- | menne. | D. Mart. Luth. | [*Vignette.*] | Psalmo xxxiiij. |  
Komed hingad Börn, heyred mier, | Eg vil kienna ydur Otta  
Drottins. [*Hólar, 1617.*]

8°. Sigs.: A-C; ff. [24]. 13 × 7 cm. 23 woodcuts in text. For a full description of this edition, see *Isl.* IX. pp. 67-68. I think it certain that this is the catechism of 1617 mentioned by Bp. Finnur (III. 379, no. 27) and Hálfð. Ein. (p. 217). I had suggested this in the description referred to above, and I have now found an additional support for it in the entry in Berg. Mus. 128: '1617. Catechismus Lutheri, med Figurum. in 8°.'—NL.; UUL. (Uggla, pp. 559-560); CRL. (*Bibl. Dan.* I. 260, wrongly dated 1576).

For the 1st edition of 1594 of this version by Oddur Gottskálksson, see *Isl.* IX. pp. 44-45.—Hálfð. Ein. (p. 217) mentions a 3rd edition of *Hólar* 1634, but no copy of it is known.

——— Sa Minne | Catechis | mus. | D. Mart. Luth. | Epter  
þeirre fyr | re Vtleggingu, | Prentadur. | Psalm. 34. | Komed hing-  
ad Börn | heyred mier, Eg vil | kienna ydur Otta | Drottins.

*At end:* Prentad a Hoolum | j Hiallta Dal, þann. 3. Maij. | Anno | M. DC. XLvij.

8°. Sigs.: A-K; ff. [80]. 7.5 × 5 cm. T.-p. in border. *Contents:* T.-p.; text (Tiju Laga Bodord—Hwstablann; exactly as in the 1617-ed.), ff. (1)b-(39)a; Bæner a Kuølld og Morna, sem lesast skulu a sierhuørium Deige Vikunnar. D. Johann. Haverm., ff. (39)b-(77)b; Ein openberleg Jatning, ff. (77)b-(80)a; colophon, f. (80)b.—What here is meant by 'Epter þeirre fyrre utleggingu' which first appears in the title of the present edition, is not certain, unless it is to emphasize that this is Oddur Gottskálksson's version, in distinction from the catechisms of 1562 and 1576.—NL. (def.); CRL. (*Bibl. Dan.* I. 261).

Harboe (*Dän. Bibl.* VII. 654) and Hálfð. Ein. (p. 217) mention an edition of 1656, in 32°, but no copy of this is now known.

——— Sa Minne | Catechismus | . . . Prentadur enn ad nyu a | Hoolum j Hiallta Dal. | Anno. | 1660.

12°. Sigs. A-I +, alternating in 8s and 4s (A, C, E, G, I being in 8s); ff. [56] +. 10 × 5.5. *Contents:* T.-p.; text (Tiju Laga Bodord—Hwstaflann, as in the editions above), ff. (1)b-(30)a; Hier Epter fylgia Bøener a Kuølld og Morgna, sem og Nøckrar adrar, fyrer adskilianlegar Stietter og Persønur [!] ad bidia. Item Bøener aadur og epter það Madur Skriptast, og geingur til Sacramentis, ff. (30)b-(56)b, the only known copy, in NL., being imperfect, ends in 'Ein Bøen ad bidia, aadur enn Mann skriptast,' the last line running thus: 'Upp luk fyrer mier þjnu Guddomlegu Hiarta, og tak mig.'—The copy is bound with a defective copy of Bp. Guðbrandur's *Bænabók* (without t.-p. and date) which probably is of the same year.

——— Sa Minne | Catechismus | . . . Psalm. 34. . . . Psalm 112. | Sæll er sa Madur sem ottast Dr | ottinn, Huør ed hefur mykla List | til hans Bodorda. | Prentadur a Hoolum | j Hiallta Dal. | Anno 1666.

8°. Sigs.: A-C; ff. [24]. 12 × 6.5 cm. *Contents:* T.-p.; text (Tiju Laga Bodord—Hwstablann, as above), ff. (1)b-(23)b, followed by an ornament; the final leaf is blank. It was published together with Regius' *Medicina animæ* (which see), the sigs. being continuous.—FC. (*Bibl. Not.* IV. 14); NL.

The next edition appeared in *Examen catecheticum*, (1674 and) 1677, which see.

——— Sa Minne | Catechis | mus | D. Mart. Luth. | Epter þeir[re fyr]re Vtleg- | gingu, mednockru fleira | fyrer Børn og Vng- | menne. | — | Skalhollte, | Prentadur af Hendrick Kruse | Anno 1686.

16° in 8s. Sigs.: ).(, B-K +; ff. [79] +. 8.7 × 5.7 cm. The NL. copy, the only extant, is defective, lacking sigs. D-G, f. K<sub>j</sub>, and all after K<sub>vij</sub>; there is no sig. A. In the copy as it is there are 7 woodcuts and many tail-



pieces; t.-p. (slightly defective) in border made of several pieces, all other pages in line border. *Contents*: T.-p., reverse wdct. representing a cock crowing; Stafrooed, f. (2)ab; Adkuædenn, f. (2)b; Talann, f. (3) a; Signingenn, ff. (3)a-(4)b; two wdcts. with scriptural quotations (Marc. 10; Psalm. 112), f. (5)ab; Petta eru tiu Laga Bodord Gvds, ff. (6)a-(10)a; wdct. with a scriptural quotation (Psalm. 33), f. (10)b; Postulleg Truar-Jatning, ff. (11)a-(14)a; wdct. with a scriptural quotation (Marc. 14), f. (14)b; Drottennleg Boen, ff. (15)a-(19)b; wdct. with a scriptural quotation (Galat. 3), f. (20)a; Sacramentum Heilagrar Skjrnar, ff. (20)b-(23)a; wdct. with a scriptural quotation (Johann. 6), f. (23)b; Sacramentum Alltaresins, f. (24)ab ++? Sig. H begins in the middle of a prayer (the second in number); at the bottom of its first page commences: Pridia Boen aalijka Innehallds, which is followed, Hija, by: Boen umm Lijkamlegt Vpphelde, f. (58)ab; Aunnur Boen sama Innehallds wr Salomonis Ordsavidum, Capit. 30, ff. (58)b-(59)a; Boen umm farsœla Daudastund, f. (59)ab; III. Packargjörder fyrer Guds Velgiörninga, ff. (59)b-(62)b; IV. Bæner fyrer þa sem ganga vilia til Guds Bords og Heilags Alltaresins Sacramentis, ff. (62)b-(68)b; V. Nockrer Psamar [!], og andlegar Vijsur, til ad jdka og læra, Gude til Lofs og Dyrdar, ff. (69)a-(76)b; Hwstablan þad er Nockrar Sententiur og Greiner, etc., ff. (77)a-(79)b +, the copy ending in the prayer for 'Vinnumenn, Vinnukonur og Pioonustu Folk' (the last line being: . . . og vited ad hvad sem hvøreirn); the rest is lacking, which probably is only one leaf. This edition is not mentioned in any earlier bibliographical lists.

—— Sa Minne | Catechi | smvs | D. Mart. Luth. | Epter þeirre fyrre Vt | leggingu, mz nockru fle | ira fyrer Børn og Vngmenne. | — | Prentadur ad nyu | j Skalhollte | Anno 1690.

24° in 6s. Sigs.: A-M; ff. [72]. 8 × 4.6 cm. T.-p. in a made-up border, all other pages in a line border; a few head and tail pieces. *Contents*: T.-p.; Stafrooed [!], ff. (1)b-(2)a; Atkvædenn, f. (2)ab; Talann, f. (2)b; Signingenn, ff. (2)b-(4)b; Petta eru tiu Laga Bodord Guds, ff. (5)a-(10)b; Postulleg Truar Jatning, ff. (10)b-(14)b; Drottennleg Boen, ff. (15)a-(21)a; Sacramentum heilagrar Skjrnar, ff. (21)a-(24)b; Sacramentum Alltaresins, ff. (24)b-(27)b; Bordpsalmurinn sa fyrre, f. (28)ab; Bordpsalmurinn sa seirne, ff. (28)b-(29)b; Nu Epterfylgia nockrar Spurningar og Greiner, wt af þeim fimm Þórtum (I-V;—these being printed here all together instead of, as in the earlier editions, separately after each section, with the heading 'Pessar Greiner heyra Bodordunum til,' etc.), ff. (44)b-(46)a; Nockrar stuttar og godar Bœner, audveldar ad nema og muna fyrer Vngdomenn (divided into four sections: I. Bœner aa Kuølld og Morgna; II. Daglegar Bœner og Truarydkaner; III. Packargjörder fyrer Guds Velgiörninga; IV. Bœner fyrer þa sem ganga vilia til Guds Bords og heilags Alltaresins Sacramentis), ff. (46)a-(69)a; Ein gømul Saungvijsa a Morgna (Pann signada Dag vier siaum nu enn), ff. (69)a-(70)b; Kvølld Psalmurinn (Sa liose Dagur liden er), ff. (71)a-(72)b, followed by 'Amen' and a tail piece. Hálf. Ein. (p. 217) wrongly gives the date as 1691.—NL. (bound with a copy of *Nockrar Huggunar Greiner* of the same year).



**Luther, Martin.**—Bp. Finnur (III. p. 380, no. 71) gives 'Lutheri Catechismus minor cum explicatione erotematica Latina, unacum confessione scholastica, in 8°.' of 1616. Hálfð. Ein. (pp. 216–217) describes it as follows: 'Catechismum minorem Lutheri . . . latine vero tantum cum Explicatione Erotematica latina, unacum confessione Scholastica, precibus aliqvot & sententiis qvibusdam Divi Bernhardi, in gratiam Studiosæ Juventutis a Gudbrando Thorlacio Hol. 1616 publici juris factum.' No copy is known.

**Luther, Martin.**—Sa Stærre | Catechis | mvs | Samannntekenn af þeim minna | Catechismo Lutheri, og ødruð god- | um Bokum, sem Samhlíða eru vorre | medrekenne [|] Christelegre og Evgangelisk | re Tru. | Af þeim Halærdum Professori- | bus Theologiæ i Vittenberg, | Einkum fyrer Vngdomenn, so bæde hann | og adrer Eildre [|] meiga hier af ha fu [|] | fullkomenn Grundvøll beirrar [|] riettu | Saaluhialplegu Truar. | — | Vtlagdur a Islendsku af Heid- | urlegum og Vellærdum Kennemanne, | S. Arna Þorvardssyne, | Preste ad Þungvøllum [|] | Enn prentadur i Skalhollte af | Jone Snorrasyne, | Anno Domini 1688.

12°. Sigs.: A–F; pp. 145. 10.5 × 5.7 cm. 22 woodcuts in text. Running titles. In the Fiske copy the obverse of the first leaf has a medallion portrait of Luther, with the dates of his birth and death, and ornaments at the top and bottom, the title being on the reverse. *Contents*: T.-f.; Formale D. Martini Lutheri fyrer þessare Book til Kennemannanna (dated Vittenberg Anno 1529), pp. 3–5; Þordur Þorlaksson Superintendens Skalhollts Stiptis L. S. (dated 1688), pp. 6–7; dedicatory poem of three stanzas to Brynjólfur Þórðarson, the bishop's son, by the translator, pp. 8–9; woodcut, p. 10; text (1–5 Partur), pp. 11–145, terminating: Ender Catechismi, followed by an ornament.—This is a translation of the so-called *Catechismus Vittenbergensis*, about which Bp. Þórður in his preface says: 'Er þesse Catechismus kendur og fyrerlesenn i Latinu, i øllum þeim Skolum bæde hier i Lande og annar stadar, þar sem sa riette Evgangelij Lærdomur vidhelldst og tijkkast. Þvi bið eg og aaminne alla mijna Samchristna, ad ydka vel þessa Book, þeim sialfum til Eilijfra Saalarnota i nafne Jesu Christi vors Frelsara.' It is possible that it was a Latin edition of this which was printed at Hólar in 1616 (see above). This is, of course, not the *Grosse Katechismus* of Luther, but a compendium based upon the smaller catechism and other works.—FC.; BM. (*Cat.* col. 6, def.).

**Luther, Martin.**—See Spangenberg, J. *Catechismus*. 1610ff.

[**Luther, Martin.**]—Schematographia | Sacra. | Edur | Nockrar Merke | legar Figurur og Minder, wt | dregnar af Historiu þess Gamla og | Nya Testamentis, Med minnelegum | Maalsgreinum, af Heilagre Ritningu, | og Stuttum Bænum uppa sierhvört | Efne Hlioodande. | Vngdoomenum og Einfølldu | Foolke til Gagns og Gooda. | — | Prentad I Skalhollte, | Af Jone Snorrasyne. | Anno M. DC. XCV.



8°. Sigs.: A-K; ff. [80]. 12.7 × 7.2 cm. 49 woodcuts in text, and many ornaments. Lines 4, 11, 14, and 16 of title in red. *Contents*: T.-f., on reverse biblical passages (Psalm. lxxvii. v. 12, 14; 2. Tim. 2. v. 8); Formaale D. Martini Lutheri, ff. (2)a-(3)a; text, ff. (3)b-(76)b; Svo ad þessar epteryfgyiande Bladsíjdur af Arkenu verde ei Audar, þa setst hier til vors Herra Jesu Christi Krossganga, ff. (77)a-(80)b. This is the 2nd edition of the *Passionall* (see *Isl.* IX. pp. 57-58); the original is to be found in Luther's *Betbüchlein* of 1522 (cf. *Werke*. X. Bd. 2. Abt. 1907, pp. 458-70). The Icelandic version, however, contains more extensive scriptural quotations and a prayer accompanies every woodcut. (For a Danish version, see L. Nielsen, *Dansk Bibliografi 1482-1550*, 1919, p. 74; Chr. Bruun, *Aarsberetn. og Meddel.* II. pp. 19-22, but the prayers apparently are not to be found there.)—FC.; BM. (*Cat.*, col. 7).

**Luther, Martin.**—Siette Capitule | S. Paals Pistels til E- | phesios, Vm Christenna | Manna Herklæde, Vopn | og Veriur: | Predikad af Doct. Marti- | no Luthero, Til Vitenberg, | Anno. MDXXXIII. | 1. Pet. 5. Cap. | Vered sparneyter, og vaked, Pui ad | ydar Motstandare Diöfullenn, geingur vm | kring sem grenianda Leon, leitande epter | þeim hann suelge, huöríum þier öruggle- | ga skulud mote standa j Trunne. | Pryckt a Holum | Anno. 1606.

8°. Sigs.: A-G; ff. [51]. 12.5 × 7.2 cm. *Contents*: T.-p.; text, ff. (1)b-(51)b, ending with: Finis.—This is the 2nd ed. of this sermon, the 1st having appeared with Dietrich's *Summaria* of 1602 (which see). With the present ed. was doubtless printed *VII. Idranar psalmar Davids* (see below *Psalter*).—NL.; CRL. (def., lacking all after Gi, the rest of the sig. being supplied in MS., *Bibl. Dan.* I. 510. In this copy a hymn is written on the leaf following the copied text, but it doubtless was not in the printed book, the writing of it is also different from that of the MS. supplying the text; f. Giv was probably blank).

**Luther, Martin.**—Bp. Finnur (III. 380, no. 55) and Hálfð. Ein. (p. 239) mention 'Lutheri Sermones Islandice Hol. 1606,' and Hallgr. Jónsson counts among translated works by Bp. Guðbrandur 'Lúthers Bordrøedur á Íslendsku i 8°. 1606,' according to which this should be a translation of Luther's *Tischreden*, but that is out of the question. As no copy is known we must surmise that this was a translation of one of his collections of sermons.

[**Magnússon, Árni**] (1663-1730).—Kort og sandfærdig | Beretning, | Om | Den viit-udraabte | Besættelse udi Tistæd, | Til alles Efterretning af O- | riginal-Akter og troværdige Do- | kumenter uddragen og sammen- | skreven. | □ | Kiøbenhavn, | Trykt i det Kongl. privilegerede Bogtryk- | kerí udi Studii-Stræde, Aar 1699.

8°. Sigs.: A-E; ff. [2], pp. 80. 13.7 × 7.5 cm. *Contents*: T.-f.; Dette er i Trykken forseet, f. (2)a; text, pp. 1-80. This excellent account of the

famous Thisted witchcraft affair was reprinted in Copenhagen 1891 (cf. *Cat. Icel. Coll.* p. 375).—CRL. (*Bibl. Dan.* I. 952).

**Magnússon, Árni**, *editor*.—Incerti Auctoris | (qvi vergente Seculo XIII. vixisse videtur) | Chronica Danorum, | & praecipuè | Sialandiæ, | Seu | Chronologia Rerum Danica- | rum ab Anno Christi MXXVIII. | ad Ann. MCCXXXII. | cum | Appendice Chronolog. | usqve ad Ann. MCCCVII. | ex veteri Membrana eruit, primusque | edidit | Arna Magnæus. | — | Lipsiæ, | Apud Joh. Ludovicum Gleditsch. | Anno M DC XCV.

8°. Sigs.: )(, A-F; ff. [8], pp. 100, f. [1]. 14.5 × 7.3 cm. Latin type. *Contents*: T.-f., reverse blank; editor's dedicatory letter to Matthias Moth, ff. (2)a-(5)a; editor's preface, ff. (5)b-(8)a; text, pp. 1-69; two chapters from 'Liber de exordio Cisterciensis Ordinis' (on Archbishop Eskil and Abbot Gerard of Clairvaux), pp. 69-100; *Emendanda*, f. (1)a.—FC.; CRL. (*Bibl. Dan.* III. 11), etc.

**Magnússon, Árni**.—See Ari Porgilsson. Schedæ. 1695.

**Magnússon, Gísli** (1621-96), *translator*.—See [Beer, D.] Domsins Baasuna. 1691.

**Magnússon, Jón** (1601-75).—Pijslar Psaltare (Pijslarminning). See Jónsson, S. Poer Fimmtíu Heil. Hugvekiur. 1655.—Pétursson, H. Pijslar Psalltare. 1690.

——— Viku Psalmar. See Grímsson, K. Nockrer Psalmar. 1682.

**Magnússon, Þorsteinn** (-1656).—Sandferdig oc kort Iszlandiske | Relation, | Om det forferdelige oc gru- | elige Jordskelff, som skedde for Østen | paa Iszland, hoss Tyckebeys Kloster, forgangen | Septembris, met Torden oc Liunet, Ildens nedfald aff | Lufften, met stort Mørck, Aske, fuhrige oc gloende Stene | oc Brande, Deszligeste it forskreckeligt Vandfald oc Exundation, | aff det Bierg Jøckelen, som vaarede fra den 2. ind til | den 14. Sept. dag, aldrig tilforne enten | siet eller hørd. | [*Vignette.*] | Malachiæ 4 Cap. | See, der kommer en Dag, hand skal brænde som en Oen, da | skulle alle foractere oc wgudelige være Halm, oc den Tilkommen | des dag skal optende dem, siger den Herre Zebaoth | — | Prentet i Kiøbenhaffn, Aar 1627.

4°. Sig. A; ff. [4]. 15.7 × 10.5 cm. T.-p. in border. The vignette represents the day of judgment, Christ appearing in the heavens, burning stars falling upon the earth, and human beings fleeing in fright and despair (about the widespread use of this woodcut, see P. M. Stolpe, *Dagspressen i Danmark* I. 1878, pp. 43-44; see line cut). *Contents*: T.-p.; dedication, 'Til Ære oc Tieniste Erlige, Vijse, Nafnkundige oc Velfornemme Herrer, Kongelige Mayest. til Dannemarck oc Nordrige, etc. Velbetroede Locum-



Sandferdig oc kort Íslandiske  
RELATION,

Om det forferdelige oc gru-  
elige Jordstælf / som skedde for Østen  
paa Ísland / hoss Tyskeben Kloster / forgangen  
Septembris, med Torden oc Luuet / Jldens nedfald aff  
Lufften / med stort Rør / Aske / subrige oc gloende Stene  
oc Drande / Desligeste it forfæckeligt Vandfald oc Exundation  
aff det Blerg Isckelen / som vaarede fra den 2. ind til  
den 14. Sept. dag / aldrig tilforne enden  
siet eller hørd.



Malachia Cap.

See / der kommer en Dag / han skal brende sam en Ven / de  
fulle alle foractere oc ugudelige vore Helm / oc den Tilkommen  
des dag skal optende dem / siger den Høie Jesuist

Printet i Kiøbenhaffo / Aar 1627.



tenenter oc Commenderer paa Ísland: Her Gissele Hagensøn . . . Her Haldur Oluffsøn . . . Magnus Biørnesøn . . . Are Magnussøn . . . Biørn Magnussøn (fordum velbetrode Mand for Vesten), Jon Synortsøn (Roenstad Kloster) Guider Haucknesøn (Tingiør Kloster); Paa Prentet forferdiget, Aff Nicolao Helvadero, Calend. Reg.,' f. (1)b; text, ff. (2)a-(4)a; final page blank.—This account of the eruption of Katla in 1625 is, as stated at the beginning of the text, 'aff Erlige Mand Taasten Magnussøn, Kongl. Mayst. Befalingsmand offuer Tyckeby Kloster observerit oc antegnet.' It is an abstract of the account of the eruption by Þorsteinn Magnússon (prefect of Vestur-Skáptafellssýsla), edited by Niels Helvad (1564-1634; cf. H. F. Rørdam, *Historiske Samlinger og Studier* IV. 1902, pp. 400-401), and printed as a news pamphlet (cf. Stolpe, *op. cit.* p. xlv). A longer account by the same author has since been printed (ed. by Þorv. Thoroddsen, in *Safn til sögu Íslands* IV. 1908-09, pp. 200-215).—CRL. (*Bibl. Dan.* II. 202-203).

**Mariager, Anders Jenssøn.**—Drottenleg Bæn | Fader wor | Asamt med Almennelegum | og Gagnlegum Lærdome, | Vm | Christelegt Bæ- | na Akall. | 1. Pet. 5. Cap. | Vered sparneyter og vaked, þuiad ydar | Motstandare Diðfullen geingur j kring | sem grenianda Leon, leitande epter þeim | hann suelge, huðrium þier ørugglega mot | standed j Trvnne. | Vtlagt ur Dønsku Maale, Og | Prentad a Holum: | Anno. | — | M. DC. VI.

8°. Sigs.: A-R; ff. [136]. 12.2 × 7.2 cm. Lines 2, 6, 7, 14, 15, and 18 of t.-p. in red. *Contents:* T.-p.; Formale Doct. Paals Mathssonar, Godrar Minningar, Sem var Superintendens j Selande, ff. (1)b-(7)b; Drottenleg Bæn, f. (8)a; Vm Christelega Bæn stendur so skrifad, Matth. 6. Cap., f. (8)b; commentary on the Lord's Prayer, without a special heading, in six sections, ff. (9)a-(29)a; ten sermons on the Lord's prayer, ff. (29)a-(136)a, ending with 'Finis,' the last page being blank.—As stated in the preface the author is Anders Jenssøn Mariager (d. 1582), minister of St. Nicolai Church in Copenhagen. The Danish original edition was printed in Copenhagen in 1580: *Fader vor: oc den almindelige Lærdom om en Christen Bøn; vdi tolf kaarte Predickener forfattet*, a second edition appearing in 1586 (*Bibl. Dan.* I. 513). The Icelandic translation is by Þp. Guðbr. Þorláksson.—FC. (lacking sigs. M-Mij, Mvij-Mvijj and all after Ovj but one leaf); BM. (*Cat.*, col. 3).

**Melanchton, Philippus.**—See Jónsson, Arngr. *Grammatica latina*. 1616. —*Compendium grammaticæ*. 1695.

**Moller, Martin.**—Manvale | De Præparatione ad Mortem. | Pad er. | Handbokarkorn | Huörnen Maduren eige ad | lifa Christelega, og Deya | Gudlega. | Skrifad j Pysku maale | Af | Martino Mollero. | Med hans eigen Formaala. | Enn nu vtlagt þeim til Gagns | og Goda sem slijku vilia giegna. | Pryckt aa Holum | — | Anno. M DC XI.

8°. Sigs.: A-T<sup>4</sup>; ff. [148]. 13.2 × 8 cm. Lines 1, 4, 5, 10, 14, and 16 of t.-p. in red. Marginal notes. Running titles. *Contents:* T.-f., on reverse



quotations in Icelandic and Latin from the Church Fathers; *Formale hans sem Bokena hefur giört* (signed: M. M.), ff. (2)a-(11)a; quotations in Icel. and Lat. from the Church Fathers, f. (11)b; text (I.-IX. Cap.), ff. (12)a-(143)b; *Vm Glede Guds Barna a Doms Deige* (a hymn beginning: 'Hiartans mun Fögnud færa,' etc.), ff. (144)a-(147)b, terminating with 'Finis' and an ornament; final leaf blank. This is the 1st edition of Bp. Guðbrandur's translation of Moller's *Manuale* (original edition of 1593).—NL.; FC. (def., *Bibl. Not.* I. 3).

——— *Manuale*. | *Pad er*. | *Handbokar* | *korn*, . . . | *Pryckt ad nyiu a Hoolum* | *Anno*. 1645.

8°. Sigs.: A-S; ff. [144]. 13 × 6.7 (incl. marg. ref. 7.8) cm. Running titles. *Contents*: T.-f., on reverse quotations in Icelandic; author's preface, ff. (2)a-(11)a; quotations in Icel., f. (11)b; text, ff. (12)a-(143)b, terminating with 'Ender'; final leaf blank. The 2nd edition.—FC. (*Bibl. Not.* IV. 10); CRL. (*Bibl. Dan.* I. 451); NL.

——— *Manuale*. | *Pad er*. | *Handbokar* | *korn*, . . . | *Pryckt enn ad nyu a Hoolum*. | *Anno*. 1661.

8°. Sigs.: A-S<sup>4</sup>; ff. [140]. 13 × 7 cm. Running titles. *Contents*: T.-f., on reverse quotations; author's *Formaale*, ff. (2)a-(11)a; quotations, f. (11)b; text, ff. (12)a-(139)a; *Eirn godur Bænar Psalmur* ('Minn Herra Jesu Madr og Gud,' etc.), ff. (139)b-(140)a; final page blank. The 3rd edition.—FC. (*Bibl. Not.* IV. 11); CRL. (*Bibl. Dan.* I. 451); BM.; NL.; UUL, (Uggla, p. 562).

**Moller, Martin**—*Meditationes*. | *Sanctorum Patrum*. | *Godar Bæn-* | *er*, *Guðrækelegar Huxaner*, | *Aluarlegar Idranar Aminn-* | *ingar*, | *Hiartnæmar Þackargiörðer*, *og all* | *ra handa Truar Idkaner og* | *Vppvakningar og styr-* | *kingar*: | *Vr Bokum þeirra heiløgu Lærefed* | *ra*, *Augustini*, *Bernhardi*, *Tauleri*, | *og fleire annara*. *Saman lesnar j þysku* | *Maale*. *Med nöckru fleira*, *sem hier* | *med fylger*. | *Gudhræddum og Godfwsom Hiör-* | *tum nytsamlegar og gagnlegar*, | *Martinus Mollerus* | — | 1607. *At end*: *Prentad a Holum* | *Anno Christi*. | *M. DC. VII*.

8°. ff. 4; sigs.: A-P, Aa-Hh; ff. [256]. 13.1 × 7.8 cm. Signatures in the upper right hand corner. All pages in borders of the same kind as the *Huggunar-Bæklingur* of 1600 (see *Isl.* IX. pp. 64-65). Lines 3, 4, 5, 10, 11, 17, and 19 of the title-page in red. Running titles. *Contents*: T.-p.; *Innehalld þessarar Bokar*, f. 1b; *Til Lesarans*, signed: Guðbrandur Thorlaks Son (the translator), ff. 2a-4b; text (Sa Fyrste—XII. Capitule), ff. (1)a-(253)b; *Huggunargreiner fyrer Sorgfullar og hrelldar Samuiskur*, ff. (254)a-(256)a; *Correctura*, f. (256)a, followed by the colophon; final page blank.—The first ed. of this book, popularly known as the *Forfeðra-bænabók*. Its author Martin Moller, or Möller (1547-1606), German pastor and hymnologist, was accused of Cryptocalvinism.—Berg. Mus. 128 mentions an ed. of 1609, but does not give the present one, hence that date is doubtless an error.—FC.; BM. (def., *Cat.* 3); CRL. (*Bibl. Dan.* I. 424); NL.; UUL. (Uggla, p. 560).

——— Meditationes | Sanctorum Patrum | Godar Bæn- | er,  
 . . . Prenntadar ad nyu a Hoolum j | Hiallta Dal. 1655.

8°. Sigs.: )<sup>(</sup>, A-P, Aa-Ee; ff. [236]. 12.5 × 7 cm. Running titles. *Contents*: T.-f., on reverse a woodcut representing the Crucifixion with a Biblical quotation; Til Lesarans, by Bp. Guðbrandur, ff. (2)a-(4)a; Innehalld, etc., f. (4)b; text (chap. i-xii), ff. (5)a-(234)a; Huggunar Greiner, etc., ff. (234)b-(236)a; final page blank.—The 2nd ed. This is the last book printed at Hólar during the episcopate of Bp. Þorlákur.—FC. (*Bibl. Not.* I. 9); CRL. (*Bibl. Dan.* I. 424); NL.; BM.

——— Paradisar | Likell. | Edur | Godar Bæner | Gudrækeleg-  
 ar Huxaner, Hi- | artnæmar Ydranar Vppvakningar, þjðdar |  
 Packargjörðer og allra handa Truar Ydka- | ner, med huorium  
 ein riett-Truud Man | neskia fær uppløked Guds Paradis | og  
 Naadar Fiesiood. | Vr Bookum þeirra Heiløgu | Lærefedra  
 Augustini, Anselmi, Bern | hardi, Tauleri og fleire annara, med |  
 Nockrum Agiætum Psalmum | og Lofsaungum. | — | Goodum og  
 Gudhræddum Hiørtum til | Gagns og goodra Nota. | Prentad i  
 Skalhollte, | af Hendrick Kruse, Aarum epter | Guds Burd 1686.

8°. Sigs.: A-P, Aa-Ee; ff. [8], pp. 448, ff. [8]. 13 × 6.8 cm. Lines 1, 2  
 11, and 19 of the t.-p. in red; there is also an engraved bastard title-page,  
 representing two angels holding between them an upright key, above them the  
 Hebrew word for Jahve, and below them the title PARADISAR | LIKELL.  
 Running titles. *Contents*: Bastard t.-p., on reverse a quotation from Revela-  
 tion (Chap. 3, vv. 7-8, 12-13); t.-p., on reverse a woodcut symbolizing the  
 Trinity, preceding the dedicatory letter addressed to the Trinity (Gude Födur,  
 Jesu Christo og Heilaga Anda) and thereafter, on f. (3)a, to Good and Pious  
 Men of this Country where at the top is a woodcut representing Noah's  
 Ark; this dedicatory letter, dated at Skálholt April 27th, 1686, and signed by  
 Bp. Þórður Þorláksson, ends f. (6)a; Lectori Salutem, a preface by Bp.  
 Þórður, dated the same day, ff. (6)b-(7)b; Latin poem by Rev. Ólafur Jóns-  
 son (1637-88), rector of the Cathedral School (entitled: In Officiam Typo-  
 graphicam Industriâ clarissimi & excellentissimi viri M. THEODORI THORLACII  
 Episcopi Schalholtini vigilantissimi Schalholti feliciter surgentem), f. (8)ab;  
 text (preceded by a small woodcut, and divided into 'Inngangur' and Chap.  
 I-XIII), pp. 1-383 (i.e. 384; page number 368 having been repeated the  
 pagination is corrected at this point by leaving out number 384); Appendix  
 Morgun Psalmar og Kuðld Psalmar . . . af . . . Thomas Kingo . . . Enn  
 aa vort Islenskt Moodurmaal miuklega utsetter af . . . Stephan Olafssine  
 (for full title and contents of this, see under KINGO), pp. 385-448, followed by  
 an ornament; Innehalld og Registur þessarar Bookar, ff. (1)a-(6)b; Errata  
 Typographica, f. (7)a; Latin poem by Rev. Árni Þorvarðsson (Arneus  
 Theovardus) of Þingvellir (entitled: Ad virum admodum reverendum, M.  
 THEODORVM THORLACIVM Episcopum Schalholtinum vigilantissimum, Offi-  
 cinam Typographicam Schalholtum transferentem, ibidemque libros sacros



publico Ecclesiæ bono excudi curantem ode), ff. (7)b–(8)b, followed by an ornament.—As stated in the dedicatory letter of Bp. Þórður this is the first book printed in Skálholt. It is the 3rd edition of the *Forfeðra-bænabók*, edited by Bp. Þórður with some additions; he has added an introduction to the text (Inngangur Bookarennar. Hefur inne ad hallda nockrar agiætar Greiner af Heilagre Ritningu og Bokum H. Lærefedra, vm Guds Naad, Bænena og Bænarennar Krapt og Auðxt, etc., consisting of quotations and of 'Ein good Bæn um brennande alvøru og gaafu til ad bidia. Iohannis Arndt'), the 13th chapter (Hefur jnne ad hallda þau IV Symbola, edur almennelegar Truarjaatningar, sem er, Symbolum Apostolicum, Symbolum Nicænum, Symbolum Athanasii og Symbolum edur Saungur S. Ambrosii og Augustini, Med tveimur aagiætum Bœnum aa Kvöld og Morgna), and the Appendix. He has also slightly changed the title of the book.—FC. (*Bibl. Not.* I. 18); CRL. (*Bibl. Dan.* I. 424); NL.; BM.—Bp. Harboe had a copy (*Bibl. Harb.* II. p. 239, no. 2315, where it erroneously is called 'Johann Arndts Paradisar Likell').

**Moller, Martin.**—Mysterivm, | Magnum | Sa mykle Leyn | dardomur, vm þad himneska | Brullaup, og andlega Samteing | ing vors Herra Jesu Christi, og | hans Brwdur christelegrar | Kirkiu | Huørnen Menn eige gagnlega og med | Glede þar vm ad huxa og tala, | sier til Huggunar. | □ | Vtlagdur wr Þysku, og prent- | adur, Anno Christi. | M. DC. XV. [*Hólar.*]

8°. Sigs.: ).(, A-Æ<sup>7</sup>; ff. [8], pp. 398. 12.5 × 7.2 cm. Running titles. *Contents*: T.-f., on reverse a woodcut representing the Crucifixion; Bp. Guðbrandur's preface, ff. (2)a–(5)a; Registrur, ff. (5)b–(8)b; Præfatio Authoris (dated 1595), pp. 1–22; Inneleg, Hiartnæm og Gudrækeleg Hugleid-ing hins mykla Leyndardoms, etc. (with the running title: 'Summa og Innehalld þessarar Bokar'), pp. 23–41; text (I.–XV. Capitule), pp. 41–398. In his preface Bp. Guðbrandur states that he had hesitated to translate this work and offer it to the Icelandic readers since they might not appreciate it. It turned also out to be the least popular of Moller's books and there is only one other edition of it, more than a century later (*Hól.* 1727); its mysticism probably did not find favor with the people.—CRL. (*Bibl. Dan.* I. 425).

**Moller, Martin.**—Soliloqvia De Passio- | ne Iesv Christi. | Pad er. | Eintal Saalar- | ennar vid sialfa sig, Huørsu ad | huør Christenn Madur hann a Dagle- | ga j Bæn og Anduarpan til Guds, ad | tractera og hugleida þa allra Haleitus- | tu Pijnu og Dauda vors Herra Jesu Christi, | og þar af taka aagiætar Kienn- | ingar, og heil | næmar Hugganer, til þess ad lifa, | Gudlega og Deyia Chri | stelega. | Saman tekenn vr Gudlegre | Ritningu, og Scriptis þeirra Gøm | lu Lærefedra, Enn vr Þysku vt-løgd. | Af S. Arngrime Jons | Syne. | Prentud ad nyu a Hoolum j | Hiallta Dal. | Anno. 1651.

8°. Sigs.: A-P, Aa-Bb; ff. [208]. 12.5 × 7 cm. 4 woodcuts (from the *Passionall*). Running titles. *Contents*: T.-p.; translator's dedicatory preface, ff. (1)b-(5)b; text, pp. (6)a-(204)b; Einn Þackargiörð, etc., ff. (205)a-(206)a; Eirn aagiætur Løfsaungur [!] vm Þijnuna Herrans Jesu Christi, ff. (206)b-(207)b; Eirn Agiætur Bænar Lofsaungur vm Godan og Christelegan Afgang, ff. (207)b-(208)a, followed by a tailpiece; final page blank.—FC.; BM. (*Cat.*, col. 4); CRL. (*Bibl. Dan.*, Supplem. 93); NL.

For the 1st edition of this work, see *Isl.* IX. pp. 62-63.—Bp. Finnur (III. 379, no. 22), and Hálfð. Einn. (p. 225) mention an edition of Hólar 1611, of which no copy is known. The imprint of the title given above seems to indicate second printing ('ad nyu' for 'enn ad nyu' in case of third or more editions), but it does not furnish a conclusive proof for the non-existence of an intervening edition.

——— Soliloqvia De Passio | ne Iesv Christi. | Þad er. | Eíntal Saalar | ennar vid sialfa sig, . . . | Prentud enn ad nyu a Holum | j Hiallta Dal. | Anno 1662.

8°. Sigs.: A-P, Aa-Bb; ff. [208]. 12.5 × 7 cm. 4 woodcuts. Running titles. *Contents*: T.-p.; translator's dedicatory preface, ff. (1)b-(5)b; text, ff. (6)a-(204)b; Einn Þackargiörð, ff. (205)a-(206)a; Einn Bænar vijsa wt af Nafnenu Jesu. Ort af saaluga S. Magnuse Olafssyne ('Sæll Jesu sæte,' etc.), ff. (206)b-(207)a; Minningar vijsa Þijnunnar Christi til Heilags Anda. Ort af S. Jone Magnus Syne ('Heilagur Ande Huggarinn scell,' etc.), ff. (207)b-(208)a; final page blank.—FC. (cpt., *Bibl. Not.* I. 11); CRL. (*Bibl. Dan.* I. 457); NL; UUL. (Uggla, p. 559).

——— Soliloqvia Animæ | Þad er. | Eíntal Saalar | ennar vid sialfa sig, . . . | Prentud enn ad nyu a Hoolum | j Hiallta Dal. | Anno. M DC Lxxvij.

8°. Sigs.: A-P, Aa-Dd; ff. [224]. 12.5 × 7 cm. 23 woodcuts in text (the 20 large ones from the *Passionall*). Running titles. *Contents*: T.-f., on reverse a scriptural passage (Esa. 53) with ornaments; translator's dedicatory preface, ff. (2)a-(6)a; text, ff. (6)b-(221)b; Einn Þackargiörð, ff. (222)a-(223)a; Magnús Ólafsson's Einn Bænar vijsa, ff. (223)b-(224)a; Errata j þessare Bok, f. (224)b. This edition is mentioned neither by Bp. Finnur nor Hálfð. Einn.; it is wrongly dated 1676 in *Bibl. Not.* IV. 18 and in the *Catal. of the Icel. Coll.* p. 405, owing to the fact that the copy in FC. had the date very indistinctly printed, having the appearance of 'j' instead of 'ij'; but now another copy has been added which shows clearly 'ij' in the imprint, and this agrees with other copies.—FC. (*Bibl. Not.* IV. 18); CRL. (*Bibl. Dan.*, Supplem. 93); NL.

——— Soliloqvia Animæ de passione Jesu Christi | Þad er | Eíntal Saalarenn | ar vid sialfa sig, . . . | Samanntekenn wr Gudlegre Rit | ningu og Bookum þeirra Gømlu Lærefedra | Af þeim Haattupplýsta Guds Manne. | D. Martino Mollero. |



Enn wr Pysku Vtløgd af Heidurleg | um og Haalærdum Manne, |  
S. Arngrime Jonssyne aa | Melstad fordum Officiali Hoola Stiftis. |  
— | Pryckt j Skalhollte, Af Jone Snorrasyne. | Anno M. DC.  
XCVII.

8°. Sigs.: A-Z, pp. (9) + 353, ff. [3]. 13 × 8 cm. Running titles. *Contents*: T.-f., on reverse large woodcut (Christ on the Cross) with a biblical quotation (Esaia 53); *Formaale þess sem Bookena hefur Vtlagt*, pp. (2)-(9); text, pp. 1-348; *Ein Þackargjörð*, pp. 349-351; M. Ólafsson's *Bœnar Vijsa*, pp. 351-353; *Stutt Regestur þessarar Bookar*, ff. (1)a-(3)a; final page blank. This is one of the last books printed at Skálholt.—FC. (*Bibl. Not.* I. 24); CRL. (*Bibl. Dan.*, Supplem. 93); NL.

For a poetical rendering of this work, see Einarsson, Pétur. *Þíntal Saalarennar*. 1661.

**Musculus, Andreas.**—Christeleg | Bœnabok | Skrifud fyrst i  
þysku Maale | af | Andrea Musculo Doct. | □ | Anno. M. D. L.  
IX. [*Hólar, 1611.*]

12°. Sigs.: A-N<sup>4</sup>; ff. [148]. 10 × 5.5 cm. Running titles. The sigs. are at the top right hand corner of each right page where the foliation number usually is, and they are given on every leaf except the t.-f. The vignette on the t.-p. represents the medallion portrait of Luther (*Isl.* IX. p. 40). *Contents*: T.-p.; *Til Lesarans* (by Bp. Guðbrandur), ff. (1)a-(2)b; *Registur þeirra Bœna*, f. (3)a; text, ff. (3)b-(119)b. Then follows the t.-p. of the second work included in the book, f. (120)a:

Hinn stutte | Davids Psalltare, Ed- | ur nøckur Vers saman  
lesen | af Davids Psalltara, ad akal- | la og bidia Gud þar med j  
all | skonar Motgange og Astrijdu | Med nøckrum sierlegum hug |  
gunar Versum þar j flio | tande. Harmþrung | num Hiørtum  
til | Endurnæringar, huar med eirn | en finnst nøckur Lofs vers  
edur | Þackargjörðer, Gude eilijf | um til Handa. | Anno, M. D.  
XC. vij. | A. J.

On reverse of the t.-p. begins a preface (the running title is: *Formaale*) entitled: *Stutt Vnderuiisan Vm þa allra sætustu Psalma Davids*, huad Nœgd-afuller þeir sie allra þeirra hluta og andlegrar speke, sem Salunne mest og hellst aaliggur ad kunna og vita, ff. (120)b-(125)b; text, ff. (125)b-(148)b, ending with 'Ender þessa Psalltara.' The initials at the bottom of the title stand, of course, for Arngrímur Jónsson.—This is the 2nd known edition of Musculus' prayers, the first being of 1597 (see *Isl.* IX. p. 53); for an alleged still earlier one, see *Isl.* IX. p. 40, and for an alleged 1st ed. of the Psalter, see *Isl.* IX. p. 55. The present edition has no imprint or colophon, but it is probable that it is that of *Hólar 1611*, mentioned by Bp. Finnur (III. 378, no. 18) and Hálfð. Ein. (p. 234). This is supported by the fact that the copy in CRL. (*Bibl. Dan.* I. 312) is bound with the *Calendarium* of 1611 (which see), so probably these three were all published together as is the case with one of the subsequent editions (1671).

Bp. Harboe (*Dän. Bibl.* VII. 659; in 12°), Bp. Finnur (III. 378, no. 18), and Hálfd. Eín. (p. 234) mention an edition of Musculus' *Bænabók* of Hólar 1622 of which no copy is now known to exist, and in all probability it is a mistake for the ed. of 1627.

———— Christeleg | Bœna bok | Skrifud fyrst i Pysku Maale | Af | Andrea Musculo Doct. | Anno 1559. | Enn a Islensku wt | løgd, af H. Gudbrande | Thorlakssyne. | Prentud ad nyu a Holum | i Hialltadal. | Anno | MDCXXVII.

"Aptan á titilblaði byrjar strax formáli og nær yfir í opnu, ódagsett, en undir S. Th. SS. [= séra Thorlákur Skúlason]. Svo er á einni blaðsíðu 'registur' yfir bœnirnar, sem er skipt í 15 flokka. 12°. A-M., blaðsíðutal ekkert. Eitthvað ofurlítið vantar aptan við bókina, að minsta kosti 2 blöð til að geta fyllt arkið Meða hið 12. ark bókarinnar."—This title and description is given by Rev. Gunnar Ólafsson of Höfði, in his report on old books in the Höfði and Grýtubakki parishes, dated 1869 (Lbs. 612, 4°), the copy described being at Kolgerði in the latter parish. What has become of it is unknown.—The existence of this edition is further supported by the following testimony of Rev. Vigfús Jónsson of Hítardalur (d. 1776): "Séð hef eg bænabók Musculi undir ártalinu 1627 og formála séra Þorláks Skúlasonar, hvar inni hann getur um langvarandi veiki herra Guðbrands, etc." (Jón Halldórsson, *Biskupasögur*, II. p. 45).

———— Christeleg | Bœnabook | Skrifud fyrst j Pysku Maale. | Af | Andrea Musculo Doct. | Enn a Islensku vtløgd | Af H. Gudbrande Thor- | laks Syne. | Prentud ad nyiu a | Hoolum j Hiallta Dal. | Anno M. DC. Liij.

8°. Sigs.: A-P, Aa-Dd (alternately in 8s and 4s); ff. [168]. 10 × 5.5 cm. Contents: T.-p.; Til Lesarans (by Bp. Guðbr.), ff. (1)b-(2)a; Registur etc., f. (2)b; text, ff. (3)a-(119)b; t.-p. of the second work, f. (120)a:

Hinn Stutte | Davids Psalltare, . . . | Anno, MD. XC. vij. | A. J.—Stutt Vnderuijsan, etc., ff. (120)b-(125)a; text, ff. (125)a-(148)b; Nockrar Agiøtar Ritningarennar Greiner, Huðriar Madur ma hafa sinne angradre Saalu til Aminningar, Idranar og Huggunar, ff. (149)a-(161)b; Nøckrer Bœnar Psalmar, ff. (162)a-(168)a; final page blank.—NL.; CRL. (*Bibl. Dan.* I. 312); Bodleian Lib.

———— Christeleg | Bœna bok | . . . Prentud ad nyu aa | Hoolum j Hiallta dal. | Anno. | M DC LXXI.

12°. Sigs.: A-L (the last in 6); ff. [126]. 12 × 4.5 cm. Contents: T.-f., reverse blank; text, ff. (2)a-(95)a, reverse blank; t.-p., f. (96)a:

Hinn stutte. | Davids- | Psalltare, . . . | Packargiørder, Gu- | de Eilijfum til | Handa.

Stutt Vnderuijsan, etc., ff. (96)b-(103)b; text, ff. (103)b-(126)b, terminating with 'Ender,' followed by an ornament. This was printed together with the *Calendarium* of 1671 (which see), all three having a common t.-p.: *Enchiridion*, etc.—FC. (def., *Bibl. Not.* IV. 15); CRL. (*Bibl. Dan.* I. 313); NL.; UUL. (Uggla, pp. 562-63).



**New Testament.**—Pad | Nyia Testa- | mentum, a Islendsku | Yfer sied og lesid, epter þeim riettustu | Vtleggingum sem til hafa feingist. | Matth. 17. | Pesse er minn Elskulegur | Sonur, a huðorium jeg hef | alla Pocknan, Hønum | skulu þier hlyda. | Prentad a Holum j Hialltadal | Anno | — | M. DC. IX.

8°. Sigs.: ).(, A-P, Aa-Tt<sup>4</sup>; ff. [348]. 13.5 × 8.8 cm. T.-p. in border. Running titles; marginal glosses. *Contents*: T.-p.; Formale yfer hid Nyia Testamentum, D. Marth. Luth. (fuller than in the Bible of 1584), ff. (1)b-(8)a; Pessar eru Bækur hins Nyia testamentis, f. (8)b; text, ff. (9)a-(345)a; Registur yfer Pistla og Gudspiðll sem lesen verda a Sunnudögum og ødrum Hatjdis Dögum aar vm kring, ff. (345)b-(347)b; list of abbreviations (A Spatiunum, vrdu ecke sett heil Ord, helldur half og stundum minna þar sem til vijsad er, þui a þau so ad skilia), f. (348)a; final page is blank.—This separate ed. of the New Testament was issued by Bp. Guðbrandur to meet the demands of those who complained that the Bible was too expensive for them to acquire; the version is revised in various places (cf. Harboe, in *Dän. Bibl.* VIII. pp. 90-102).—FC. (*Bibl. Not.* VI. 6); BM.; CRL. (*Bibl. Dan.* I. 46); FBFS. (*Hist. Cat.* II, p. 782); UUL. (Uggla, p. 552).

**Nicolai, Philipp.**—Theoria, vel Specvlvm | Vitæ Æternæ | Speigell eiliifs | Liifs. | Frodleg Skyring, alls þess Leyn | dar- doms, sem hlyder vppa eiliift Lijf. | Teken vr Heilagre Ritn- ingu, | Vm vora Skøpun, vora Endurlausn, | og vora Endur- fæding, Ei sijdur vm | Heimfør christenn a Saalna j Paradijs, og | Vpprisu Holldsins j Eiliift Lijf. | Samanlesen og skrifud j fimm Bokum, | Af | Philippo Nicolai Doct. og Soknar | Herra til S. Chatarina Kirkiu | j Hamborg. | A Islensku utløgð, Anno epter Guds | Burd M. DC. VII. — *At the end*: Prentad a Holum | Anno Salutis. | 1608.

8°. ff. [11], pp. 822, ff. [25]; sigs.: ).(, A-P, Aa-Pp, Aaa-Eee<sup>4</sup>. 13 × 7.5 cm. Lines 3, 5, 6, 9-11, 14, and 18 of the t.-p. in red. Running titles. *Contents*: T.-p.; Epigramma Gudbrandi Thorlacii ad Philippum Nicolai, f. (1)b; Suma, Innehald og Meinung sierhuørs Capitula j þessum Fimm Bokum, ff. (2)a-(5)b; Formale, signed: Gudbrandur Thorlaks Son, ff. (6)a-(11)a; Ad nomen Gudbrandi Allusio, Latin verse signed: Arngrimus Jonas, followed by: Liber ad Lectorem, four Icelandic four-line stanzas, f. (11)b; text (Fyrsta—Fimta Bok), pp. 1-822; Almennelegt Registur og Innehald allra þessara fimm Boka, Og þær sierlegustu Lærdoms Greiner sem standa j sierhuðorium Capitula, ff. (1)a-(25)a, followed by the colophon and a tail-piece, the final page being blank.—The work is translated by Bp. Guðbrandur; the German original appeared in 1606 (*Theoria vitæ æternæ<sup>1</sup> oder historische Beschreibung des ganzen Geheimnisse von ewigen Leben*). Its author, Philipp Nicolai (1556-1608), the noted German divine and hymnologist, was a personal friend of Arngrímur Jónsson (cf. *Arkiv för nord. filol.* XXIII, pp. 211 ff.).—FC. (lacking all before p. 17, pp. 193-208, and all after sig. Ddd); CRL. (*Bibl. Dan.* I. 425); BM. (*Cat.*, col. 3); NL.

<sup>1</sup> Thus *Allgem. Deut. Biogr.* xxiii, p. 610, gives the title.

For an extract from this work, see Winter, E. Eirn lijtell Sermon vm Helvijte. 1693.

**Nockrar huggunargreiner.**—Nøckrar | Huggunar | Greiner, og gledeleg | Dæme wr Heilagre Ritn | ingu, *sem* setiast meiga a mote, | ymsum Diöfulsins Freistingum | *sem* Manneskiuna vilia astrijda. | Vtlagt wr Dønsku | þeim Einfølldu til Gagns | og Goda, *sem* þa H. Bibliu ecke | hafa, og gieta þui sialldnar enn | skyllde þetta sier til Hug | gunar lesed | Pryckt aa Hoolum | — | Anno M. DC. XXXV.

12°. Sigs.: A-F; ff. [70] +. 9.4 × 5.2 cm. *Contents:* T.-f., on reverse a scriptural quotation (Esaiaë XXII. cap.); text (chap. I-XVII), ff. (2)a-(70)a; Ein Bœn vm Syndanna fyrergiefning, ff. (70)b-?, the rest is lacking in FC. copy (*Bibl. Not.* VI. 13) which is the only extant; f. Fx is its last leaf (the bottom line reading: 'sem eg alla mijna Lijfdaga Vng-'). This is the first edition, and as the title indicates it was translated from the Danish by Bp. Þorlákur, but I have not been able to discover the Danish original.

—— Nøckrar | Huggunar | Greiner . . . Pryckt ad nyiu a Hoolum | j Hiallta Dal. | Anno. 1652.

12°. Sigs. A-H + (alternately in 8 and 4; A, C, E, G being in 4s); ff. [48] +. 10 × 5.5 cm. *Contents:* T.-f., with a scriptural text on the reverse; text, ff. (2)a-(47)b; Ein Bœn vm Syndanna Fyrergiefning, ff. (48)ab-?, the rest is lacking in the least defect copy extant (NL.), the last lines at the bottom of f. Hvij b being: 'bid eg þu nidur sœckuer i Afgrunn þinnar My-.' There probably was a sig. I in 4.—NL. (3 def. copies, making together one complete copy as far as Hvij); BM. (*Cat.*, col. 4, lacking all after Giv; it is bd. with Gerhard's *Dagleg idkun*, with which it may have been issued).

—— Nockrar | Huggunar | Greiner . . . Pryckt ad nyu a Hoolum | j Hiallta Dal. | Anno. 1670. *At the end:* Hoolum, | — | Trœckt aff Hendrick Kruse | Anno MDCLXX.

12°. Sigs: [Mvij]—Q; ff. [54]. 9.5 × 5 cm. Issued with Bp. Guðbrandur's *Bænabók*, with continuous sigs. from it. *Contents:* T.-f., with the scriptural quotation on the reverse; text, ff. (2) a-(47)b; Ein Bœn vm Syndanna Fyrirgiefning, ff. (48)a-(51)b; Nockur Bœnarpsalmvers, ff. (52)a-(54)b, followed by the colophon and a tail piece.—NL. (bd. with the *Bænabók*). (There is no copy in FC., the one described *Bibl. Not.* V. 5, is a fragment of the edition of 1690 to which some one has attached a written t.-p. with the date of 1670.)

—— Nockrar | Huggun | ar Greiner, og | Gledeleg Dæme wr | Heilagre Ritningu, *sem* | setiast meiga a mote ym | sum Diöfulsins Freysting | um, *sem* Manneskiuna | vilia Astrijda. | Vtl. af H. Th. S. S. | — | Pryckt j Skalhollte, | Anno 1690.



24° (in 6s). Sigs.: A-P; ff. [90]. 8 × 4.7 cm. T.-p. in decorative border, all other pages in line border. *Contents*: T.-f. with the passage from Isaiah on reverse; text, ff. (2)a-(77)a; III. [= Priar] Goodar og Gudrækelegar Bøener D. Johannis Gerhardi, ff. (77)b-(90)b. The letters Th. S.S. in the title stand, of course, for the name of the translator, Bp. Þorlákur.—FC. (*Bibl. Not.* VI. 28); CRL. (*Bibl. Dan.* I. 440); NL.

**Norlandz Chrönika.**—Norlandz Chrönika och | Beskriffning: | Hwaruthinnan förmähles | The äldste Historier om | Swea och Götha Rijken, samt Norrie, och | een-deels om Danmarck, | Och om theres Wilkår och Tilstånd. | Sammanfattad och ihopa dragen aff åthskilliga | trowärdiga Bööcker, Skriffter och Handlingar. | Tryckt på Wijsingzburg, aff hans | Hög-Grefl: Nådes Hr. Rijkz Drätzetens Boocktryckare | Johann Kankel. | år 1670.

fol. (in 4s). Sigs.: )(, A-O, Aa-Zz, Aaa-Zzz, Aaaa-Tttt (of which Ssss has only one leaf); ff. [6], pp. 110 + 523, ff. [4]. 25.5 × 14 cm. *Contents*: Bastard-title: Konunga-sagor, f. (1)a, reverse blank; t.-p., f. (2)a, reverse blank; Företal til then gunstige och gode Läsaren, dated at Visingsborg Feb. 10, 1670, signed Daniel Gyldenstålpe, ff. (3)a-(4)a, the two following pages being blank; woodcut of the Seraphim order with explanation on the opposite page, ff. (5)b-(6)a, reverse blank; Hugonis Grotij Företal på Göthernes, Wänders och Longobarders Historia, pp. 1-104; Georg: Hornii Orbis imperantis Pag: 158. edit: Ann: 1668. Thet Hispaniska Rijket, pp. 105-107; an extract to show the similarity between the laws of the Visigoths and Longobards and the old Swedish laws, pp. 108-110; Gunstige Läsare (an unsigned preface), pp. 1-2; text, consisting of an abridged version of Snorri Sturluson's *Heimskringla*, pp. 3-411, followed by one of the *Sverris saga*, pp. 411-523; the catchword at the bottom of this last page is 'Extract,' but the next page is blank; Skaldatal, ff. (1)a-(2)b; Index Vocum obscuriorum, ff. (3)a-(4)a; final page is blank.—In Gyldenstolpe's preface it is stated that the work was translated from the Icelandic by an Icclander; his name is not mentioned anywhere in the book, but it was Jón Rúgman. The authorship of the Chronicle is said to be unknown, but it is supposed to be written by 'Eynar och Erich Oddes Söner' who, as the second preface says, lived in the days of King Magnus the Blind, ca. 1139. The *Sverris saga* is ascribed to Abbot Karl Jónsson. In Gyldenstolpe's preface it is further stated that there is included 'ett santfärdigt Vthåg aff thet Förnämsta vthaff Snorre Sturlesson, som wardt fordom Lagman på Iszland,' but it is not clear to which portion of the book this refers. The preface or prolegomena from Hugo Grotius' *Historia Gothorum, Vandalorum et Longobardorum* (first printed in Amsterdam 1655) is included, because therein he treats of the emigration of those tribes from Scandia; it found great favor with scholars in Sweden and elsewhere until Hans Gram showed that it was unworthy of the great author. The *Norlandz Chrönika* was printed at the expense of Count Pehr Brahe the younger

(1602-80) in the printing office he had established on his estate Visingsborg on the Island of Vising (Visingsö) in Lake Vettern. (Cf. Warmholtz, No. 2628.).—FC., etc.

**Ny Wiisna Bok (Ein).**—See *Vísnaþók*.

**Oddr Snorrason munkr.**—Itt Stycke | Af | Konvng | Olaf | Tryggjasons | Saga, | hwilken | Oddur Munck: | På | Gammal Götska | Beskrifwit hafwer | Af itt | Gammalt Pergamentz | Manuscripto | Aftryckt | [*Curio's mark.*] | Vpsala | — | Af Henrich Curio. Anno 1665.

8°. Sig. A; pp. 16. 14.5 × 7.5 cm. Latin type, except t.-p. and preface in Gothic. *Contents:* T.-f.; on reverse woodcut representing King Olaf with crown, holding an axe in his right hand and a book in the left, in front of him is an armorial shield with an unicorn, at top of the page is: OLAFS DYRD; prefatory note by Olaf Verelius, p. 3; text, pp. 4-15; Notæ, p. 16, at the bottom: Finis.—In *Nordisk tidskrift för bok- och biblioteksväsen* IV. 1917, p. 209, Gustaf Rudbeck describes a copy in his possession with a slightly different title-page, lines 7-11 running: hwilken På Gammal Götska Beskrifwit hafwer Oddur Munck. The fragment which Verelius has here edited is to be found in Cod. Ups. DelaGard. 4-7, where also the picture of King Olaf is found. Warmholtz (No. 2605) calls this pamphlet very scarce.—FC.; CRL. (*Bibl. Dan.* III. 913).

**Oddr Snorrason munkr.**—Saga | Om | K. Oloff Tryggvaszon | I Norrege, | Hwilken hafwer warit den berömligste och loffligste Konungh | i Norlanden, och darsammestädes Christendomen | först och lyckeligst utwidgat. | Sammanskrefwen på gammal Swenska | eller Göthiska | af Odde Munck | som war i Omgeyrum [!] wid Watns-dal | Norr i Islandh | Nu på nya Swenskan, sampt det Latiniske | språket öfwersatt af | Jacob Isthmen Reenhjelm | Regni Antiquario | Åhr effter Christi bördh 1691. | Historia | Olai Tryggwæ Filii | In Norrigia | Laudatissimi olim & maximè incluti | in Septentrione Regis, | Qui omnium primus atque maximo cum successu | Christianam religionem ibidem propagasse fertur, | Idiomate Gothico s. Svevico vetusto primum condita | ab Oddo Monacho Islando, | Nunc in lingvam hodiernam Sveticam, qvin et Latialem | translata â | Jacobo Istmenio Reenhjelm | Regni Antiquario. | Upsaliæ Anno Christi 1691.

4°. Sigs.: A-Z, Aa-Qq, A-P<sup>2</sup>; ff. [4], pp. 285 + [27], f. [1], pp. 116. 16.5 × 11.3 cm. Latin and Gothic type. *Contents:* T.-p.; dedicatory letter in Swedish from the editor to Queen Ulrica Eleonora, ff. (1)b-(2)a; editor's preface in Swedish and Latin, ff. (3)a-(4)a; Til Heidurs Awarande Minningar Effterfylgiande Sogu (4 Icelandic stanzas) signed: Gladur setur i gödre von | Gudmundur hier Olofzson, f. (4)b; text (with Swed. and Lat. versions),



pp. 1-261; Tillökning, som synes wara af samma man (with transl.), pp. 262-267; stanzas by Hallfreðr vandræðaskáld, pp. 267-272; ABC längd på dhe märkligaste orden, pp. 273-285; Register, pp. (1)-(25); Errata in versione latina, pp. (26)-(27); dedicatory letter in Latin to Queen Christina, dated 1683, f. (1)ab; J. I. Reenhielm Notæ in Oddi Monachi Historiam Regis Olai Trygvæ Filii, pp. 1-116. The text is based on a copy of the defective codex AM. 310, 4°. Queen Christina, Gustavus Adolphus' daughter, encouraged and supported the editor, hence he dedicated to her the notes which were printed in 1683, six years before her death (cf. *Isl.* III. 49-50).—FC.; CRL. (*Bibl. Dan.* III. 913), etc.

**Ólafs saga Tryggvasonar.**—Saga | þess Haloflega Herra | Olafs | Tryggvasonar Noregs Kongs. | Fyrre Parturinn. | Hliodar um Ætt, Vpþvgst og Athafner Olafs | Kongs, apur hann kom til Ríkis j Norvegi, | med ødru þvi fleyra er þar at hnygur. | — | Cum Gratia & Privilegio Serenissimæ | Regiæ Maiestatis Daniæ et Nor- | vegiæ. | Prentud j Skalhollte, Af | Jone, Snorrasyne, Arum epter Guds Burd, | M. DC. LXXXIX.

2 vols. 4°. Sigs.: ).(, A-Æ, Aa-Ff (the last in 2); ff. [4], pp. 238, ff. [3]. Sigs.: A-Æ, Aa-Ss, A-D; pp. 336, ff. [4], pp. 36. 16.2 × 12.4 cm. Running titles. T.-p. in a decorative border (the same as the *Landnámabók* of 1688, only the head and bottom pieces are reversed), lines 1, 3, 5, and 13 in red. All other pages in a line border. Vol. ii has t.-p. as follows:

Saga | þess haloflega Herra, | K. Olafs | Tryggvasonar. | Seirne Partur. | Hliodande um þa Atburde er | skiedu sijdann Olafur Kongur kwam til | Rijkis j Norvegi. | — | Cum Gratia & Privilegio Serenissimæ | Regiæ Maiestatis Daniæ et Norvegiæ. | Prentud j Skalhollte, Af Jone Snorrasyne, Arum epter Guds | Burd, Anno M. DC. XC.

T.-p. in border, of which the top and bottom pieces are different from that of the t.-p. of vol. i.; on reverse a full page woodcut representing the coat-of-arms of Norway (Insignia Regni Norvegiæ). This t.-p. is lacking in most copies; the leaf at the end with errata is also scarce.

*Contents:* T.-p.; royal letter about the printing of sagas, dated April 7, 1688, ff. (1)b-(2)a; dedicatory letter in Danish to Crown Prince Frederick from Bp. Þórður, dated March 26, 1689, ff. (2)b-(3)a; woodcut representing King Ólafur, f. (3)b; congratulatory poem to Bp. Þórður by Einar Eyjólfsson, f. (4)ab; text (i.-clxxxvi. cap.), pp. 1-238; Registur, ff. (1)a-(3)b; Errata, f. (3)b;—t.-f.; Annar Luttur Sögu Olafs Kongs Tryggvasonar: text (i.-cviii, cap.), pp. 1-330; So ad þesse Bløð . . . verdi ecke Aud, þa setst her . . . um Norvegs Bygging, pp. 331-336; Registur, ff. (1)a-(4)b; Errata, f. (4)b; Til Lesarans, by Bp. Þórður, f. (4)b; Appendix Eður Vidbætir Olafs Sögu Tryggvasonar, hefur Inni ad halda nockut sem undannfelt er j Sögunne sealfri, hellst epter Fall eður Hvarf Olafs Kongs af Ormenum Langa (includes

Eiríks þáttur jarls, Orms þáttur Stórolfssonar, Hallfreðs þáttur Vandræðaskálds, Sigmundar þáttur Brestissonar, etc.), pp. 1-36; Errata, (Sjðdann þesse Sögubok var endud og fullgiðrd, hefur Vellforstandugur Heidurs Mann Einar Eyolfsson, þetta epterfylgiande uppteiknad, sem hñnum þotte hellst athuga verdt j seirna Partenum, hvad oss leitst Bokenne fylgia laata), f. (1)ab. Edited probably for the most part by Einar Eyjólfsen.—FC. (lacking t.-p. of 2nd part and the leaf at the end); BM. (*Cat.*, col. 6; two copies, one lacking second t.-p. and errata); NL.; CRL. (*Bibl. Dan.* III. 913, two copies, both lacking second t.-p.); UUL. (Uggla, 563-64; two copies, both lacking second t.-p. and errata).

Ólafsson, Guðmundur (1652-95), *translator*.—See *Illuga saga Gríðarfóstra*. 1695.—Snorri Sturluson. *Heimskringla*. 1697.—Sturlaugs saga. 1694.

Ólafsson, Magnús (1573-1636).—Specimen | Lexici Runic, | Obscuriorum qvarundam vocum, qvæ | in priscis occurrunt Historiis & Poëtis Dani- | cis, enodationem exhibens. | Collec- tum | à | Dn. Magno Olavio | Pastore Laufasiensi in Islandia doctissimo, | Nunc | in ordinem redactum | Auctum & Locupleta- tum | ab | Olao Wormio, | in Acad. Hafn P. P. | [*Martzan's mark.*] | Hafniæ, | Impressum à Melchiore Martzan Acad. Typog. | Anno M. DC. L.

fol. (in 4s). ff. [4], pp. 144; sigs.: )(, A-S. 21.2 × 11 cm. Icelandic words in runic characters and italics, the rest of text in roman. *Contents*: T.-f., reverse blank; Benevolo Lectori Olaus Worm S. P. D., f. (2)ab; Syllabus Autorum, qvorum in hoc Lexico testimonia citantur, f. (3)ab; Latin poems to Ole Worm by Niels Witte and Runólfur Jónsson, f. (4)ab; dictionary, pp. 1-144.—Magnús Ólafsson died in 1636 before having completed the manuscript, but Jón Magnússon (1601-75), his fosterson and successor at Laufás, finished the work, although the editor does not mention this in the preface. This is the first dictionary of the Icelandic language to appear in print.—FC.; CRL. (*Bibl. Dan.* IV. 58), etc.

Ólafsson, Magnús, *translator*. See Snorri Sturluson. *Edda*. 1665.

Ólafsson, Stefán (1620-88), *translator*. See *Hávamál*. 1665.—Kingo, T. Morgun Psalmar. 1686.—Snorri Sturluson. *Edda*. 1665.—Völuspá. 1665.

Olearius, Johannes.—Eitt lijted | Bæna Kuer | Hafande inne ad | hallda nockrar stut- | tar godar Bæner aa | Kuølld og Morgna | og aa sierhuørium dei- | ge Vikunnar. | D. Ioh. Olearii | — | Pryckt i Skalhollte | af Hendrick Kruse | Anno 1687.

32° in 8s. Sigs.: A-H; ff. [64]. 6.4 × 3.8 cm. T.-p. in a decorative border, all other pages in line border. Lines 2, 3, 9, and the last on t.-p. in red, many headings in the text also in red. *Contents*: T.-f., on reverse a scriptural quotation (Matth. 6); Gudrækilegur Vnderbuningur til Bænarennar, ff. (2)a-(4)a; prayers for morning and evening, ff. (4)b-(10)b; prayers for



the week, ff. (11)a-(33); I. A helgum Dögum, ff. (33)b-(38)b; II. Fyrer þa sem ganga vilia til Guds Bords, ff. (39)a-(44)b; III. Daglegar Bæner og Packargjörder, ff. (44)b-(58)b; IV. Nockrar Bæner fyrer Adskilianlegar Personur, ff. (58)b-(64)b. The translation is by Bp. Þórður. It was issued with Bp. Þórður Þorláksson's *Riim tal islenskt* (which see) with continuous signatures.—FC. (def.; *Bibl. Not.* IV. 21, VI. 25); CRL. (*Bibl. Dan.*, Supplem. 39); NL.

**Olearius, Johannes.**—(\*) | Exercitium Precum | Þad er | Christelig | Bæna Yd- | kun fyrer Eínfólld | Guds Børn yngre og elldre. | Vr Þyskre Bæna Book | Doct: Iohannis Olearii. | Samanteken og Vtløgd | Af M. P. Th. S. | — | Pryckt j Skalhollte | Anno 1692.

12° in 6s. Sigs.: A-S; f. [1], pp. 209 + [5]. 9 × 5.5 cm. *Contents:* T.-p.; dedication of this book as well as the *Calendarium perpetuum*, with which it was published, from Bp. Þórður to his niece, Práður Þorsteinsdóttir, f. (1)b; Inngangur, Edur Formaale, pp. 1-36; text, divided into six parts, the sixth containing hymns, pp. 37-209; Registur, pp. (1)-(5). The initials on t.-p. stand of course for Þórður Þorláksson.—FC. (*Bibl. Not.* IV. 25); CRL. (*Bibl. Dan.* I. 314); NL.

**Olearius, Johannes.**—Manada Saungur, wr Þysku a Islensku wtsettur Af S. Steine Jonssyne.—See Þorláksson, Þórður. *Calendarium*. 1692.

—— Viku Savngvr, wr Þysku Maale vtlagdur [og a Islenskar Saungvisr snwenn]. Af S. Steine Jonssyne. See Bárðarson, P. Eín lijtél Nij Bæna book. 1693.—Havermann, J. Christelegar Bæner. 1696.

**Örvar-Odds saga.**—Sagan | af Orfuar Odde syne | Grims Lodinkinn. | — | Historia | Orvari Odde filii Grimonis | Hirsuta facie. [ *Upsala 1697.* ]

fol. Sigs. A<sup>4</sup>-G<sup>2</sup>; pp. 51. 24.5 × 14.5 cm. Latin type. Text and Latin translation in parallel columns begin p. 1 immediately after the heading given above, and continue to p. 51; the final page is blank. The translation is by Ísleifur Þorleifsson and the work was published at the expense of Olof Rudbeck.—BM.; Yale Univ. Lib., etc. *Bibl. Rudb.* no. 755 mentions nine copies known exclusive of that in Yale Univ. Lib.

**Palladius, Niels.**—Wm Doms-Dag | Eín nyttsamleg Vnderviisun, samsett | og skrifud j Dønsku Maale | Anno 1558. | M. Nicolaus Palladius. | Prentad a Holum ad Nyiu | Anno 1611.

8°. Sigs.: A-E; ff. [40]. 12.5 × 7.5 cm. Running titles. *Contents:* T.-p.; Til Lesarans, f. (1)ab; text, ff. (2)a-(38)b; Eín Viisa vm Domsdag, og Idranaraminning, so Menn fordest eilijfar Þijsler ('Saal mijn j Tru, sannre giör þu,' etc.), ff. (38)b-(40)a; final page blank. The 3rd edition of Bp. Guðbrandur's translation of Palladius' tractate; for the earlier ones of 1576 and 1594, see *Isl.* IX. pp. 20-21, 46-47.—CRL. (*Bibl. Dan.* I. 215); NL.; UUL. (Uggla, p. 561).

**Pangratius, Andreas.**—Postilla | Pad er | Einfölld, Skyr | og stutt Vtlegging yfer þau E- | vangelia, sem veniulega kiend verda | j Kyrkiusøfnudenum, a sierhuørium Dr | ortens [!] Deige, og ødrum Løghelgum | Ared j Kring. | Skrifud fyrst j Pysku Maale, af | M. Andres Pangratio. | Enn a Norrænu wtsett, af | þeim Virduglega Herra | H. Gudbrande Thorlakssyne | (Loflegrar Minningar) | Apoc. 2. Cap. Sa sem Eyru hefur, skilie | huad (Guds) Ande seiger Söfnudenum. | Prentad a Holum j Hialltadal. | Anno. 1632.

8°. Sigs.: ).(, A-R, a-o; ff. [256]. 12 x 7.2 cm. *Contents:* T.-f., reverse blank; preface by Bp. Þorlákur (Þeim sem þessa Bok lesa og jdka vilja; signed: Th. S. S.), ff. (2)a-(7)a; scriptural quotations (Syrach 44. Cap.; Daniel 17. Cap.), followed by a tail-piece in a border, f. (8)ab; text (Fyrsta Sunnudag j Aduentu—Þridia Dag Huijtasunnu), ff. (9)a-(144)a; t.-p. of the 2nd part: Annar Partur | Þessarar Bokar, hefur jnne ad | hallda Evangelia, fra Trinitatis | Allt jnn til Adventu | □ | 1. Tessal. 5. | Andana þa kefied ecke, Spaadomana | forsmaed ecke, Reyned alla Hlute, og bij- | hallded þui huad gott er, f. (145)a; text, ff. (145)b-(256)a, terminating: 'Ender Bokarennar,' followed by a printer's ornament; final page blank. This presumably is the 2nd edition.—BM.; NL. (def.).

There is an agreement among the authorities that *editio princeps* of this work is of Hólar 1610, cf. Bp. Finnur (III. 380, no. 63), Hálfð. Ein. (p. 221), Berg. Mus. 128 ('Postilla. Auth. Andr. Pangr. utl. ur þijsku af Hr. Gudbr. in-8°). No copy is known.—Whether this is a translation of Bishop Pangratius' (1531-76) *Hausbuch* as Fiske has assumed (*Bibl. Not.* V. 3), or of his *Kurze Erklärung der Sonn- und Festtageevangelien* which is entered among his works, I have not been able to ascertain, as neither of these have been accessible to me. The title seems to indicate that it is from the latter.

——— Postilla | . . . Prentud ad nyu a Holum | Anno 1649.

8°. Sigs.: ).(4, A-R, Aa-Oo; ff. [252]. 12 x 7 cm. 66 woodcuts in text. *Contents:* T.-p.; Bp. Þorlákur's preface, ff. (1)b-(4)b; text, pp. (5)a-(140)a, reverse blank; t.-p. of 2nd part, f. (141)a; text (141)b-(252)a; final page blank. The 3rd edition.—FC. (*Bibl. Not.* V. 3, VI. 18); CRL. (*Bibl. Dan.* I. 521); NL.

——— Postilla. | . . . Prentud enn ad nyu a Hoolum. | Anno. 1664.

8°. Sigs.: A-R, Aa-Oo; ff. 4 + [248]. 12.2 x 6.7 cm. Woodcuts as in the preceding. This is provided with a preface by Bp. Gísli, ff. 1a-4b; text of pt. i., ff. (1)a-(136)a, reverse blank; t.-p. of pt. ii., f. (137)a; text, ff. (137)a-(246)a, final page blank. This edition (the 4th) is mentioned in no earlier lists.—NL.

——— Postilla. | . . . Prentud enn ad nyu a Hoolum. | Anno 1676.



8°. Sigs.: A-R, Aa-Oo; ff. [252]. 12 × 7 cm. Woodcuts as in the preceding. Bp. Gísli's preface begins on reverse of t.-p., and fills the four leaves without sig. The arrangement of the text in both parts as in the preceding. This apparently is the 5th and last edition.—FC. (lacking the two leaves following the t.-p., ff. Aij-Avj, and all after Ooj); BM. (*Cat.*, col. 5); CRL. (*Bibl. Dan.*, Supplem. 103); NL.; UUL. (Uggla, p. 563).

**Passio.**—Passio | Su Heilaga Historia, | Vm Pijnu og Dauda vors | Endurlausnara Jesu | Christi. | So sem hinn H. Mat- | theus hefur hana sam | an skrifad. | I sið stuttar Predikan- | er saman dreigen. Og a Islén | sku wtlögd, af H. Odde Eínars | syne Superintendente Schal | hollts Sticktis. | Pryckt a Holum. | Anno. M. DC. XX.

8°. Sigs.: A-H<sup>4</sup>; ff. [60]. 12.5 × 7.3 cm. 11 woodcuts in text (selections from those found in the *Passionall* of 1598, see *Isl.* IX. pp. 57-58); running-titles; t.-p. in made-up renaissance border. *Contents*: T.-f., on reverse cut of the Crucifixion with a Latin scriptural passage; Lectori salutem (preface by the translator, dated Feb. 25, 1619), f. (2)ab; text (Fyrsta—Siöunda Predikun), ff. (3)a-(60)b.—It appears from the preface that the publication of these sermons was undertaken in argeement with Bp. Guðbrandur, but neither title nor preface give any indication as to their authorship or from what language they have been translated.—FC. (*Bibl. Not.* V. 1); CRL. (*Bibl. Dan.* I. 489); NL.

**Pétursson, Hallgrímur** (ca. 1614-74).—Diarivm Christi | an-vm. | Edur. | Dagleg jd | kun af øllum Drott | ins Dagsverkum, Med Sam | burde Guds tiju Bodorda, | vid Skøpunarverkinn, og | Minningu Nafnsins. | Jesv. | Skrifad og Samsett | Af S. Hallgrijme Pet | urssyne. Anno 1660. | Pryckt a Hoolum | Anno 1680.

12°. Sigs.: A-K<sup>6</sup>; ff. [114]. 9 × 5 cm. Running titles. *Contents*: T.-f., on reverse in a made-up border the crowned codfish on a scroll (coat-of-arms of Iceland), with the figures 9 and 4, and the abbreviation INS. ISL.; text, ff. (2)a-(114)b; Errata, f. (114)b, followed by a small ornament.—This is doubtless *editio princeps*, as there is no evidence of an earlier edition of 1677, mentioned by Hálfð. Ein. (p. 241). Worm and Nyerup-Kraft have erred in giving an edition of 1660, which is the date of writing; Bp. Finnur has also confused this work with the *Sjö gudrækkel. hugleidningar*.—FC. (*Bibl. Not.* VI. 22); NL.

——— Diarium Christi- | anum | Edur | Dagleg Id | kun . . . Pryckt j Skalhollte Af | Jone Snorrasyne, | Anno 1693.

12°. Sigs.: A-K; f. [1], pp. 238. 10.8 × 5.8 cm. Running titles. *Contents*: T.-f., on reverse a woodcut representing Adam and Eve with a scriptural quotation (Psalm. 33, v. 6); text, pp. 1-194; whereupon follows a t.-p. (p. 195):

Appendix | Prefalldur | Trwar Fiesioodur þess | Polennmooda Jobs, Af | 19. Cap. hans Bookar. | Vtlagdur og Samann | skrifadur, Af þeim Heidur | lega og Vellærda Kennemanne, | Sr. Jone Sal: Jons | syne, Ad Hollte j Ønundarfyr- | de Fordum Profaste j Vestara | Parte Isafiardar Syslu.

Text, pp. 196–231; Stutt Vmpeinking þessa fallvalta Lijfs og Ihugan Epterkomande Sælu, I Psalmvessum Samanntekenn, Af Sr. Steine Jonssyne Doomkyrkiu Preste ad Skaalhollte ('Vakna mijn Saal, og vird fyrer þier,' etc.), pp. 232–238, finishing by 'Ender Bøeklingsins.' Rev. Jón Jónsson died in 1681.—FC. (*Bibl. Not.* I. 23); NL.

Pétursson, Hallgrímur.—Historia. | Pijnunnar og | Daudans Drottins vors Je | su Christi. Epter Textans einfalld- | re Hliodan, j sið Psalmum yferfaren, | Af S. Gudmunde Erlends | Syne. | Enn af S. Hallgrijme Pet- | urs Syne, Stuttlega og einfalldlega | vtþydd, med sijnum sierlegustu Lærdoms | greinum, I fimmtiju Psalmvijsum, Gude | Eilijfum til Lofs og Dyrdar. | I Cor. 11. | Pier skulud kunngjóra Dauda Dr- | ottins, þangad til ha nn kiemur. | Pryckt a Hoolum j Hiallta | Dal. Anno 1666.

8°. Sigs.: A–P; ff. [120]. 12 × 6.5 cm. *Contents*: T.-f., reverse blank; Historia Pijnunnar og Daudans Drottins vors Jesu Christi. I Saungvijsur snuenn (Fyrste—Siðunde Psalmur; by Guðm. Erlendsson), ff. (2)a–(20)b; Epterfylgia þeir Fimmtiju Passiu Psalmar (S. Hallgrijms Peturssonar) Med Textans Vtskijringu og Lærdomum (I.–L. Psalmur), ff. (21)a–(114)b; Ein stutt Vmpeinking Daudans (Allt eins og Blomstred eina, etc.), ff. (114)b–(116)b, followed by 'Hier endast Passiu Psalmar S. Hallgrijms Peturs Sonar,' and an ornament; So ad þesse Blød sem epter fylgia sieu ecke aud, Pa eru hier til setter tueir Nyaars Psalmar, Orter af S. Gudmunde Erlends syne (Hvad mun vor auma Æfe hier, etc., and Upplijt mijn Saal vr Sorgum þeim, etc.), ff. (117)a–(120)a, final page being blank.—This is *editio princeps* of the famous Passion Hymns (*Passíusálmar*) by Iceland's greatest hymnologist, of which there are more editions than of any other Icelandic work. The hymns by Guðmundur Erlendsson of Fell (d. 1670) appear here in print also for the first time (cf. note in *Bibl. Not.* VI. 24); Bp. Finnur (III. p. 727, no. 11) mentions them as separately printed which is, of course, a mistake.—FC. (*Bibl. Not.* IV. 12); CRL. (*Bibl. Dan.*, Supplem. 66); NL.; UUL. (Uggla, p. 562).

For the 2nd edition of the Passion Hymns, see *Psálmabók*. 1671.

——— Historia | Pijnunnar og | Daudans . . . Pryckt a Hoolum j Hiallta | Dal. Anno 1682.

8°. Sigs.: A–P; ff. [120]. 11.2 × 6.5 cm. *Contents*: T.-f., reverse blank; Guðm. Erlendsson's seven hymns, ff. (2)a–(20)b; Epterfylgia þeir Fimmtiju Passiu Psalmar, ff. (21)a–(114)b; Ein stutt Umpeinking Daudans, ff. (114)b–(116)b; Hier epterfylgia tueir Gudrækeleger Nyars Psalmar, Orter



af S. Gudmunde Ellends syne, ff. (117)a-(120)a; Errata, f. (120)b. The 3rd edition.—FC. (*Bibl. Not.* VI. 24); NL.

—— Pijslar Psalltare | Edur | Historia Pii | nunnar og Daudans Drott | ens vors Jesu Christi. | Miuklega j Psalmvijs | ur snwenn, mz merkelegre Textans | wtskijringu, Af | Peim Heidurlega og Gaafurijka | Kiennemanne, | Sal. S. Hallgrijme | Petur-syne [!], fordum Guds Ords | Pienara ad Saurbæ a Hvalfiard | arstrønd. | Nu j fiorda sinn a Prent wt- | geingenn. | — | I Skalhollte, | Anno Domini 1690.

12°. Sigs.: A-K; pp. 240. 10.6 × 6 cm. Running titles. *Contents*: T.-f., on reverse woodcut of the Crucifixion with two stanzas below, beginning 'Minnstu o Madur a minn Deyd,' etc.; Peir fimmtyu Heiløgu Passiu Psalmar, pp. 3-195, the 1st and 50th hymns with music; on p. 196 is a title as follows:

Krosskvedivr | hins Heilaga | Bernhardi | Læreføðurs. | Med hvørium hann Heils | ar og Kvedur, Herrans Jesu | Lijkama Siðsinnunum a hans hei | laga Krosse. | A Islendsk Liioðmøele merkelega | Vtsettar. | Af þeim Haalærda Manne, | S Arngrijme Jonssyne | Fordum Officiale Hoola | Stiftis.

Text (consisting of seven hymns, the first with music), pp. 197-212. Then follows p. 213, this title:

Pijslarminning. | Pad er | Vmmþeink- | ing Pijnunnar og Dauda | ns Drottens vors Jesu | Christi, j Sið Psalmum, So | rgfullum Hiørtum til Huggun | ar, Ordtt og Kvedenn, | Af | S. Jone Magnussyne | Fordum Soknarpreste ad | Laufaase. | etc.

Text, pp. 214-239; Gamall Huggunar og Bøenar Psalmur umm farsœlann Dauda og burtfør wr þessum Heime, etc. (Lambad Guds og Lausnarinn, etc.), p. 240. Bp. Finnur (III. 677, nos. 17-18) enters the *Krosskvedivr* and the *Piislarminning* as separately printed works.—FC. (*Bibl. Not.* IV. 24); BM. (def.); NL.

—— Pijslar Psalltare, | . . . Nu j fimta sinn a Prent wtgeingenn. | — | I Skalhollte, | Af Jone Snorrasyne, | Anno 1696.

8°. Sigs.: A-L; f. [1], pp. 172. 11 × 7.5 cm. Running titles. *Contents*: T.-f., on reverse Bp. Þórður's prefatory note (Godfwsum Lesara Heilsa og Fridur); Peir fimmtiju Heiløgu Passiu Psalmar, pp. 1-166; Ein Inneleg og Huggunarsamleg Packargiørd, og Hugleiding þeirrar hiløgu [!] Christi Pijnu. Vr Bøenabook D. Iohann. Arndt, pp. 167-172. For subsequent editions of these hymns, see *Cat. of Icel. Coll.* pp. 463-65.—FC. (*Bibl. Not.* IV. 29; cpt.); CRL. (*Bibl. Dan.* I. 378); NL.

Pétursson, Hallgrímur.—Sið | Gudræke- | legar Vmþeinkingar | Edur | Eintal Christens ma | ns vid sialfan sig, huørn | Dag j

Vikunne, ad Ku | øllde og Morgne. | Samannteknar af S. | Hallgrijme Peturs | Syne. | Pryckt a Hoolum j | Hialltadal, | Anno. MDC. Lxxvij.

12°. Sigs.: A-G<sup>+</sup>; ff. [78]. 9.5 × 5.2 cm. Running titles. *Contents:* T.-f., on reverse two Scriptural passages (Esa. 65; Matth. 6); text, ff. (2)a-(69)b; Nær Madur geingur j sitt Bæna hws einsamall, þa maa hann falla a Knie, lesa so eina af þessum Bænum, etc., ff. (70)a-(73)a; Vpprisu Historiann vors Herra Jesu Christi, j Psalmvijsu jnnebundenn, Af S. Haallgrijme [!] Peturs Syne ('Hiartad fagnar og Hugur minn,' etc.), ff. (73)a-(78)b, closing with 'Ender Bæklingsins,' and an ornament.—The original edition of this popular prayer book by the great hymnologist. Bp. Finnur apparently refers to this work when he records (III. p. 727, no. 25): 'Diarium Hallgrimi Petræi. 12. 1677, 1682'; but the entry is made ambiguous by the fact that another work of the same author appeared in 1680 under the title *Diarium christianum*, which Bp. Finnur does not mention at all among books printed at Hólar during Bp. Gísli's time, thus visibly confusing the two works, which he, however, in another place (III. p. 557) distinguishes between, giving the date of the first edition of the present work as 1692, that of the *Diarium* as 1693.—FC. (*Bibl. Not.* IV. 19); NL.

——— Sið | Gudræke- | legar Vmþeinkingar | . . . Pryckt ad nyu a Hool | um j Hialltadal. | Anno. MDC. Lxxxij.

12°. Sigs.: A-G<sup>+</sup>; ff. [78]. 9.5 × 5.2 cm. Running titles. *Contents:* T.-f., reverse two Scriptural quotations; text, ff. (2)a-(69)b; Nær Madur geingur, etc., ff. (70)a-(73)a; Vpprisu Historiann, etc., ff. (73)a-(78)b; Errata, f. (78)b.—FC. (*Bibl. Not.* VI. 23; def.); NL.

——— Sið | Gudrækele- | gar Vmþeinkingar, | . . . Samanteknar af Syra Hallgrijme Peturssyne Soknar | Preste forðum ad Saurbæ a | Hvalfiardarströnd. | — | Pryckt j Skalhollte af | Jone Snorrasyne, | Anno M. DC. LXXXVIII.

12°. Sigs.: A-D; ff. [48]. 10.3 × 5.8 cm. Running titles. *Contents:* T.-f., on reverse the Scriptural quotations; text, ff. (2)a-(39)a; Nær madur geingur, etc., ff. (39)b-(42)a; Ungmenna Bœnarkorn a Morgna ('I þjnu Nafne Vppvaknadur,' etc.), ff. (42)b-(43)a; Vngmenna Bœnarkorn a Kvølld ('Nu vil eg enn i Nafne þjnu,' etc.), ff. (43)b-(44)a; Hvør sa sem vill sinn Lifnad Saaluhialplega frammleida, hann verdur epterfylgiande Greiner vel ad akta og Hugfesta, ff. (44)b-(47)a (?); Luther's Heilræde, f. (48)ab (?).—FC. (*Bibl. Not.* I. 20; def.); NL. (def.).

——— Sið | Gudrækele- | gar Vmþeinkingar, | . . . Pryckt ad nyu j Skál | hollte, af Jone Snorrasyne, | Anno M. DC. XCII.

12°. Sigs.: A-E; ff. [60]. 11 × 5.8 cm. Running titles. *Contents:* T.-f., with the Scriptural quotations; text, ff. (2)a-(49)b; Nær Madur geingur, etc., ff. (50)a-(53)a; the two morning and evening prayers, ff. (53)a-(55)a; Hvør sa sem vill sinn Lifnad, etc., ff. (55)a-(60)a; Epterfylgiande Bladsydu



til uppfyllingar setiast þesse Heilræde Doct. Mart. Luth. Vr þysku Maale wtløgd, af S. Olafe Gudmundssyne (' Mest viter, enn miðg faatt seiger,' etc.). f. (60)ab.—FC. (*Bibl. Not.* I. 21, VI. 30); CRL. (*Bibl. Dan.* I. 314); NL.

**Psálmabók.**—Psalma Bok | Islendsk, | Med mǫrgum Andlegum | Psalmum, christelegum Lofsøng | vum, og Vijsum, skickanlega til | samans sett, og auken, og | Endurbætt. | O | Prykt a Holum j Hialltadal | Anno | M. DC. XIX.

8°. Sigs.: aa, A-P, Aa-Ll<sup>6</sup>; ff. [8] + 279 (i.e. 280) + [6]. 12.8 × 7.3 cm.; music in text; running titles; the folio number 277 is repeated so that last folio is numbered 279 instead of 280; lines 1, 3, 4, and 8 of t.-p. in red; vignette, the head of Luther; on reverse of t.-f., woodcut of the Crucifixion with four Latin verses (Sic ego te propter, etc.). *Contents:* T.-f.; on church-music by Luther (So skrifar sa gode Gudz Madur, D. Martinus Luth.) and Simon Paulus, ff. (2)a-(4)a; preface (Godum Gudhræddum Lesara), by Bp. Guðbrandur, ff. (4)a-(5)b; Liited Registur eda Innehalld, f. (6)ab; Errata, f. (7)ab; maxims transl. by Rev. Ólafur Guðmundsson, f. (8)ab; text (i.-vi. partur), ff. 1a-280b; Registur yfer þessa Psalma Bok, ff. (1)a-(6)b.—This is the 2nd edition of this hymn book, for the 1st see *Isl.* IX. pp. 35-39. In his new preface Bp. Guðbrandur reiterates the wish that the hymns may replace the secular poetry. Bp. Finnur (III. p. 381, no. 77) gives two dates of this edition: 1618 and 1619, which doubtless is due to an error.—FC. (lacking t.-f.; *Bibl. Not.* I. 5); CRL. (*Bibl. Dan.* I. 376); NL.—Bp. Harboe probably owned a copy, lacking the t.-p., and hence the compiler of the catalogue has erroneously given it the date 1623 (*Bibl. Harb.* II. p. 240, No. 2324).

——— Ein Ny | Psalma book | Islendsk | Med mǫrgum andlegum Chri | stelegum Lofsaungum og | Vijsum. | Sǫmuleidis nockrum aagiæt | um, nyum og naakuæmum Psalm | um endurbætt. | Gude einum og Prennum Fod | ur Syne og H. Anda til Lofs og Dyrd | ar, Enn Innbyggjurum þessa Lands | til Glede, Gagns og Gooda fyr | er Lijf og Saæl. | Pryckt a Hoolum j Hiallta Dal, Anno | M. DC. LXXI.

8°. Sigs.: A-P, Aa-Vv<sup>6</sup>; ff. [3] + 344 + [9]. 12 × 7 cm. Running titles. *Contents:* T.-p.; Registur yfer þa Parta sem þesse Psalmabook hefur jnne ad hallda, f. (1)b; Til Lesarans, by Bp. Gísli Þorláksson, ff. (2)a-(3)b; Fyrste Partur þessarar Psalmabookar, hlioodar vm Holldgan og Hingadburd Herrans Christi, Hans Pijnu Vpprisu, og Himnaför, ff. 1a-93b, this part including the 'Fimmtiju Passiu Psalmar (S. Hallgrijms Peturssonar) Med Textans Vtskijringu og Loerdoomum, ff. 26b-87a;—Vm þann heilaga Anda Psalmar og Lofsaunguar, ff. 93b-95a; Vm þa Heiløgu Prenning, ff. 95a-98a; A Jons Messu, followed by hymns A Vitiunar Haatijd Mariu, and Michaeli Messu, ff. 98a-104a; Catechismus, Edur andleger Psalmar, Hafande jnne ad hallda, Lofsaungua þa, sem þeim heiløgu, tiju Laga Bodordum, Trwarjaatningunne, Fader vor, og Sacramentunum baadum til hlijda, ff. 104b-116b—these four sections doubtless forming the 2nd part;—Pridie Partur, Nockrer



sierlegustu Davids Psalmar, ff. 116a-146a;—Fiorde Partur, Hefur jñne ad hallda, Fimmtíu Huguekiu Psalma, sem ort hefur Saaluge S. Sigurdurs [!] Jons son, ff. 146a-184b;—Fimmté Partur, hefur jñne ad hallda andlega Psalma og Lofsaungua, hlijdande vppa þær sierlegustu Høfudgreiner Christelegs Lærdooms, vm huørn kient og Predikad er, j Christelegre Kyrkiu, ff. 185a-265a (including: Epteryflogia nockrer nyer Psalmar, Huøria flest alla hefur ort, Sal. S. Sigurdur Jons son, ad Presthoolum, being 'Ein Føgur Saungvijsa' and 46 numbered hymns with the running title: Dagleg Idkun Gudræknennar, ff. 222a-265a);—Siøtte Partur, hefur jñne ad hallda Lofsaungua, Bøener og Packargiørder, a Kuølld og Morgna, So og fyrer Maaltíjd og epter, ff. 265b-298b;—Siøunde Partur, hefur jñne ad hallda huggunar Psalma og Bøener af Daudanum, Vpprisunne, efsta Deige, og þui eilijfa Lijfe, ff. 208b-319b;—Sijdaste Partur, hefur jñne ad hallda nockrar Nytsemdar Saungvijsur, og Psalma, af ymsum, og af ymsu Efne orta og wtlagda, ff. 319b-344b; Registur yfer þessa Psalma Book, ff. (1)a-(8)a; Errata, ff. (8)b-(9)a, ending: 'Ender Bookarennar'; three quotations from the Psalter with ornaments, f. (9)b. In his preface Bp. Gísli says: 'Enn jafnaframt þessu, vil eg goodann og Gudhrøeddann Lesara vita laata, Ad eg hefe burtteked nockra Psalma, sem j þeirre gømlu Psalmabook prentader eru, Psalmar þeir sem standa j Grallaranum, og sungner eru fyrer Inntrøjtum Offertorium og Exitum aa huørium Sunnudeige Ared vm kring, huørier flest øllum meiga alkunnuger vera, einkanlega þeim sem vel og røkelega hafa sokt sijna Soknarkyrkiu, Enn jnnsett aptur j þeirra stad adra nockra gooda Psalma sem er Psalma S. Hallgrijms Peturs sonar wt af Pijnunne Herrans Christi, Og Hugvekiu Psalma S. Sigurdar Saaluga Jonssonar, sem og nockra adra fleire, huad eg vona ad godum Mønnum mun ei ogiedfellt vera, med þui ad huørtueggiu þesser Psalmar eru harla gooder, Hiartnøemer og nytsamleger, enn þeir sem girnast hina Psalmana ad syngia edur lesa, vijsa eg til Grallarans, ef sialfer þa ei kunna.' Berg. Mus. 128 gives the date of this edition wrongly as 1670.—NL.; FC. has only a fragment (the 'Passiu Psalmar'; *Bibl. Not.* IV. 6).

**Psalter.**—Davids | Psaltare | Med | Formala D. Marth. | Luth. og þeirre stuttu Summu | edur jñnehallde sem hann hefur gi | ørt yfer sierhuørn | Psalm. | Prentadur a Hoolum | j Hiallta dal, Epter Bon og | Forlæge þess Froma, Veluijsa E | ruverduga Heidurs Manns, | Thorleifs Magnus sonar | ad Hlijdarenda. | Anno 1647.

8°. Sigs.: 1, A-Y<sup>6</sup>; ff. [180]. 12.5 × 7.3 cm. T.-p. in renaissance border. *Contents*: T.-p.; Formaalen yfer Psaltarann, f. 1a-7b; Summaria yfer allan Psaltaran. D. Marth. Luth., ff. 7b-(8)b; text (I.-CL. Psalmur), ff. (9)a-(180)a, ending: Ender Psalltarans, followed by an ornament; the final page is blank.—The text is reprinted from the 'Porlákssbiblíá'; the publisher, Þorsteinn Magnússon (1565-1652), was prefect of Skaptafellssýsla.—FC. (*Bibl. Not.* VI. 17, cf. V. 6); CRL. (*Bibl. Dan.* I. 28); BFBS. (*Hist. Cat. of printed Bibles* III. p. 783); UUL. (Uggla, p. 562).

——— Davids | Psaltare | Med Formaala D. | Marth. Luth. og þeirre stuttu | Summu edur jñnehallde sem hann giø | rt



hefr yfer sierhuørn Psalm. | 2. Timoth. 3. V. 16. | Øll Ritning af Gude jnngief | inn, er Nytsamleg, til Lærdoms, til | Vmfvøndunar, til Betrunar, til Leid | riettingar, j Riетtlætenu. So ad | Guds Madur sie algjör, til alls go | ds Verks hæfelegur. | Prentadur ad nyu a | Hoolum j Hialltadal. | Anno 1675.

8°. Sigs.: ).(, A-Y<sup>4</sup>; ff. [180]. 13 × 7 cm. T.-p. in border (slightly different from that of the 1st edition). *Contents*: T.-p.; Formaale yfer Psalltarann, ff. (1)b-(7)b; Summaria yfer allann Psalltarann. D. Marth. Luth., ff. (7)b-(8)b; text (I.-CL. Psalmur), ff. (9)a-(180)a, ending: Ender Psaltarans, followed by a tail-piece; final page is blank.—FC. (*Bibl. Not.* V. 6; lacks Yij-Yij); CRL. (*Bibl. Dan.*, Supplem. 4); UUL. (Uggla, p. 562).

**Psalter.**—VII. | Idranar psal- | mar Davids, Huörium og ein- | um Christnum Manne naudsynle- | ger, og gagnleger, Gud þar med | ad akalla og tilbidia. [*Hólar, 1606.*]

8°. Sigs.: A-B; ff. (16). 12.5 × 7.2 cm. There is no t.-p., the title given above is a heading, followed by an ornament and a preface (Til Lesarans) which fills half of f. (1)a and all f. (1)b; text (I-VII Idrunarpsalmur, or Psalms 6, 32, 38, 51, 102, 130, and 143), ff. (2)a-(15)b; Huggunar Greiner, fyrer Sorgfullar og hreldar Samuiskur (Esa. 1. Cap.; Ezeckiel 33. Cap.; 1: Johann. 1. Cap.; Luce 11: Cap.; Tertullianus), ff. (15)b-(16)a, ending with: Finis; the final page is blank. This ed. is without place or date, but was probably printed at Hólar 1606 and issued with Luther's *Siette Capitule S. Paals Pistels til Ephesios* (which see), as it is bound with it in the NL. copy. Or it may have been issued with or appended to Mariager's *Drottenleg Bæn*, as Berg. Mus. 128 says. In any case the date of its printing would be 1606. Bp. Finnur (III. 380, no. 54) gives also this date, but in another place (III. 381, no. 84) mentions it as a different work without date.—NL.; CRL. (*Bibl. Dan.* I. 28).

**Psalter.**—Hinn stutte Davids Psalltare.—See **Musculus, A.** Christeleg Bænabok. 1611ff.

—— See Jónsson, Arngr. Psalmur i Davids Psalltara sa XCI. 1618.—Þorsteinsson, Jón. Psalltare. 1662.

**Ramus, Petrus.**—See Jónsson, Arngr. Grammatica latina. 1616.

**Reformatio Calendarii in Islandia 1700.** Er ickun 2. almanacker paa aaret 1700. samt den Kongl befaling om Stylens Forandring, given 10. April. 1700. [*Copenhagen 1700?*]

This title is given in the list of printed books owned by Árni Magnússon (*Katal. over den Arnamagn. Haandskriftssaml.* II. p. 645, no. 379). No Icelandic almanacs of this date are now known, and the 'Forordning' is not to be included here (Cf. *Lovsaml. for Isl.* I, pp. 550-52).

**Regius, Urbanus.**—Medicina Animæ | Pad Er | Saalaren- | nar Lækning og An- | dar Heilsuboot, harla naud | synleg a þessum haaskasamle | ga Tijma, bæde fyrer Heil | brigda og siuka.

Skrifad j fyrstu af Doct. Vrbano | Regio, Enn vtlagt af | H. Gudbr. Th. S. | Luc. 13. | Nema þier giøred Idran, munu | þier og eirnen aller fyrerfarast. [*Hólar, 1634?*]

12°. Sigs.: A-E; ff. [60]. 9.5 × 5.1 cm. *Contents*: T.-p.; text, ff. (1)b-(60)b, ending at the bottom of the page with: Ender a þessum Agiæta Bæklingi, Vrbani Rhegij. There is no place or date of publication, but the edition doubtless was printed at Hólar 1634 with Bp. Guðbrandur's *Bænabók*; it is exactly of the same size and style as that, and the Fiske copy is bound with the *Bænabók*. For earlier editions of this translation, see *Isl. IX*. pp. 23, 41.—The FC. copy is complete (cf. *Bibl. Not. VI*. 12), since there is no reason to believe that there was any supplementary matter as in the edition of 1666. Neither Bp. Finnur nor Hálfð. Eín. mention the present edition, but it is doubtless to it Bp. Harboe refers when he writes: 'Vrbani Regii Lehre der Seele ist ohne Jahrzahl, aber zur Lebzeit Gud. Thorlacksens heraus-gekommen' (*Dän. Bibl. VII*. 663).

——— Medicina Animæ | . . . Prentud a Hoolum j Hiall | ta Dal. Anno 1666.

8°. Sig. D (preceded by one leaf)—K; ff. [57]. 12 × 6.5 cm. Issued with Luther's *Sa minne Catechismus* and having sigs. continuous with it, the t.-f. being the last leaf of sig. C. *Contents*: T.-p.; text, ff. (1)b-(41)a; Nockrar Goodar og Naudsynlegar Bœner, a Kuølld og Morgna, Sem og adrar fleyre, huøriar, bæde þeir Elldre og Yngre øettu ad læra, Lesa og jdka Gude til Lofs, enn sier sialfum til Saalar Gagns og Gooda, ff. (41)b-(57)b, followed by 'Finis' and a tail piece. Bp. Finnur gives the date wrongly as 1665 (*III*. 727, no. 9).—FC. (lacking all after sig. I; *Bibl. Not. IV*. 13); NL. (bd. with the catechism).

Riim Tal.—See Þorláksson, Þórður.

Rúgman, Jón (1636-79).—Greinir | Or þeim | Gaumlu | Lau-gum, | saman-skrifadar | Or | imsum bokum | og | saugum, | af | Iona Rvgman. | [*Printer's mark of Curio.*] | Upsalæ. | — | Excudit Henricus Curio S. R. M. & | Academiæ Vpsalensis Biblio-pola. Anno 1667.

8°. Sigs.: A-D; ff. [3], pp. 58. 14 × 8 cm. Latin type. *Contents*: T.-p.; dedication and Latin poem to Count Magnus Gabriel de la Gardie by the editor, ff. (1)b-(2)a; Latin preface (L. B. S.), ff. (2)b-(3)b; Ratio citationum, f. (3)b; text, pp. 1-58; Errata, p. 58. Only the Icelandic text is given, in places with notes by the editor.—FC.; CRL. (*Bibl. Dan. I*. 689), etc.

Rúgman, Jón.—Klaugu-gratur | yfir hin | hatigna og ættgau- | fuga Herra, | Jarlin | Magnus Gabriels | de la Gardie, | Jarl til Leckeyar Arns- | borgar og Pernav. | Herser til Eikholms. | Herra til Hapsals, Magnvshofs | Helmets, Höyenþorps og | Vennegarn: etc. | Hvor ed | a | Eikholms sloti | af kauldu-sott | frammleid. [*Uppsala, 1667?*]



4°. Sig. A; f. [1], pp. 8. 16 × 9.2 cm. Latin type. *Contents*: T.-f., reverse blank; Vidlyking millum þess hatigna Iarls og Herra H. Magnúsar Gabriels de la Gardie, Og Baldurs ens goda, signed: Skrifad af Jakoppi Istmenio [Reenhielm], pp. 1-4; Autt er i seggia sæti, saknar mans i ranni, Icelandic poem of 12 stanzas (beginning: 'Gret ylgur Ragnvald rijtte, etc.') followed by a Latin Epitaphium (of 8 lines), signed: Scripsit Upsalæ Anno 1667. Die 14. Februarij Jonas Rvgman, pp. 5-8. The subject of this obituary pamphlet was a son of Count Magnus de la Gardie, the Swedish statesman and patron of letters (1622-86).—UUL.

Rúgman, Jón.—Mono-syllaba | Is-landica | â | Jona Rvgman | Collecta | [*Printer's mark.*] | Upsalæ | — | Excudit Henricus Curio S. R. M. & | Academiæ Upsal. Bibliopola 1676.

8°. Sigs.: A-B; ff. [2], pp. 32. 13.5 × 7.5 cm. Latin type throughout, the Icelandic words being in Roman, the Latin equivalents in italics. *Contents*: T.-f., reverse blank; Ad lectorem, signed J. R., f. (2)ab; text (in double columns), pp. 1-32, ending with: Finis.—The author's object is stated in the preface which runs as follows: 'Monosyllaba, Vir Doctissimus Franciscus Iunius, in suis observationibus ad Willeramum & Goropius in suo Vertumno, lingvarum radices statuunt, & eapropter lingvam quæ plurimis Monosyllabis abundat communem lingvarum matrem censent. Monosyllaba Græca 265. Latina vero 163. annotata vidimus. Germanico-Belgica 2170. Stevinus collegit, quarum maximam partem Scandianis debent Germani Belgique. Monosyllaba Is-landicæ lingvæ Lectori his pagellis exhibentur, quot memoria mihi subministrat; quæ etiam Scandianæ sunt originis: addam, volente Deo, cum tempore, plura. Vale.' The author had planned a new edition revised but it never appeared (cf. the Swedish *Biograf. Lexicon* XIII. 1847, p. 222).—FC.; CRL. (*Bibl. Dan.* IV. 59), etc.

Rúgman, Jón, *translator*.—See Gautreks saga. 1664.—Norlandz Chronika. 1670.

Rym-Tabla, Ein almenneleg. See Þorláksson, Þórður.

Salomonis Ordskvíða Book.—See Lossius, L. Stutt Innehalld Catechismi. 1693.

Samvitskunnar Proofan.—See Beer, D.

Schematographia sacra.—See Luther, M.

Selnecker, Nicolaus.—Fimtugaste og | Pridie Capitule Spa- | mansins Esaie. Vm Daudan og Piinuna Her | rans Jesu Christi vors | Lausnara. | Vtlagdur i Pysku Maale, af Doc- | tor Nicolao Selneccero. | □ | Prentadur a Holum | Annó. 1606.

8°. Sigs.: A-E; ff. [40]. 12.5 × 7.2 cm. *Contents*: T.-p.; text, ff. (1)b-(40)a; final page blank. Translated by Bp. Guðbrandur. Nicolaus Selnecker (1530-92) was professor of theology and pastor of St. Thomas Church in Leipsic, and a prolific writer. FC. (def., *Bibl. Not.* VI. 5); NL.; CRL. (*Bibl. Dan.* I. 37).

Bp. Finnur (III. 380, no. 52), Hálfð. Ein. (p. 230), and Berg. Mus. 128 mention an edition of this book printed in 1604, but no copy of it is known.

**Selnecker, Nicolaus.**—Jonas | Spamadur | Ein aluarleg Idranar Predik | un, og Epterdøeme sannrar Id- | ranar og Yferbootar | Skrifad i þysku maale af Doct | Nicolao Selneccero. | Matth. xij. | Menn Ninive Borgar munu a efs- | ta Dome vpprijsa med Kynslod þessare | og fordøema hana | Puiad þeir giordu | Idran fyrer Predikan Jonas. | Pryckt a Holum, | Anno. | 1614.

8°. Sigs.: A-Q; ff. [128]. 12.5 × 7 cm. Running titles. *Contents:* T.-f., reverse blank; text (Fyrste—Fiorde Capitule Jonas Spamanns), ff. (2)a-(75)b, ending with 'Finis,' followed by an ornament; Nockrar Greiner vr Bokum Spamannanna (having the running title: Huggunar | Greiner), ff. (75)a-(128)a, ending with 'Finis'; the final page is blank. The translation is by Bp. Guðbrandur.—NL. (two copies); UUL. (Uggla, p. 561).

There is some confusion among authors regarding this book. Bp. Finnur gives first (III. 380, no. 68) 'Huggunargreiner, og um godverkenn. in 8. 1614,' and then (no. 69): 'Nicol. Selnecceri in librum Jonæ & Ruth; interpr. Gudbr. Episc. in 8. 1614.' Similar is the information given in Berg. Mus. 128: '1614. Ionas Spámadur. Auth. Nicol. Selnecc. utl. ur Þijsku af Hr. Gudbr. in 8°.—Item Huggunar Greiner og umm Goodverkinn in 8°.' Hálfð. Ein. likewise has two entries, viz. (p. 211): 'Propheta Jonas, unacum dictis consolatoriis e Prophetis collectis, ejusdem Episcopi [i.e. Guðbr.] cura prodiit Holis 1614 (al. 1612),' and (p. 230): 'Ejusd. [i.e. Nicolai Selnecceri] Commentarii in Librum Jonæ & Ruth. in Islandicam lingvam conversi a Gudbr. Thorl. ed. Hol. 1614.' It is clear that none of the three writers had seen the book or at least not examined it thoroughly. A commentary on the Book of Ruth is now unknown, and possibly never existed, while the 'Huggunargreiner' refers to the second portion of the work described above as is evident from its running title, and 'um góðverkenn' is due to a confusion with Leyser's sermon with that title printed in the following year.

*Septem sapientes Greciæ.*—Dicta.—See Catonis Disticha. 1624.

**Sigwart, Johann.**—Christelegrar | Trwar Høfud | Greiner. | Naudsynlegar ad vita, sierhu | ørium Christnum Manne, Hærre Stiet | tar og lægre, sier til Saaluhialplegrar | Idkunar og Grundvølls j sijnum | Saaluhialpar Efnum. | Samannteknar og skrifadar vr | H. Ritningu, Af Johanne Sigvardi | Doctore Heilagrar Skriptar | til Tubing. | Enn Vtlagdar af Heidarligum | og Vellærdum Manne, S. Jone Ara | Syne, Fordum Preste ad Vatns | fjardarstad, og Profaste yfer | Isafiardar Syslu. | Pryckt a Holum. | Anno 1675.

8°. Sigs.: A-P, Aa-Gg<sup>7</sup>; ff. [247]. 13 × 7 cm. Running titles. *Contents:* T.-f., on reverse a scriptural passage (2. Pet. 1) with ornaments; dedicatory preface by the translator to Benedikt Halldórsson, 'Kongl. Maj. Syst-



umanne j Hegranesþynge,' dated May 23, 1672, ff. (2)a-(4)b; 'Til Lesarans, by Bp. Gísli Þorláksson, dated March 26th, 1675, ff. (5)a-(6)b; Latin poem to Bp. Gísli by the translator, f. (7)a; three verses (beginning: Trwenn hrein, j huðrre Grein, etc.) and one 'dróttkvætt' stanza (Gudbrandur Roos og Rodull, etc.), f. (7)b; text (Chap. I-XXXV), ff. (8)a-(243)a, ending: Ender Bookarennar, followed by an ornament; Registur vppa allar þær Høfudgreiner, sem wtlagdar eru wr þessare Book, ff. (243)b-(244)a; Tueir aagiæter Psalmar, orter af . . . S. Jone Ara Syne, ff. (244)b-(246)a; Errata, ff. (246)a-(247)b; final page blank.—This is a translation of Johann Georg Sigwart's (1554-1618) *Manuale locorum communium, oder Handbüchlein der fürnehmsten Punkte christlicher Lehre*, which appeared first in Tübingen 1606. The translator, Jón Arason (1606-73), rector of Vatnsfjörður, was grandson of Bp. Guðbrandur; the work was edited after his death by Bp. Gísli.—FC. (lacking sigs. A and Gg); BM. (*Cat.*, col. 5); NL.

**Siö (VII) Idranar psalmar Dauids.—See Psalter.**

**Skúlason, Þorlákur.**—'Conciones tres in Micheæ cap. VII. v. 1-10. tribus diebus supplicationum extraordinariis legendæ, a Thorlaco Skulonio Episc. Hol. confectæ & editæ Hol. 1629 & 1641,' according to Hálfð. Ein. (p. 231), which is supported by Bp. Finnur (III. 719, no. 6): Lbs. 328, fol. III. contains an old list of books printed in the days of Bp. Þorlákur and Bp. Gísli; there is entered as no. 13: 'Bœnadaga Predikaner 3 utaf Mich. 7 v. 1-[10] þeirra 3. bœnadaga, samanskrifadar af Hr. Þorlake [og] þricktar 1641 (so stendur a Exemplari mynu sem va[ntar] titilbladed ritad af Sr. Þorst. Ketilsyne, en her um [þore] eg eckert vyst ad segia).' (The leaf is frayed and the words nearest the margin illegible.) No copy is known of either edition. As to the one of 1629, the correctness of the date is questionable, since the Latin ode printed in the 1630 edition of Gerhard's *Hugvekiur* informs us that it was the first book printed in the Hólar press after Bp. Þorlákur's appointment to the northern see. Neither edition is mentioned in Berg. Mus. 128.

Berg. Mus. 128 gives as printed at Hólar 1630 'Bæklingur, Sagdur Hiartnæmur, utlagdur af Hr. Þorlake Skulasyne.' No booklet is known of this date which would correspond to this entry; it possibly refers to *Nokkrar huggunar greiner* of 1635, which the MS. list does not mention.

**Skúlason, Þorlákur.**—In his letter of Aug. 29, 1643, to Dr. Ole Worm, Bp. Þorlákur writes: 'Lexicis Latino-Islandicis manu scriptis in schola nostra vulgo utuntur, iisque valde mendosè exaratis, uti apud orthographiæ parum peritos evenire solet. Subpudet igitur eorum exemplar, etsi comparari posset, missere. Mitto autem *Vocabularium*, typis nostris impressum; sed neque id quidem à mendis typographicis immune' (Olai Wormii *Epistolæ* I. p. 109). Beyond this passage nothing is known of this vocabulary.

**Skúlason, Þorlákur** (1597-1656), *translator*.—See Bible. 1644.—Förster, J. Sa Gyllene Skriptargangur. 1641f.—Gerhard, J. Dagleg Idkun. 1652f.—Enchiridion. 1656.—Fimtiu Heil. Hugvekiur. 1630ff.—*Nokkrar huggunar greiner*. 1653ff.—Winter, E. Eirn litell Sermon. 1643f.

**Snorri Sturluson.**—Edda. Islan- | dorum | An. Chr. M. CC. XV | Islandice. conscripta | per | Snorronem. Sturlæ | Islandiæ. |

nomophylacem | nunc. primum | Islandice. Danice. et. Latine |  
ex. antiquis. codicibus. M. SS | Bibliothecæ. regis. et. aliorum |  
in. lucem. prodit | opera. et. studio | Petri. Johannis. Re- | senii.  
I. V. D. | Juris. ac. ethices. professoris. publ | et. consulis Havniensis  
| Friderici. III | regum. principum. sapientum | summi. optimi.  
maximi | glorioso. nomini. memoriæ. immortalis | D. D. D. | — |  
Havniæ | Typis. Henrici. Gødiani. Reg. et. Acad | typogr. M.  
DC. LX. V.

4°. Sigs.: a-n, A-Z, Aa-Ll; ff. [190]. 17 × 11.5 cm. The Icelandic text and the Danish translation are in Gothic type, the rest is in Latin type. *Contents*: T.-f., reverse blank; dedication, f. (2)ab, followed by a dedicatory introduction to King Frederick III, by Resen, ff. (3)a-(29)b; P. J. Resenii *Præfatio ad lectorem benevolum & candidum de Edda editione*, ff. (30)a-(46)b; *De notarum ratione*, f. (46)b; *Addenda*, ff. (47)a-(52)b; *In editionem Eddæ à Consultissimo Viro D. Petro Resenio, etc.* (two Danish verses in runes and Gothic type, and a Latin poem) by Thomas Bartholin, ff. (53)a-(54)a, the reverse being blank; *Prologue*, ff. (55)a-(65)b; *Fabulæ i-lxxviii*, ff. (65)b-(154)a, in each case Danish and Latin versions following the Icelandic text; *Epilogus partis prioris*, f. (154)b; *Annar Partur Eddu Wm Kenningar*, ff. (155)a-(190)b. Some copies add at the end two leaves containing: *Mendæ typographicæ*, ff. (191)a-(192)a, including errata also in the *Völuspá* and *Hávamál* of the same year; the final page is blank.—The text of this edition represents the so-called 'Laufás Edda,' a redaction based upon Codex Wormianus and made by Magnús Ólafsson of Laufás. The Latin translation is also by him and Stefán Ólafsson down to and including the 68th Fable, the rest is translated by Þormóður Torfason (Torfæus). The editor, Peder Hansen Resen (1625-88) has doubtless made the Danish translation.—FC., etc.

**Snorri Sturluson.**—Snorre Sturlesøns | Norske Kongers |  
Chronica. | Vdsat paa Danske, aff | H. Peder Claussøn, |  
fordum Sogneprest i Vndal. | Nu nyligen menige mand til  
gaffn, igien- | nemseet, continuerit oc til Trycken | forferdiget. |  
Cvm Priv. □ Reg. M. | Prentet i Kiøbenhafn, ved Melchior  
Martzan, Paa | Joachim Moltken Bogførers Bekostning. | M.  
DC. XXXIII.

4°. Sigs.: a-c, A-Z, Aa-Zz, Aaa-Zzz, Aaaa-Zzzz, Aaaaa-Sssss (the last in 3); ff. [12], pp. 858, ff. [11]. 16.2 × 10.5 cm. T.-p. in border, lines 2, 3, 5, 7, 11, and 13 in red. The vignette on t.-p. represents the coat-of-arms of Norway, on the reverse is also a heraldic emblem, probably that of the Urne family. *Contents*: T.-f.; dedicatory letter to Christopher Urne til Aasmarck, from Ole Worm, dated Feb. 7, 1633, ff. (2)a-(4)a; *Fortale til Læseren*, by Worm, ff. (4)b-(11)a; *Snorre Sturlesøns Fortale*, ff. (11)b-(12)b; *Norske Kongers Chronica, sammendragen ved Snore [!] Sturlesøn paa Island, og begyndis af Suerigis Konger, huilcke hand udfører aff Scythien eller Tatter-*



landen, pp. 1-795, ending: Her endis den norske Chronica, som aff det Islendiske Sprock er transfererit; continuation by Worm, covering the history from King Magnus Hagenssøn (lagabætir) to King Oluff Hagenssøn, pp. 796-854; Norske Kongers Genealogia oc Stamregister, fra K. Harald Harfager til den sidste K. Oluff, pp. 855-858; Chronologia ofuer denne Historie, uddragen aff Islendiske Annalibus oc andre Norske Documenter, f. (1)ab; Paa det 242 Blad udi Dale Guldbrands Historie . . . skal tilsettis, ff. (2)a-(6)b; Skaldatal, Det er: Fortegnelse paa de fornemste Skaldrer eller Poeter som hafuer været i Danmarck, Norge oc Suerrig, oc hafuer beskrefuen Herrernis Bedrifter, ff. (7)a-(10)b; Register paa de Høfdinger og Konger huis Historier beskريفuis i denne Bog, f. (11)ab.—The version of Snorri's *Heimskringla* covers pp. 1-500, the rest consists of paraphrases of the Kings' sagas from King Sverrir to King Hákon the Old (d. 1263), being followed by Worm's continuation which covers the period down to the death of King Olaf, 1387. The translation from the Icelandic was made by Peder Claussøn (1545-1614) ca. 1599, probably from a MS. which is now lost, but Dr. Ole Worm (1588-1654) edited and completed the work. Cf. *Isl.* III. pp. 22-23.—FC., etc.

**Snorri Sturluson.**—Heims Kringla, | Eller | Snorre Sturlusons | Nordlundske Konunga Sagor. | Sive | Historiæ Regum | Septentrionalium, | â | Snorrone Sturlonide | Ante secula quinque, patrio sermone antiquo | Conscriptæ, | Quas | Ex Manuscriptis Codicibus edidit | Versione gemina, notisque brevioribus, | Indici Poëtico vel Rerum, sparsim insertis | Illustravit | Johann: Peringskiöld. | □ | Stockholmia | Literis Wankiwianis, Anno Christiano M. DC XCVII.

fol. in 4s. 2 vols. ff. [12], pp. 830; f. [1], pp. 486, ff. [64]. 27 × 14.5 cm. Gothic and Latin type. *Contents:* T.-f.; dedicatory letter (in Swedish and Latin) from the editor to King Charles XII of Sweden, ff. (2)a-(7)a; editor's preface (in Swed. and Lat.), ff. (7)b-(10)b; author's preface, ff. (11)a-(12)b; text and translations, pp. 1-830; t.-f. of vol. ii. (*Heimskringlans* | Eller | Snorre Sturlusons | Andra Band, etc.); text and translations, pp. 1-452; Addenda (from the longer Ólafs saga Tryggvasonar, pp. 453-478; Skaldatal (from the Edda), pp. 479-486; Register, ff. (1)a-(64)b (the index is in 2°, sigs. A-Z, Aa-Ii). The Swedish version is by Guðmundur Ólafsson, the Latin by the editor (cf. *Isl.* III. p. 19).—FC., BM., etc.

**Snorri Sturluson.**—*See* Norlandz Chrönika. 1670.

[Spangenberg, Johann.]—Catechismvs | Sönn, Einföld | og lios Vtskyring Christeleg- | ra Fræda, sem eru grundvöllur Tru | ar vorrar og Saluhialpar Lærdoms, | Af þeim hellstu Greinum Heilagrar | Bibliu, hennar Historium og Bevijsin | gum samanteken, Gude Almattugum | til Lofs og Dyrðar, enn Almwg | anum til Gagns og goda. | □ | Vr Dønsku vtløgð, og | Prentud a Holum. | Anno | — | M DC X.



8°. Sigs.: A-P, Aa-Qq; ff. [320]. 13 × 8.2 cm. Marginal references. 22 woodcuts in text. Running titles. *Contents*: T.-p.; Formale (unsigned, but doubtless by Bp. Guðbrandur), ff. (1)b-(5)b; poem (Kistan læst ef Gullad glæst, etc.) by Arngrímur Jónsson, f. (6)ab; Hvað merker þetta Ord Catechismus, ff. (7)a-(8)b; text (pts. I-V), ff. (9)a-(320)a; list of abbreviations of the scriptural books (Med þui ad a Spatium vijsar, etc.), f. (320)a; final page is blank.—This translation of Joh. Spangenberg's *Catechismus Lutheri per quæstiones explicatus* is based on the Danish version by Jens Nielssøn Clostergaard of 1605 (*Bibl. Dan.* I. 258) and has been popularly styled in Icelandic *Fræðin meiri*. According to Harboe (*Dän. Bibl.* VII. p. 654) there was an edition of 1618, Bp. Finnur (III. 380, no. 62) and Hálfð. Ein. (p. 217) giving the date 1619. No copy is known of an edition with either date, and the fact that the editions of 1669 and 1691 are styled the 2nd and 3rd respectively, makes it improbable that there was any edition between 1610 and 1669.—From one stanza in Arngrímur Jónsson's poem it might be concluded that he was the translator or had, at least, a hand in the editing the volume: 'Birte eg parta Brøgnum snart | Barnalærdoms rietta, | Doctor Marteinn drygde þarft | dyrstur Verked þetta.'—FC. (*Bibl. Not.* I. 2 and VI. 7); CRL. (*Bibl. Dan.* I. 258); NL.; UUL. (Uggla, p. 560).

[——] Catechismvs | Edur | Sønn, Einfølld | og lios Vtskijring Christele | gra Fræda, sem er Grundvøllur | Trwar vorrar, og Saalu | hialpar Lærdoms | Af þeim hellstu Greinum hei | lagrar Ritningar, hennar Historium | og Bevijsingum samantekenn, Gu | de Almaattugum til Lofs og | Dyrdar, enn Almwganum til Gagns og | Gooda. | A Hoolvm, | þryckt j annad sinn af Hendrick Kruse | — | Anno | M. DC. LXXIX.

8°. Sigs.: )(, A-P, Aa-Pp; ff. [310]. 13 × 7 cm. 26 woodcuts in text. Running titles. Lines 3, 4, 8, 15, 17, and 19 of the t.-p. are in red. *Contents*: T.-f., on reverse a woodcut with scriptural quotation (Joh. 3. v. 14. 15); Formaale, ff. (2)a-(6)b; text (Hvad merker þetta Ord Catechismus, etc.), ff. (7)a-(310)a; final page is blank.—FC.; BM. (*Cat.*, col. 4); NL.; UUL. (Uggla, p. 560).

An edition of this catechism with the date 1679 and the name of Hendrik Kruse, is mentioned by Jón Borgfirðingur (*Söguágrip*, p. 23) on the authority of Gunnar Pálsson. Considering the numbering of the editions now known, this must be a mistake.

[——] Sa Store | Catechismvs | Pad er, | Sønn, Einfollid [!] og lios Vtskyring . . . | Vtlagdur a Islenskt Tungu | maal, af Herra Gudbrande Thorlaks- | syne fordum Biskupe Holastiptis, | (Loflegar Minningar) | — | Editio III. Prentud j Skaalhollte, | Af Jone Snorrasyne. | Anno Domini. M. DC-XCI.

8°. Sigs.: ).(, A-Æ, Aa-Mm; ff. [7], pp. 580, ff. [6]. 13 × 8.4 cm. T.-p. all in black. 22 woodcuts in text. Running titles. Marginal notes. *Contents*: T.-p.; Formaale Herra Gudbrands, ff. (1)b-(4)b; Formaale M.



Pordar, dated at Skálholt Nov. 17, 1691, ff. (5)a-(7)b; text, pp. 1-580; Stutt Registur uppa nockud þad sierligasta, etc., ff. (1)a-(5)a; Latin poem to Bp. Þórður by Gísli Magnússon, his father-in-law, dated 'Skalholti prid. Non. Mart. Anno 1692', ff. (5)b-(6)a; Errata, f. (6)b. Harboe (*Dän. Bibl.* VII. 654) gives the date 1692, and judging from the date of Gísli's poem the printing was not finished until that year.—FC.; BM. (*Cat.*, col. 7); CRL. (*Bibl. Dan.* I. 258); NL.; UUL. (Uggla, p. 560).

Spangenberg, Johann.—*See Compendium grammaticæ.* 1695.

**Stafrófskver.**—Eitt Lijted | Stafröfs | kver. | Fyrer Børn og Vngmenne. | □ | — | Prentad I Skalhollte, | Anno 1695.

8°. Sigs.: A-C; ff. [24]. 13 × 7 cm. All pages, except f. (2)a, in a made-up border, that of the t.-p. differing from the others; lines 2, 3, and 7 of the title in red; the vignette is a circular ornament representing within the circle the letters I H S and a heart. *Contents:* T.-f., on reverse a woodcut showing a cock crowing and below this stanza: 'Hanenn galar, heyred Børn, | Hafed þad j Minne, | Ad læra gott, til Lista giørn | Og Lidug hvøriu Sinne'; Prefalldt Stafröf, f. (2)a; Einfalldt Stafröf, f. (2)b; Atkvædenn, ff. (2)b-(3)a; Signingen, f. (3)a; Blessunen, f. (3)b; Sa Stytste Catechismus (Bodordenn.—Trvarjatningen.—Drottenleg Bæn.—Sacramentum Skyrnarennar.—Sacramentum Alltaresins.—Bordpsalmurenn.—Bordpsalmurenn sa seirne.—Morgun bæen.—Kvølldbæn.—Barna bæner.—Psalmur Davids, C., CXI., and CXVII), ff. (4)a-(23)b; Petta heyrer til Stafröfenu (Tvøfallder og Bundner Stafer.—Cyphurtalann.—Romverska Taled), f. (24)ab.—NL.

**Sturlaugs saga.**—Sagann | Af | Sturlaугe | hinum | Starf-sama. | Eller | Sturlög then Arbet- | sammes | Historia | Fordom på gammal Göthiska skrifwen | och nu på Svenska uthålkad | aff | Gudmund Olofz-Son | Reg. Translatore Lingvæ Antiquæ | — | Tryckt i Upsala Åhr 1694.

4°. Sigs.: A-K (the last in 2); ff. [2], pp. 76. Icelandic text in Latin type, the rest in Gothic. *Contents:* T.-f., reverse blank; Rättsinnige, gunstige Läsare (translator's preface), f. (2)ab; Icelandic text and Swedish version in parallel columns, pp. 1-76. In the preface the translator informs the reader that the saga was written by 'Kolben på Klyker, som elliest i den stora Iszlendinga Sagan kallas Kolben Frode eller den Lärde, hwilken lefde wijd pasz Anno Christi 1300,'—an authorship without foundation. This edition as well as the following were printed at the expense of Olof Rudbeck.—FC. (*Isl.* V. 42); CRL. (*Bibl. Dan.* IV. 148); StRL. (*Bibl. Rudb.* no. 746); BM.

——— Sagann af Stvrlaугe hinum starf-sama. eller Sturlög then arbetsammes historia, fordom på gammal göthiska skrifwen, och nu på svenska vttålkad af Gudmund Olofs-son reg: transl: ling: antiq. Tryckt i Vpsala åhr 1694.

4°. ff. [2], pp. 76. *Contents:* T.-p.; preface, ff. (1)b-(2)b; Icelandic text and Swedish version in parallel columns, pp. 1-76. In this second edition the printer's errors are corrected in most cases, and the Icel. text is in

a clear type. Title and description given here according to *Bibl. Rudb.* no. 747.—StRL.

Sulpicius, Johannes.—*De civitate morum*.—See *Catonis Disticha*. 1624.

Svevus, Siegmund.—*Specvlvm Amicitiae* | Pad er | Wina speigell | I huørium ad sia ma, hu- | ad godur Vinskapur er, Huad | Dyrnætur Fiesiodur hann er, Huör | nen hann skal byria, reyna og auka, | Og til æfeloka stadfastlega | hallda | Med mörgrum fœgrum Mals- | greinum, Historium og Epterdæm | um, af H Ritningu, og gamallra Læ | refedra Bokum, j þysku Maale | samsettur af Sigismundo Sue- | vo, Predikara til Lauben | Og nu þeim Godhiørtudu christnu | til Vndervijsunar, Gagns og Goda | Prentadur a Holum. | Anno | M. DC. XVIII.

8°. Sigs.: A-M<sup>7</sup>; ff. [95]. Size of page: 13 × 8 cm. T.-p. and all other pages in a made-up renaissance border (cf. *Isl.* IX. pp. 64–66). Lines 3, 4, 5, 10, 11, 12, 16, 17, and 18 of the t.-p. in red. Running titles (*Vina* | *Speigell* and *Vinattu* | *Speigell*). *Contents*: T.-f., reverse blank; translator's dedicatory preface (*Erlegum og Velvijsum Heidurs Manne, Ara Magnussyne Konunglegrar Majesta: Syslumanne j Isafjardar Syslu*, etc.; signed at the end: *Skrifad a Hollte j Aunundarfirde viij Kalend. Maij. Arum etc.* 1617 Y H V V *Sijra Sueirn Simonsson*), ff. (2)a–(10)a; *Til chritelegs Lesara* (a poem), f. (10)b; text (introduction and sections I–VI), ff. (11)a–(95)a, the final page blank.—*Siegmund Svevus* (Schwabe, 1526–96) must have published this work while minister of Lauben, but I have not found a separate edition of it mentioned anywhere; it was afterwards incorporated in his *Spiegel des menschlichen Lebens*, a big folio volume comprising his principal works and printed at Leipsic 1588. The present work was translated into Danish and published in Copenhagen by Salomon Sarbor in 1613 (*Speculum Amicitiae. Det er: Venskabs Speyel . . . fordansket af Mtz. Godickssøn*, 8°. Copy in BM.). Nyerup gives the translator's name as Mads Godicksön, clergyman in Malmö, and mentions another edition of Copenhagen 1632 (the first he dates 1615, but *Brit. Mus. Cat.* gives 1613). Whether the Icelandic version was made from the German or the Danish is not possible to determine, but the latter seems more probable. According to the preface a copy of it was given to the translator by Ari Magnússon (1571–1652) with the suggestion that he rendered it into Icelandic, and the work probably was printed at Ari's expense or under his auspices, he being Bp. Guðbrandur's son-in-law. Sveinn Símonarson (1559–1644) was the father of Bp. Brynjólfur Sveinsson of Skálholt.—FC. (lacking of Eviij); NL.

Syndakedian.—See *Arctander*, N. L.

Textar og bæner.—See *Guðspiöll og pistlar*. 1686.

Theodricus, Vitus.—See *Dietrich*, Veit.

Thorlacius, Gislaus.—See *Porláksson*, Gísli.

——— *Theodorus*.—See *Porláksson*, Þórður.



**Thorlacius, Þorlákur Þórðarson** (1675-97).—Dissertatio | Historico-Physica | De | Ultimo Incen- | dio Montis Heclæ, | Qvam | Annuente Deo T. O. Maximo, | & | Consentiente Amplissimâ | Facultate Philosophica, | Sub Præsidio | Viri Præstantissimi & Honoratissimi | Johannis Beenii, | Candidé Philosophantium examini | submittit | Thorlacus Thorlacius | Theodori F. | In Auditorio Collegii Valkendorfiani, | Ad diem Maij horis p. merid. solitis. | — | Hafniæ, | Literis Johan. Jac. Bornheinrichii. [1694.]

4°. Sigs.: A-B; ff. [10]. 15.2 × 11.2 cm. Latin type. *Contents*: T.-f., on reverse a note by C. Bartholin, dated May 3, 1694; dedications from the author to Wilhelm Worm, Holger Jacobæus, Bp. Þórður Þorláksson, and Albert Vith, f. (2)ab; text, divided into two sections: 'Sectio I. Anno 1693, d. 13. Febr.,' and 'Sectio II. Mirari tot licuit stupenda, at libet jam causas rimari,' ff. (3)a-(7)b; Corollaria, f. (8)a; Latin poems to the author, by D. B., f. (8)b, by F. A. W., f. (9)a, by Ólafur Jónsson (d. 1707), f. (9)b and by Jón Einarsson (J. E. Schulonides, d. 1707), f. (10)ab; final page blank. The author was Bp. Þórður's son and was for a while rector of the Skálholt Cathedral School.—CRL. (*Bibl. Dan.* II. 203); BM.

**Torfason, Snæbjörn** (-1666).—En | Sandferdig Annal | Alle Laens-Herrers, offver Is- | land, siden Landet først kom under Nor- | gis Krone, Som oc hvad ofte, eller naar det | haffver vært svoret under Kongerne | Skreffven | Aff | Snæbiorno Torfæio | Island. | Anno 1656. 24 Octobr. | ▽ | — | Prentet udi Kiøbenhaffn aff Georg Lamprecht, | Aar 1656.

4°. Sigs. A-B; ff. [8]. 15.5 × 10.5 cm. *Contents*: T.-p.; dedicatory letter to Henrick Bielcke til Ellingegaard, dated: Kyrkiubol udi Langadal Island. Anno 1656. den. 9. Junij, ff. (1)b-(3)a; text, ff. (3)b-(7)b; Ad Lectorem, f. (7)b; two Icelandic stanzas (Wirduglegur i voldugum geerdum, etc.), signed S. T. S., followed by an ornament (the same as the vignette on the t.-p.), f. (8)a; final page blank. In his dedicatory letter the author gives four reasons for having taken the liberty to dedicate the annal to Bielke; in the first place, because he was governor general of noble rank, 'med Ridderlig Naffn beprydet, hvilcket ingen hafve hafft aff det vorige Læns Herrer, undtagne samme Islender som E. V. her effter udi Annalen selffver skal erfare, hvilcket (kand oc skee) at hafve været aff samme Vdspring oc Stamme, som E. V. er, efftersom E. V. er af det Norske Adelige Blod, ligesom de vare'; secondly, because Bielke had asked him who was 'Leens Herre' when a certain census was taken, and he was unable to answer, for which he now would amend by supplying the information; thirdly, because loving his native land, he wished to show Bielke that the country had produced men who had enjoyed the favor and confidence of kings, and on account of their valorous deeds had been knighted and appointed to high positions; fourthly, because the governor general had shown the author favor and kindness. The annal commences with Gizur Þorvaldsson 1262 and gives the names of his sixteen

En  
Sandferdig ANNAL

Alle Læns-Herrers / offver Is-  
land / siden Landet først kom under Nor-  
gis Krone / Som oc hvad ofte / eller naar det  
haffver vært sooret under Kongerne

Steffoen

217

SNÆBIORNO TORFÆIO  
Island,

Anno 1656. 24 Octobr.




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Printet udi Ribbenhaffn aff Georg Lamprecher  
Aar 1656.



successors down to 1320, the last one, Herr Ketel, being appointed that year, 'Den tid bleff Landet svoret den fierde gang under Kong Haagen Magnussøn.' Then follows the list of 'Hirdstiorer (Læns-Herre),' the first by that title being Botolffur Andersøn Islender, 1341, and it concludes with Henrick Bielcke, the fifty-fourth, 1647.—Author's postscriptum reads as follows:— 'Ad Lectorem. Min ringe Person ok en Privat, eller oc dette saa kort, ansee, Amice Lector, langt heller sin egen Person som det sig bør oc sømmer, oc min gode Villie, hvilcken at var denne, nemblig, andre fornemme Aarsage at giffve, oc dennem der til instigere at berømme disse oc andre fornemme Mend, som hver [!] udi Landet haffve været, oc udi saadanne oc andre høye Bestillinger satte. Effterfølgendis de fornemme Nationer oc fornemme Møend deris Exempler udi Tyskland, Italien, Franckerige oc mange andre Stæder, hvilcke at haffve paa det høyeste effterstræbet, at de kunde sit Fæderne Land et udødeligt Naffn indlegge, samtlige oc Landsens fornemme (bortfarne oc hensoffvede) Møend, hvilcke at haffve været lige som en Kierne udi Meenigheden: Imod hvilcke jeg tør (udi Dyder oc Mandhafftighed) mine Landsmøend voffve, dette udaff Islandske Historier oc Annaler at bevise, giffver mig en Aarsage dersom dette bliffver vel optaget. Vive. Vale. Fave.' Thus this pamphlet is an evidence of the awakening patriotism and national feeling, as well as of foreign literary influence in Iceland at that period. The author was a 'löggrétumaður.'—CRL. (*Bibl. Dan.* III. 627); UUL.

**Torfason, Pormóður** (1636–1719).—*Commentatio Historica, | de rebus gestis | Færeysensium | Seu | Faröensium | Thor-*  
*modi Torfæi | Sacræ Regiæ | Majestatis Da- | niæ et Norvegiæ, |*  
*Rerum | Norvegicarum Historio- | graphi. | — | Havniæ, | Impen-*  
*sis Authoris, | Typis Justini Hög Acad: Typogr: | Anno MDCC-*  
*XCV.*

8°. Sigs.: a–b<sup>2</sup>, A–M<sup>4</sup>; ff. [10], pp. 168, ff. [4]. 13 × 7.2 cm. Latin type. Running titles. *Contents*: T.-p.; Approbatio, by P. Vinding, dated April 15, 1695, f. (1)b; author's dedicatory letter to Ulrich Fredrik Gyldenløve, governor-general of Norway, dated April 25, 1695, ff. (2)a–(4)b; author's preface (*Lectori Benevolo*), ff. (5)a–(10)a; Latin poem to the author by Arngrímur P. Vídalín, f. (10)b; text (chap. I–XLV), pp. 1–168; index of the bishops of the Faroes 'ex antiqvis annalibus excerptum,' ff. (1)a–(3)a; *Index Capitum*, ff. (3)b–(4)b. An account principally based upon the *Færeyingasaga* (cf. *Isl.* III. p. 7ff.).—FC. (*Isl.* III. p. 9); CRL. (*Bibl. Dan.* III. 614), etc.

**Torfason, Pormóður**.—*Orcades | Seu | Rerum Orcadensium |*  
*Historiæ | Libri tres, | Qvorum primus, | Præter insularum situm*  
*numerumqve, Co- | mitum, Procerum, incolarumqve origines,*  
*familias, gesta | & vicissitudines, â primis Monarchiæ Norvegicæ |*  
*incunabulis ad annum M.CCXXII. conti- | nuâ ferè serie*  
*exhibet, | Secundus | Primos Orcadum Episcopos eorumqve suc-*  
*cessores, &, qvi postea vixerunt, Comites sub Regibus | Norvegiæ*  
*fiduciarios, tum etiam, qvæ de rebus Orca- | densibus & Hæbu-*

densibus exinde ad Annum | M. CD. LXIX. annotata, complectitur, | Utrôque | Firmiter asseritur Regum Norvegiæ Jus Domini in insulas illas, | Tertius | Indefessa Potentissimorum Regum Daniæ | Norvegiæque studia in jure suo pacificè repetendo conti- | net, variis documentis ex Archivis Regiis asserta, | Auctore | Thormodo Torfæo | Historiographo rerum Norvegi- carum Regio. | □ | — | Havniæ, Literis Justini Hög, Universit. Typogr. Anno 1697.

fol. Sigs.: a<sup>2</sup>-d<sup>3</sup>, A<sup>4</sup>-Z<sup>4</sup>, Aa<sup>4</sup>, Bb<sup>2</sup>-Mm<sup>3</sup>, Nn<sup>1</sup>; ff. [8], pp. 228, ff. [5]. 26 × 14.5 cm. Running titles. Head and tail pieces and initials. Latin type. T.-p. in red and black, lines 1, 3, 4, 7, 13, 21, and 25 being in red. *Contents*: T.-f., on reverse note by P. Vinding, dated Sept. 30, 1693; author's dedicatory letter to King Christian V of Denmark, ff. (2)a-(4)a; Præfatio ad Lectorem, ff. (4)b-(7)b; Latin poems to the author by Michael Leigh, f. (7)b, and by Arngrímur P. Vídalín, ff. (7)b-(8)b; text, pp. 1-228; Index, ff. (1)a-(5)b; Errata, f. (5)b.—FC. (cf. *Isl.* III. p. 59); CRL. (*Bibl. Dan.* II. 523); BM.; etc.

Torfason, Pormóður, *translator*.—See Snorri Sturluson. Edda. 1665.

Tveir aagiæter Bæklingar.—See Beer, D.

Vídalín, Arngrímur Porkelsson (-1704).—Dissertatio | Hebræo-Græco-Philologica. | Qvam | Adspirante summi Numinis gratia. | & | Annuente Nobilissimo atque Celeberrimo | Amplissimæ Facul- tatis Philosophicæ Decano. | Doct. Casparo Bartholino | Medi- cinæ, Anatomiae, & Physices in illustri Haf- | niensium Academia Professore Regio. | Candidè impugnantium disquisitioni, die 23. Maij | In Auditorio Regentziano horis pomeridi- | anis Solitis. | Sub Præsidio. | Viri præstantissimi & Eruditissimi | Johannis Nicolaidis Beenii | Philosoph. Baccalaur. | submittit defendens | Arngrimus Widalinus | Torcheli Filius. | — | Hafniæ, | Literis Regiæ Majest. & Universit. Typogr. | Joh. Phil. Bockenhoffer, 1688.

4°. Sigs.: A-B (of the last only one leaf, connected with the t.-f.); f. [1], pp. 10. 15 × 11 cm. Latin type. The imprimatur signed by C. Bartolin is on the t.-p. *Contents*: T.-p.; dedication by Vídalín to Professor Jens Bircherod (1658-1708), and Rev. Páll Björnsson of Selárdalur ('Viro de studiis suis optimè merito, has primitias Academicas humillimè offert'), f. (1)b; text (Thesis I-IV), pp. 1-8; congratulatory poems to the author, in Latin by the præses (4 lines), by Joh. Zacharias (9 lines), in Greek by Jón Porkelsson Vídalín, the author's brother (8 lines), in Latin by Jón Gíslason (24 lines), pp. 9-10. The præses was Hans Been (1646-1708), a philosopher and 'studiosus perpetuus.' The author was a grandson of Arngrímur Jónsson,



and at the time of his death in 1704 was rector of the Nakskov Latin School (for his epitaph, see *Isl.* VIII. pp. 45-46).—CRL. (*Bibl. Dan.* I. 88).

**Vídalín, Arngrímur Porkelsson.**—Dissertatio Philologica | De | Voce | כָּאֲרִי | Psalm. 22, 17. | Qvam adspirante Summi Nu- | minis gratia, | & | annuente Celeberrima Faculta- | te The- ologica, | Sub Præsidio, | Viri Admodum Venerandi & Amplis- simi | Dn. Joannis Bircherodii | In alma Hauniensi Academia SS. Theol. | Extraordinarii, & Lingvæ Hebrææ Ordinarii Profes- | soris Regii, ut & Assessoris in Collegio | Consistoriali. | Publicè examinandam proponit Auctor | Arngrimus Widalinus | Torchilli Filius, | Philos. Baccal. | In Auditorio superiori, die Aprilis. | — | Hafniæ, Typis Christiani Weringii Acad. Typogr. | Anno M. DC. LXXXIX.

4°. Sigs.: A-H (the last in 2); ff. [3], pp. 60. 15.5 × 10.5 cm. Latin type. *Contents:* T.-f., reverse blank; Approbatio, dated March 13, 1689, and signed by Johannes Lassenius, f. (2)ab; dedication from the author to Bp. Thomas Kingo and Elias Naur, rector of the Odense Cathedral School, f. (3)a; reverse blank; text, pp. 1-60; Addenda, & emendanda, p. 60, ending: 'Si qvæ præterea sint errata, benevolus lector vel amicè emendet vel candidè condonet.'—CRL. (*Bibl. Dan.* I. 31).

——— Arngrimi Torchilli Vidalini | Islandi | Dissertatio Philo- logica, | De | Vocis | כָּאֲרִי | Psalm. 22, 17. | Genuina Lec- tione & significatione, | cum præfatione | Joh. Lassenii, | SS. Th. D. & Prof. Reg. | — | Hafniæ, | Literis Christiani Weringii Acad. Typ. | Anno M. DC. LXXXIX.

This is a title-edition of the preceding dissertation; besides the t.-p., the 'Approbatio' has been reset and given a new heading: 'Johannes Lassenius SS. Theol. Doct. & Profess. Regius. L. S.,' the date at the end also being left out; the leaf with the dedication is not included.—CRL.

**Vídalín, Arngrímur Porkelsson.**—Gustus ad Isocratem | hoc est | Encomii Eva- | goræ Primi | Capitis versus primus. | Notis Perpetuis Illustratus. | Quem aspirante summi Numinis Gratiâ, | & | Annuente Celeberrimâ, atque Amplissimâ | Facultate Philo- sophicâ, | Publico disputantium Examini proponit Notarum Autor; | Mag: Arngrimus Torcheli | Widelinus | Scholæ Nas- chovv: in Lollandia Rector | In Auditorio inferiori die Junii horis antem: | Solitis | Respondente præstantissimo atque eruditissimo Juvene | Paulo Danchelio | Philosophiæ Baccalaureo | Sciânt au- tem lectores benevoli, ad finem Orationis dupli- | cem indicem appositum iri, unum qvi vocabulorum, alterum qvi | particularum

omnium usum & constructionem exhibebit, ita con- | cinnatos,  
ad concordantiarum locô τοῖς φιλελλεσιν, esse possint. | — |  
Hafniæ, | Typis Johan. Adolph. Baxman. M. DC. XCVIII.

4°. Sigs.: A-B<sup>2</sup>; ff. [6]. 16 × 10.7 cm. Latin type. *Contents*: T.-f., on reverse Imprimatur, Hafn. d. 28 Maj 1698, P. Vindingius; text, ff. (2)a-(6)a; Corollaria Respondentis Philologico-Historica, f. (6)ab; two Latin poems to the respondent, the first by the præses, the second by Johannes Sadolinus Zach: Fil.; f. (6)b.—CRL. (*Bibl. Dan.* IV. 102).

**Vídalín, Jón Porkelsson** (1666-1720).—In Exeqvias | Viri | Consultissimi & Prudentissimi | Gislavi Magna[ei] | Olim | Judicis in Provincia Rangarvallensi incorruptissimi, | Qvi | Anno redempti orbis 1696. die 5. Junii ærumnas vitæ huju[s] | cum æternæ gloria mutavit, | Carmen. | *At the left*: Imprimatur, C. Bartholin. *At the right*: [Per] Johannem [Thorchilli Filium Widalinum]. *At the bottom*: Hafniæ, Literis Johannis Jacobi Bornheinrichii. [1696?]

Broadside, 32.5 × ca. 25 cm., in Latin type, undated. The only copy in CRL. (*Bibl. Dan.* III. 1286) is defective. The poem is reprinted in Jón Halldórsson's *Biskupa sögur* I. 1903-10, pp. 492-93. Gísli Magnússon (commonly known as Vísi-Gísli, or Gísli the Sage) was born 1621 and was the father-in-law of Bp. Þórður; a memorial volume on him was printed at Hólar 1704.

**Vísnaþók.**—Ein | Ny Wiisna Bok | Med mörgum andlegum Viis-  
um og Kuædum | Psalmum, Lof sǫngu- og Ríj-  
mum, teknum | wr heilagre Ritningu. | Almuga Folke til gagns og goda Prentud,  
og | þeim ødrum sem slijkar Vijsur elska vilia, og jdka Gude |  
Almattugum til Lofs og Dyrðar, enn sier og | ødrum til Gagns og  
Skiemtunar | Till Eolossensens [!] iii. Cap. | Laated Christi Ord  
rikkulega hia yður byggia i allre Visku | Læred og aminned yður  
med Psalmum, Lofsau-  
g | uum, og andlegum liuflegum Kuædum,  
og | synged Drottne Lof j yðurum Hiørtum | Til Epheseos v. Cap. |  
Vppfylllest j Anda, og tale huør vid annan, med Psalm- | um  
Lofsǫngu- og andlegum Kuædum, synged og spiled Dr | ottne  
j yðurum Hiørtum, og seiged Þacker alla Tijma Gude | og Fødur,  
fyrer alla Hlute, j Nafne vors Drottens Jesu | Christi | Anno,  
M. DC. XII. [*Hólar.*]

4°. Sigs.: ).(, A-P, Aa-Ææ; ff. [4], pp. 391. 16 × 11 cm. Running titles. *Contents*: T.-p.; preface (signed: Gudbr. Th. S.), ff. (1)b-(2)a; addenda (Þesse Erende hafa oviliande epter orded, j Pijslargraat Fol. 257, etc.), f. (2)a; Til Lesarans (poem, signed: S. Einar Sigursson), ff. (2)b-(3)a; Ad Lectorem (poem, signed: S. Magnus Olafsson), f. (3)a; Registur yfer



þessa Wiisnabok, ff. (3)b–(4)b; Sunnudaga Gudspiðll, j Psalma snuen Aared vm kring, pp. 1–78, followed by various other hymns and poems on Biblical subjects, as Mariu Vijsur, Kuæde af Raab, Kuæde af Naaman Syrlenska, Susønnu Kuæde, and rímur on scriptural themes, such as Rijmur af Bokenne Ruth, Rijmur af Bokenne Judith, Rijmur af Bokenne E Esther, Rijmur af Tobias (by Jón Bjarnason of Presthólar), etc., pp. 78–192;—Annar Partur þessarar Viisnabokar, Eru gømul og god Kuæde, og Vijsur fyrre Manna og Forfedra, huar af vier meigum sia og merkia, og Gude þacka, ad j þeim blinda Pauadome hafa marger haft, goda og sanna Kynning a Almattugum Gude: Par med j Bland fylgia nøckrar adrar godar og Christelegar Vijsur, fromra og skynsamra Manna a vorum Døgum, sem nu ad sinne hafa mier fyrer Hendur komed, Og eg meina ad godum Mönnum og Gudhræddum, munu ecke ogied-felldar vera, pp. 193–391, having ENDER at the bottom of that page, while the final page is blank. The principal contributors to the first part were Einar Sigurðsson (the Guðspjallasálmur, etc.) and Jón Bjarnason (the various rímur), while among the poets contributing to the second part are to be found: Ólafur Einarsson (pp. 196–202); Sigfús Guðmundsson (pp. 211–213, 239–246); Jón Bjarnason (pp. 231–232, 320–376: Jesu Syrach Bok, snuenn j Rijmur, and 376–389: Flocka vijsur Eða Heilræða Wiisur, vt af fiorum Mannkostum og Dygdum, sem kallast Poenitentia, Speke, Viska; Iustitia, Riettuijse; Fortitudo, Hughreyste; Temperantia, Hofseme); Ólafur Guðmundsson (pp. 232–235, 316–318); Magnús Ólafsson (pp. 235–239); and Arngrímur Jónsson (pp. 265–269). In the second part are also printed the *Lilja*, by Eysteinn Ásgrímsson (Þad gamla Liliu Kuæde j nøckrum Eirindum lagfært, pp. 246–256); Bp. Jón Arason's *Piyslargraatur* (pp. 256–260), and his *Dauids dyctur* (pp. 269–273); Jón Hallsson's *Ellekuæde* (selection pp. 390–391), the anonymous satirical poems called *Heimsósómar* (pp. 202–211), etc.—The *Viisnabók* is a very important source for the early religious poetry following the introduction of the Reformation.<sup>1</sup> It was reissued by Bp. Halldór Brynjólfsson at Hólar in 1748 under the title *Su Gamla Vijsna-Book*. Bp. Guðbrandur's principal aim with its publication was to provide the general public with poems of religious and moral character to supplant the secular poetry which he disapproved of and fought against in his writings (cf. his preface to this work and to the hymn book of 1589, quoted in part in *Isl.* IX. pp. 37–39); the Biblical rímur were written at the bishop's suggestion, that they might do away with the other kind.—CRL. (*Bibl. Dan.* I. 376); BM. (*Cat.* 3); FC.; NL.; UUL. (Uggla, p. 561).

**Vogelmann, Georg.**—Elegantiarum Latini Sermonis Præceptiones aliquot, in Gratiam studiosæ Iuventutis collectæ, cum Ciceronianis, tum aliorum bonorum Authorum Exemplis illustratæ, omnibus incorruptæ propriissimæque Latinitatis cupidis utiles & necessariæ Auctore M. Georgio Vogelmanno. Legisse iuverit. Qvintilianus. Curandum est, ut qvam optime dicamus. In usum Scholæ Holanæ Anno M. DC. XVI.

<sup>1</sup> Cf. Jón Porkelsson, *Digtningen paa Island i det 15. og 16. Aarh.* Kbh. 1888, p. 106 and elsewhere under the individual authors.

There is no copy known of this edition, but the work is preserved in MS., fBf. 390, 4°. ff. 41, in the handwriting of Halldór Hjálmarsson (*d.* 1805), at the end of which this is stated: 'NB. ad sordes usque & mendas typographicas, haud raro quidem occurrentes, conforme Exemplari, Holis a° X<sup>th</sup> 1616 impresso.' About the author of this work I have found nothing, and in catalogues accessible to me have found it mentioned only once in an edition of Luneburg without date (*Latini sermonis præceptiones*).

**Völuspá.**—Philosophia Antiquissima | Norvegico-Danica | dicta | Woluspa | qvæ est pars | Eddæ Sæmundi, | Eddâ Snorronis non brevi antiquioris, | Islandicè & Latinè | publici juris | primum | facta | à | Petro Joh. Resenio. | — | Serenissimo Daniae et Norwegiae | Principe Hæreditario | Christiano | Principum Gloriæ | dicata | — | Havniæ | Typis Henrici Gödiani, Reg. & Acad. | Typogr. M. DC. LXV.

4°. Sigs.: A-D; ff. [18]. 17 × 11.5 (and 10) cm. Icelandic text in Gothic, the rest in Latin type. *Contents:* T.-f., reverse blank; dedication to Crownprince Christian (afterwards Christian Vth), f. (2)ab; Wølu Spä, Epter Sæmundar Eddu (text, st. 1-59), ff. (3)a-(5)a; Wølu Spä 3: Vaticinum Volæ Latinè quodammodo redditum à Stephano Olai Islandi, ff. (5)b-(10)b; Guðmundi Andreæ Islandi Notæ seu levis Paragraphus in explicationem super Versus Sibyllinos, etc., ff. (11)a-(18)a; the final page is blank. For errata, see Snorri's *Edda* of 1665.—FC., etc.

**Völuspá.**—Philosophia | Antiquissima | Norvego-Danica | dicta | Wøluspa | aliàs | Edda Sæmundi. | Ex Bibliotheca | Petri Joh. Resenii. | Haffniæ. | — | Anno Christi CIOIOCLXXIII.

4°. Sigs.: a-b<sup>2</sup>, A-P; ff. [6], pp. 104, ff. [8]. 15 × 11.2 cm. The Icelandic text and all Icelandic words in the commentary are in Gothic, the rest in Latin type. *Contents:* T.-p.; approval of publication by Rasmus Bartholin, dated July 20, 1673, f. (1)b; Typographus Lectori S. (preface giving a biographical sketch of Guðmundur Andrésson), ff. (2)a-(4)b; Metaphrasis sev translatio et qualiscunqve expositio carminis . . . Wøluspa, etc. Præfatio, ff. (5)a-(6)b; Wøluspä hin Skemre [*sic*] v. 1-64, text of each verse followed by a Latin version and a commentary (Expositio singularum vocum), pp. 1-104; Index Vocabulorum Islandicorum, etc., ff. (1)a-(7)a; Errata sic corrigantur, ff. (7)a-(8)a; the final page is blank.—The translation and the commentary of this edition are by Guðmundur Andrésson; it was printed at the expense of P. H. Resen, but the printer's name is nowhere given.—FC., etc.

**Wandel, Bagge.**—Almanack, | Uppa thetta Aar | M. DC. LXXXIV. | Epter Christi Fæding, | Sem er Hlaup-Aar, | Reiknad til Poli Hædar 56. gr. 3. an. | Af | H. Kon. M. Nav. Schol. Direct. | Bagga Wandel. | — | Kaupenhafn, | Prentad hia Sl. Daniel Eichhorns Eckiu.



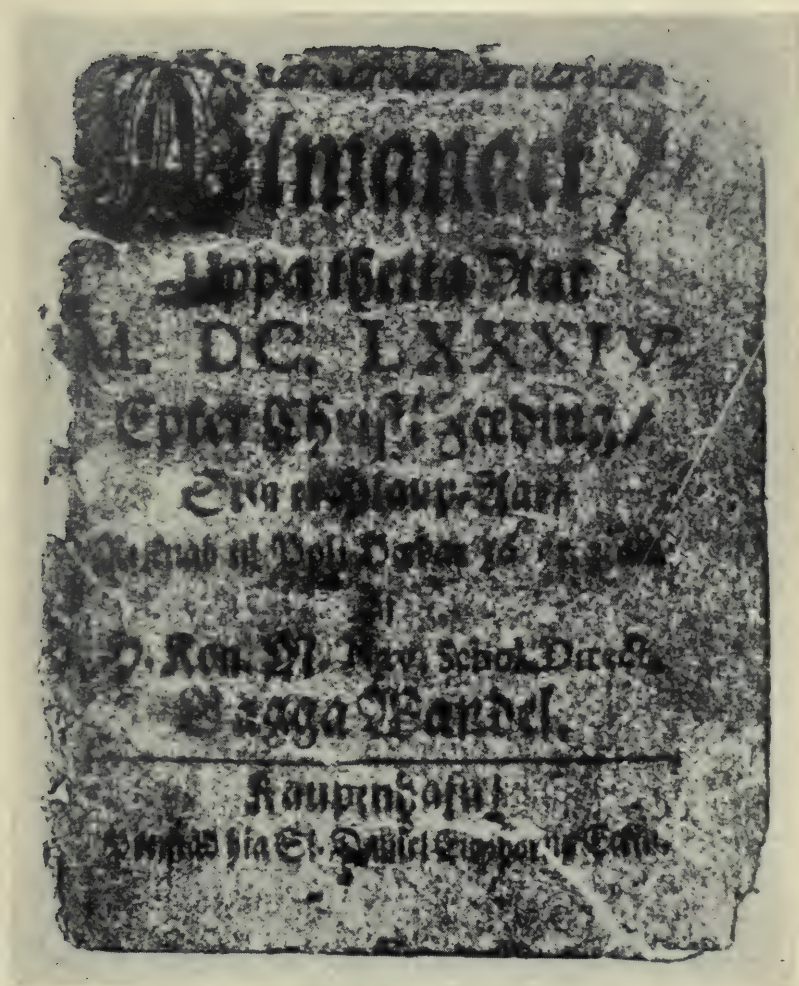
12°. ff. [24]. 8 × 6.5 cm. T.-p. in red and black, lines 1 (except the initial A) 3, 5, 9, and 11 being in red; red and black alternate also in the calendar, and many of the headings are in red. *Contents:* T.-p.; Thetta Aar M. DC. LXXXIV Epter Christi Fæding sem er Hlaup-Aar, etc., f. (1)b; Nøfnen upp a Teiknin i thessu Almanacke, f. (2)a; calendar (Januarius-December), ff. (2)b-(14)a; Prognosticon Yfer Thær 4. Aarsens Høfud-Tider (Um Veturinn.—Umm Vored.—Um Sumarid.—Um Husted [!].—Um Formyrkvanernar), ff. (14)b-(16)b;—Chronologia | Edur | Tjdar Registur, | Umm thad Sierlegasta | sem er skied i Verølldinne, fra | veralldarinnar uphæfe, oc til thess er skri- | fadist 3200. sierdeilis hier i Dan- | mörck oc i Kring-liggianda | Løndum, ff. (17)a-(24)a (the title being on f. 17a, text beginning f. 17b); the final page is blank.—This almanac by Bagge Wandel or Wandal (1622-83), the Danish nautical astronomer, was translated by Icelandic students in Copenhagen and is the first almanac printed in Icelandic, but for one reason or other it was not continued, the next printed almanac not appearing until 1837 since when they have been published yearly. People in Iceland availed themselves to a limited degree of Danish almanacs which merchants brought with them and presented to their friends (cf. Bp. Þórður's preface to the *Calendarium* of 1692), but they chiefly depended upon the calendrical works issued at various intervals from the Icelandic press.—NL.

**Winter, Erasmus.**—Eirn Liitell | Sermon vm Helvijti, og | Kualer þeirra Fordoemdu, sam | an skrifadur j Pysku. | Af M. Erasmo Vinther | Vtlagdur a Islendsku af | H. Thorlake Skwla syne. | O vor sæte Jesu Christ, er einn Ma | dur oss fæðdest, Hlijf oss vid | Heluijtes Pijnum. | Prentad aa Hoolum | j Hiallta dal. | — | Anno. 1641.

8°. Sigs.: A-F (the last in 3); ff. [43]. 13 × 8 cm. All pages in borders as those of Förster's *Sa gyllene Skriptargangur* of the same year. *Contents:* T.-f., reverse in border but otherwise blank; text (Texten j Openberingar Bokenne 21. Cap.), ff. (2)a-(43)b, closing with: Ender Bøekingins.—The German original or any other version of this sermon by Erasmus Winter (1548-1611) I have not been able to trace.—FC. (*Bibl. Not.* VI. 16); CRL. (*Bibl. Dan.* I. 543); NL.; UUL. (Uggla, p. 562).

——— Eirn lijtell | Sermon, | Vm Helvijte og Kvaler þeir | ra Fordoemdu. | Øllum þeim semnockud er umm hugad | umm sijna Saaluhialp, til Vidvørunar, | og goodrar Eptertektar. | Samannskrifadur j Pysku Maale, | Af | M. Erasmo Vinther. | Enn a Norrænu Vtlagdur, | Af | H. Thorlake Skwla | syne, fordum Biskupe Hoolastiptis, | (søllrar Minningar) | — | Prentad j Skalhollte | Af Jone Snorrasyne, | Anno M. DC. XCIII.

8°. Sigs.: A-G (the last in 4); ff. [3], pp. 98. 13 × 7.5 cm. Running titles. *Contents:* T.-f., on reverse a distich in Latin and Icelandic with ornaments; Bp. Þórður Þorláksson's preface (*Gudhroeddum Lesara Oskast Naad og Myskun*, etc.), dated Apr. 6, 1693, ff. (2)a-(3)b; text, pp. 1-60; then follows with a special t.-p. (p. 61):



Title-page of the first Icelandic almanac, 1684.





Appendix | Edur | Lijtell Vidbæter þessarar | Bookar. | Er Gudrøekeleg | Ihugan | þeirrar eilijfu og Oendanlegu | Sælu og Dyrðar, sem øllum Vtvøldum | Guds Børnum er fyrerbwen annars Heims. | Vtteken af Theoria Vitæ æternæ, | Edur Speigle eilijfs Lijfs, | Doct. Philippi Nicolai | I fimtu Bookar toolfta Capitula. | Hvør Book wtløgd er a Norrænu | Af | Hr. Gudbrande Thorlakssyne | Fordum Biskupe Hoolastiptis (soellrar | Minningar) og Prentud a Hoolum, | Anno 1607 [|].

Til Lesarans, by Bp. Þórður, dated Apr. 18, 1693, p. 62; text, pp. 63-95; Hiartanleg Forleinging Christens Manns epter eilijfu Lijfe. S. Augustinus, pp. 96-98, closing with 'Ender Bookarennar.' As in the case of the 1st edition this was issued with Förster's *Idranar íþrótt*. In his preface Bp. Þórður refers to the eruption of Hekla in the winter of 1693 as a 'Reideteikn Guds Almaattugs, og Vpphvatning til sannrar Idranar og Yferbootar.'—FC.; BM. (*Cat.*, col. 7); CRL. (*Bibl. Dan.* I. 543); NL.; UUL. (Uggla, p. 562).

Ydrunar Roos.—See Beer, D.

Þorláksson, Gísli (1631-84).—Collegii Physici | Disputatio Octava | De | Stellis | Fixis & Errantibus | Qvam | Deo Ter Opt. Max. Auspice | Accedente Amplissimi Senatus Acade- | mici consensu, | Sub Præsidio | Jani Jani Bircherodii, | Ad diem 29. Januarij Anno 1651. horis à primâ | pomeridianis in Auditorio inferiori | Placido sobriè Philosophantium discursui | subjiçiet | Gislaus Thorlacius Islandus, | Aut: & Respondens. | — | Hafniæ, | Typis Martzanianis, Acad. Typogr.

4°. Sigs.: A-B<sup>2</sup>; ff. [6]. 15.2 × 9.3 cm. Latin type. *Contents*: T.-p.; dedication by the author to Bp. Jesper R. Brochmann (Casp. Erasm. B.), Prof. Laurids M. Scavenius, Dr. Ole Worm, Prof. Thomas Bang, and Prof. Jørgen From (Georgio Frommio), f. (1)b; text (thesis I-XXXII), ff. (2)a-(6)a; Corollaria, f. (6)a; three Latin poems to the author, the first (12 lines) by R[unólfur] J[ónsson] Isl., the second (16 lines) by Paulus Hallerus Isl. (Páll Hallsson), and the third (28 lines) by Ericus Severini Holterus, Norwegus (Erik Sørensen Holter), f. (6)ab. This probably is one of the first inaugural dissertations from an Icelandic pen to appear in print. The præses is Jens Jensen Bircherod (1623-86). Bp. Gísli was immatriculated in 1649 and returned to Iceland in 1652.—CRL. (*Bibl. Dan.* II. 67).

Þorláksson, Gísli.—Hws Postilla. | Þad er. | Skijr og Ein | fðlld Vtlegging yfer øll | Sunnudaga og Haatijda Evangelia | sem fra Adventu Sunnudeige, og til | Sunnudagsins fyrsta j Føstu, Plaga Ar- | lega ad wtleggiast og frammsetiast. | Godum og Gudhræddum | Mønnum til Gagns og Godrar | Pienustu. Samsett og wtløgd. | Af. | H. Gysla Thorlaks | Syne, Superint.



Hoola | Styptis. | Pryckt a Hoolum j Hiall | ta Dal. Anno. 1665. *At the end:* Pryckt a Hoolum j Hiallta | Dal Anno. 1667.

8°. Sigs.: ).(, A-P, Aa-Pp, Aaa-Fff<sup>4</sup>; ff. [436]. 125 × 7 cm. T.-p. in border; four small woodcuts. *Contents:* T.-f., reverse blank; author's preface (Gudhræddum og Fromum Lesara, etc.) dated April 20th, (1665?), ff. (2)a-(7)b; Pennann Inngang edur Formaala maa brwka fyrer framann sierhuøria þessa Predikun, etc., f. (8)a; In Opus Homiliticum . . . Hexastichon, signed: Sigfusur Egillius, f. (8)b; text (Fyrsta Sunnudag i Adventu—Annann Sunnudag j Nijuviknaføstu), ff. (9)a-(247)b; Bæn sem lesast ma epter Endada og wtlesna sierhuøria þessa Predikun, f. (248)ab; Til Lesarans (second preface, signed but undated), f. (249)ab; text (Sunnudaginn j Føstu jnngang—A þridia Dag Paaska) ff. (250)a-(436)b, followed by the colophon and an ornament.

Hws Postilla. | Pad er | Skijr og Ein | fólld wtlegging, yfer þau | Evangelia sem fra Paaska Haatijdenne | og til Adventu Sunnudags pla | ga ad frammsetiast j Söf | nudenum. | Annar Parturinn. | Goodum og Gudhræddum Mönnum, | hier j Lande til Gagns og good | rar Þienustu, samsettur | og wtlagdur. | Af | H. Gysla Thorlaks syne | S. H. S. | Þrückt a Hoolum j Hialltadal | Af Hendrick Kruse. | Anno 1670.

8°. Sigs.: A-P, Aa-Pp (of which Ii is in 4), Aaa-Mmm<sup>7</sup>; ff. [475]. 12.5 × 7 cm. 4 woodcuts. *Contents:* T.-p.; Latin epigram, signed S.E. [= Sigfús Egilsson], f. (1)b; text (Fyrsta Sunnudag epter Paaska—XXVII Sunnudag ept. T.), ff. (2)a-(475)b.—FC. (*Bibl. Not.* I. 12 and 14; cpt.); CRL. (*Bibl. Dan.* I. 470); NL.

This is the 1st edition of the so-called *Gísla postilla*. It was to take the place of the earlier postils which had become scarce, the Prangratius postil, its nearest predecessor, was found to give too brief expositions of the gospels. The present postil became for half a century the standard work of its kind until supplanted by that of Bp. Jón Vídalín. In the preface the author says that he has consulted the works of various 'postillatores,' and Bp. Finnur (III, p. 726) states that the postil was for the most part compiled and edited from the sermons of Hartmann Creide (1606-56) and Joh. Gerhard.

—— Hvspostilla | Pad er | Skyr og einfólld wtþjðing, yfer øll Sun- | nudaga, og Haatijda Evangelia, sem Ared vm | kring Kiend og Predikud verda, j Christe- | legre Kyrkiu. | I Huørre framsetiast, Lærdomar, Hugganer, og | A-minningar, wt af sierhuøriu Gudspialle, Gude Eilijfum fyrst og | fremst til Æru, Dyrðar og Vegsemdar, Enn Goodum og Fromum Gu- | ds Børnum hier j Lande, sem hana Idka vilia, til Saa- | largagns og Nytsemdar. | Fyrre Parturinn | Fra Adventu, til Trinitatis Sunnudags. | Med Kostgiöefne Samanntekinn, Af H. Gysla | Thorlaaks Syne, Superintendente Hoola Stiptis. | Pryckt ad

nyu, A Hoolum j Hiallta Dal. | Anno 1684. *At the end:* Pryckt aa Hoolum af Jone Snorrasyne. Anno 1685.

4°. Sigs.: ).( (in 2), A-P, Aa-Pp, Aaa-Fff; ff. [218]. 16.5 × 12.2 cm. Running titles. *Contents:* T.-f., reverse blank; dedicatory letter to Bp. Þórður Þorláksson (Heidarlegum og Haalærdum Manne, Mag. Thorde Thorlaks syne, etc.), by the author, dated 1684, f. (2)ab; text (Fyrsta Sunnudag j Adventu—A Pridia Dag Huijtasunnun), ff. (3)a-(212)b; Ein Predikun aa Bœna Døgum, ff. (212)b-(218)a; two prayers (Ein Bæn sem lesast maa fyrer and epter sierhuöria Predikun), f. (218)ab; Errata og Stafavillann, f. (218)b; colophon.

Hvspostilla | . . . Annar Parturinn. | Fra Trinitatis Sunnudeige, og til Adventu. | Med Kostgiæfne Samantekinn, Af H. Gysla | Thorlaaks | Syne, Superintendente Hoola Styptis. | (Blessadrar Minningar) | Pryckt ad nyu, A Hoolum j Hiallta Dal. | Anno. 1685. *At the end:* Pryckt A Hoolum j Hialltadal, Af | Jone Snorrasyne. Anno 1685.

4°. Sigs.: A-P, Aa-Mm (the last in 2); ff. [142]. *Contents:* T.-p.; text (A Trinitatis Haatijd—Tuttugasta og siðunda Sunnudag epter Trinit.), ff. (1)b-(127)a; three additional sermons (Einfølld og stutt Predikun, A Marteins Messu; Ein Bœnadags Predikun; Aunnur Bœnadags Predikun), ff. (127)b-(141)b; Ein Bœn sem lesast maa, A Idrunar og Bœnadøgum, ff. (141)b-(142)b; Errata, f. (142)b, followed by the colophon. Bp. Gísli died during the printing of this edition, hence the phrase 'of blessed memory' was added to the title of vol. ii.—FC. (*Bibl. Not.* I. 16-17; def.); CRL. (*Bibl. Dan.*, Supplem. 96); NL.

Þorláksson, Gísli.—Berg. Mus. 128, lists: '1684. Bæna daga Predikaner, giördar af Hr. Gísla Thorl. in 4to,' which publication is also mentioned by Bp. Finnur (III. 727, no. 32) and Hálfð. Ein. (p. 231: 'Conciones diebus supplicationum legendæ'). No copy is known now, but a MS.-fragment apparently exists of some 'bænadagapredikaner' by Bp. Gísli (cf. ÍBfél. Rvd. 201, the dates of the letters attached, however, don't agree with the above-mentioned date of printing). Several 'bænadagapredikaner' were appended to the 2nd edition of the bishop's *Húspostilla*, and the entries quoted possibly refer to them.

In his obituary poem on the bishop Jón Þórðarson says:

|                                  |                              |
|----------------------------------|------------------------------|
| A fyrsta Are sijns Emboettiss    | Sið Predikaner vm sagt Efne, |
| wtlagde sið Ord Herrans Christs, | samsette af goodre Skynseme, |
| af goodum Grundvelle,            | med miuku Maalfærinu,        |
| sem hann aa Krosse j Kuølinne,   | þær lagde hann wt wr Latinu, |
| krøptuglega talade.              | Listelega aa Islensku.       |

But there is nowhere recorded that these sermons were ever printed.

Þorláksson, Gísli, editor.—See *Psálmabók*. 1671.

——— translator.—See *Examen catecheticum*. 1677.

Þorláksson, Guðbrandur (1542-1627).—Bænabok | Til samans lesin og | vtløgd, Af þeim virðug | lega og loflega Herra, | H.



Gudbrande Thor | laks Syne | (Blessadrar Minningar) | Prentud  
ad nyiu | aa Hoolum j Hialltadal | Anno | M. CD. XXXIII  
[sic, = 1634].

12°. Sigs.: A-M<sup>6</sup>; ff. [138]. 9.5 × 5.1 cm. T.-p. in border; lines 1, 2, 5, 6, 8, 9, and 11 in red. *Contents*: T.-f., on reverse a Scriptural quotation (Luc. xxii) and a woodcut; Einn lijtell Formaale til þessarar Bænabokar, etc., by Guðbr. Þorláksson, ff. (2)a-(5)a; text, ff. (5)b-(132)b; Einn Bænar psalmur vm gooda Framför af þessum Heime, ff. (133)a-(134)b; Einn fagur Kuðld Psalmur, ff. (134)b-(135)b; Morgun Lofsaungur, f. (136)ab; Registur þessarar Bænabokar, ff. (137)a-(138)b, ending with: Finis, and a gloria ('Einum Almaattugum eilijfum Gude sie Lof og Dyrð ad eilijfu Amen'). —This probably is the 3rd edition.—FC. (*Bibl. Not.* VI. 11).

According to Bp. Finnur (III. 386, no. 56) and Hálfd. Eín. (p. 235) an edition of Bp. Guðbrandur's *Bænabók* was printed at Hólar 1607. No copy of it is known, but it has been generally looked upon as the first edition of the prayer book. This is, however, not the case; the *editio princeps* apparently is of 1576, a copy of which has turned up in the Staats- und Universitätsbibliothek in Hamburg, with a title as follows:

Bænabok med morgun godum og nytsamligum bænum etc. Tilsamans lesin og utlögð af mier Gudbrandi Thorlakssyne. Prentad a Holum af Jone Jonssyne Anno 1576. (in 8°.)

I have not received a description of the contents, but the title clearly indicates an edition of the present prayer book.<sup>1</sup> As mentioned in *Isl.* IX. pp. 21-22, Bp. Finnur and Hálfd. Eín. mention a prayer book of that date, but call it an edition of Havermann's prayers; I showed that that could not be correct, and now here is a proof that they have erred as to the authorship.

——— [*Bænabók. Hólar 1660?*]

12° (in 6s). Sigs.: [A]-X; ff. [138?]. 9.5 × 5 cm. The only copy of this ed. which is mentioned by no authorities, is to be found in the NL. and is defective, lacking everything before sig. B. (the first page beginning thus: 'Deige, ad þad meige vera þier þægelegt,' etc., and having at the bottom: 'Aunnur Bæn a Morna'). By comparing it with the ed. of 1634 one may conclude that only the sig. A is lacking (6ff.) containing t.-p., preface, and the beginning of the text. The copy is without t.-p. and date, but from the fact that it is bound with a copy of Luther's smaller *Catechismus* of 1660 it is likely that it was printed at Hólar in the same year, although there is no other indication of their belonging together. The ed. is, however, different from those of 1634 and 1670, the two we can date with certainty. The text corresponds page by page to that of 1670, but the sigs. are different. *Contents*: text begins f. (6)a, ends f. (135)b; Registur þessarar Bænabokar, ff. (136)a-

<sup>1</sup> Mr. Lauritz Nielsen of the Royal Library, Copenhagen, called first my attention to this copy at Hamburg, and Dr. G. Wahl, the director of the Staatsbibliothek, has informed me that it is complete. It may have been sent by Bp. Guðbrandur to Philipp Nicolai or some other friend of his in Hamburg.

(138)b,—ending with: *Finis*, and a gloria as the other edd., followed by an ornament.

—— [ *Bænabók. Hólar 1670.* ]

12°. Sigs.: A–M<sup>6</sup>; ff. [138]. 9.5 × 5 cm. The only known copy which is in the NL. lacks all before Aiiiij, hence title and date is lacking; but there is no doubt about the date as the copy is bound with *Nockrar Huggunar Greiner* of 1670 and has continuous sigs. with it. *Contents*: the copy begins in the preface with the words: ‘vier bidium, þuiad þa sijnum vier oss Gude,’ etc., f. (4)a–[5]b; text, ff. (6)a–(135)b; *Registur*, ff. (136)a–(138)b, ending with: *Finis*, and a gloria, followed by an ornament (*bókarhnútur*). This is presumably the 5th edition; it is mentioned by Harboe (*Dän. Bibl.* VII. 659), Bp. Finnur (III. 727, no. 13), and Hálfð. Eín. (p. 235). In one of the reports (Lbs. 612, 40.) from Icelandic clergymen about old books to be found in their parishes about 1865–70 the title is given of this edition, corresponding to that of 1634, with the imprint: *Prentud enn ad nyu | a Holum i Hialltadal | Anno | 1670*, and the colophon: *Hoolum | — | Trøckt aff Hendrick Kruse | Anno MDCLXX*, which is that of *Nockrar Huggunargreiner*.

**Porláksson, Guðbrandur.**—*Sönn Vnder- | viisun, vm þau omannlegu hræ- | delegu og ovidurkuæmelegu Mord og mann | draps Brief, og nöckra adra Giörninga | sem skrifadar og lognar hafa vered vppa | Jon Sigmunds son, löngu epter hans | Dauda of Afgang. At end: M. DC. VIII. [Hólar.]*

8°. Sigs.: A–C; ff. [24]. 13.2 × 7.5 cm. Printed at Hólar, being the last of three so-called *Morðbréfabæklingar* by Bp. Guðbrandur (see *Isl.* IX. pp. 42, 48), and is reprinted in *Sögurit* I (1902–06).—CRL. (*Bibl. Dan.* III. 1461).

**Porláksson, Guðbrandur.**—*Bænadagapredikaner* printed at Hólar 1620 is listed by Bp. Finnur (III. p. 381, no. 80), Hálfð. Eín. (p. 231) mentioning ‘*Conciones Pœnitentiales, editæ a Gudbr. Thorl. 1620.*’ No copy is known.

**Porláksson, Guðbrandur.** A new edition (the 2nd) of his *Eín ny hws postilla* (1597, see *Isl.* IX, p. 55) was printed at Hólar 1609, according to Bp. Finnur (III. 379, no. 39), Hálfð. Eín. (p. 221), and Berg. Mus. 128 (‘*Postilla Circa Annum yfer Gudspiöll og Pistla, med gömlum Gudspialls Wijsum*’). No copy is known.

**Porláksson, Guðbrandur.**—*Spurningakver ut af truarennar articulum* is mentioned by Bp. Finnur (III. 380, no. 48) as being printed at Hólar 1601. Hálfð. Eín. (p. 217) says: ‘*Edidit qvoqve B. Gudbrandus Institutiones Erotematicas de Articulis fidei 1601.*’ No copy is now known.

**Porláksson, Guðbrandur, editor.**—See *New Testament*. 1609.—*Psálmabók*. 1619.—*Psalter*. *Síð Idranarpsalmar*. 1606.—*Vísnaðók*. 1612.

—— *translator*. See *Arctander, N. L. Idranar Speigell*. 1611.—*Syndakedian*. 1609.—*Christeleg Undervisun*. 1601.—*Dietrich, V. Barna-predikaner*. 1603.—*Summaria*. 1602.—*Hemmingsen, N. Antidotum Animæ*. 1695.—*Leyser, P. Vm Good Werken*. 1615.—*Luther, M. Siette Capitule*



S. Paals Pistels til Ephesios. 1606.—Schematographia sacra. 1695.—**Mariager, A. J.** Drottenleg Bæn. 1606.—**Møller, M.** Manuale. 1611ff.—Meditationes. 1607ff.—Mysterium magnum. 1615.—**Musculus, A.** Christeleg Bæna-bok 1611ff.—**Nicolai, Ph.** Speculum vitæ æternæ. 1608.—**Pangratius, A.** Postilla. 1610ff.—**Regius, U.** Medicina animæ. 1634f.—**Selnecker, N.** Fimtugaste og þridie Cap. Esaie. 1606.—Jonas Spamadur. 1614.—**Spangenberg, J.** Catechismus. 1610ff.

[**Þorláksson, Þórður** (1637-97)].—Ein Almenneleg | Rym-  
Tabla | Vppa Hræranlegar Aarsens Tijder | Fraa Anno CIƆ.  
IƆC. XCV. Til CIƆ. IƆCC. XXI. | *At the bottom:* Pryckt j  
Skalhollte, Af Jone Snorrasyne, Anno M. DC. XCV.

Broadside in border, 38.5 × 30.5 cm. Printed in red and black; reverse blank.—CRL. (*Bibl. Dan.* II. 89): Arna-Magnæan Coll. (AM. 732a I, 4°).

**Þorláksson, Þórður.**—Q. B. V. D. | Dissertatio | Chorographico-  
Historica | De | Islandia, | Breuissimam Insulæ hujus Descri-  
ptionem proponens, ac Auctorum simul qvorum- | dam de eâ  
errores detegens, | Qvam | In Illustri Academia Wittebergensi |  
Sub Præsidio | Viri | Admodum Reverendi, Amplissimi, & Excel-  
len- | tissimi | Dn. Ægidii Strauch, | S. S. Theologiæ D. & His-  
toriarum Professoris Publ. | Celeberrimi, | Domini Fautoris et  
Patroni sui plurimùm | suspiciendi, | Publico Eruditorum Ex-  
amini sistit | In Auditorio Majori | A. D. XIV. Martii Anno  
1666. | Resp. | Theodorus Thorlacius, | Holâ-Islandus. | — | Wit-  
tebergæ, Litteris Michaelis Wendt, Anno 1666.

4°. Sigs.: A-F; ff. [24]. 15.5 × 11.5 cm. Latin type. *Contents:* T.-f., reverse blank; Proœmium, f. (2)ab; Sectio prior Chorographica, ff. (3)a-(16)b; Sectio posterior De incolis, ff. (17)a-(24)b; Mendæ emendandæ, f. (24)b. About this work of Bp. Þórður, see Þorv. Thoroddsen, *Landfræðissaga Ísl.* II. pp. 132-143.—CRL. (*Bibl. Dan.* III. 617); BM.

——— Q. B. V. D. | Dissertatio | Chorographico-Historica |  
De | Islandia | . . . Editio Secunda. | — | Wittebergæ, Literis  
Michaelis Wendt, Anno 1670.

4°. Sigs.: A-F; ff. [24]. 16 × 12 cm. Contents arranged as in the 1st edition, except there is no list of errata.—FC., etc.

——— Q. B. V. D. | Dissertatio | Chorographico-Historica |  
De | Islandia, | . . . Editio Tertia | — | Wittebergæ, Typis Chris-  
tiani Schrödteri, Acad. Typ. | Anno M DC XC.

4°. Sigs.: A-F; ff. [24]. 15.5 × 11.5 cm. Arrangement of contents as in the preceding edition.—FC., etc.

[**Þorláksson, Þórður.**—*Enchiridion* | *Það er* | *Handbook*- | *arkorn, hafande jñne* | *ad halda* | *Calenda-* | *rium, Edur* | *Rijm aa* | *Íslensku* | *med stuttu Vtskijringu* | *Og* | *Bænabok* | *Andreas Musculi D.* | *Med* | *þeim stutta* | *Davidis* | *Psalltara* | *Godum og* | *Gudhræddum mönnum hi* | *er j Lande til þocknunar.* | *Pryckt* | *A Hoolum j Hialltadal* | *Anno 1671.*

12°. Sigs.: A-F<sup>6</sup>; ff. [66]. 12 × 5 cm. Lines 3, 6, 11, 15, 20, and 21 of t.-p. in red. *Contents*: T.-f., on reverse various Scriptural quotations; *Calendarium Politico-Ecclesiasticum* *Edur Rijmtal* *Íslenskt til ad vita Almennelega Arsins Tijma og Helgidagahöld*, ff. (2)a-(14)a; *Stutt Vtskijring Calendarij*, ff. (14)b-(65)b, divided into five chapters as follows: Cap. I. *Vm Tijmans sundur deiling*;—Cap. II. *Vm Sunnudags Bokstaf Gillinetal og Epactas*, Item, *vm Tunglkomur Merketungl og Aukatungl*;—Cap. III. *Vm Hræranlegar Arsins tijder og huðrñenn þær skule finnast*, Item *vm Varnadaraar og Sumarauka*;—Cap. IV. *Vm þær sið Planetur og tolf Himensins Teikn, þeirra Nöfn, Naatturu og Verkan*;—Cap. V. *Lijted Prognosticon*, *vm Arlegt Vedraattufar, eirninn Arferde, epter þeim fiorum Fiordungum Arsins, sem og vm Vinda og Krankdæme*, Item *Vm Bød Lækningar og Blodtøkur*, epter þui sem lærder *Menn hafa af Naatturlegum Orsökum observerad*, ending with this Latin verse: *Æterne rerum conditor* | *Noctem diemqve qvi regis* | *Et temporum das tempora* | *Vt alleves fastidium* | *Mentes tuorum illumina* | *Pulsis tenebris cordium*, followed by an ornament; *Til Lesarans* (on *Cisio janus* or *Fingrarím*), f. (66)ab.—This calendar, which has sometimes been called 'Gíslarím' after Bp. Gísli, is really by his brother, Þórður, who spent the winter 1670-71 at Hólar. Bp. Finnur (III. 666, and 678, no. 1) says that the first edition is of 1673, but this is a mistake, nor does he mention such an edition in his list of books printed at Hólar during Bp. Gísli's episcopate (III. 727) where he mentions the present one. This is the first printed book in Icelandic which contains anything about medical matters.—FC. (def., lacking ff. Aj-Aiij, Avij, Bxij, Cj, Fj, Fij-Fiiij and Fvj, which are all supplied in MS.); BM. (*Cat.*, col. 5); AMColl. (*Katalog* II. p. 645, no. 378); NL.

For the two other works mentioned in the title, see **Musculus, A.** *Christeleg Bænabok*. 1671.

[——] *Calendarium Perpe* | *tuum* | *Ævarande Tijmatal*, | *Edur* | *Rijm Iis-* | *lenskt til ad vita hvad* | *Arsins Tijdum lijdur.* | □ | *Prentad j Skalhollte* | *Anno. M. DC. LXLII.*

12° in 6s. Sigs.: A-S; pp. [27] + 156 + [33]. 9 × 5.5 cm. Lines 1, 2, 5, and 8 of the t.-p. in red. In the calendar proper the names of the months and of various days, the zodiacal signs, etc., are in red. 6 woodcuts in text. Running titles in the index and the hymns at the end. The 'exempla' in the text are in Latin type. *Contents*: T.-p.; *Til Lesarans*, by Bp. Þórður, p. (2); Icelandic dates and astronomical signs, p. (3); calendar, pp. (4)-(27); *Stutt Vtskijring þessa Calendarii* (brief introduction and chap. i-xxii), pp. 1-115; *Libellus Lectori*, Latin poem followed by an Icelandic version (*Kverð Lesaranum*), by Rev. Árni Þorvarðsson, pp. 116-117, followed by an ornament;



Lijtel Appendix Edur Vidbæter þessa Rijms (divided into five sections: i. Vm floora Parta Arsins og þeirra Tempran, Item umm Vinda og Vedraattu far;—ii. Vm þau fiðgur Naatturlegu Temperamenta sem su[m]er kalla Complexiones;—iii. Vm Bød, Bloodtøkur og Lækningar;—iiii. Vm Heilsu og Vanheilsu Teikn a Manneskiunne;—v. Vm Teikn sem Læknarar plaga ad taka af Mannsins Vatne edur Þvage, ad dæma þar af Heilsu edur Vanheilsu), pp. 118–156; Lijted Registur yfer fyrerfarande Rijm, pp. (1)–(9); Manada Saungur Doct. Ioh. Olearii, wr Pysku a Islendske wtsettur Af S. Steine Jons-syne, pp. (10)–(33).—Bp. Þórður's preface runs as follows: 'Til Lesarans. Petta litla Calendarium hef eg prenta lated godum Mönnum hier j Lande til þienustu og Þocknunar, einkum þar bagt er ad fa utlendsk Almannøk, því þo Kaupmenn take stundum nockur med sier til godra Vina, þa na þaug ei til margra, þar med kann Almwgenn langtum betur vid vor Islendsk Rijm, enn Dønsk Almanøk, hvar ecke er ad finna marga þa Messudaga edur Arstijder, sem hier er uppa hallded. Hefe eg þessu Rijme fylgia lated nockra Vtskijring, sem eg vona nægia mune, Enn gyrnest nockur fleyre Rijmreglur, enn hier eru jnnfærdar, þa kunna þær ad siast og finnast j því Rijme sem prentad var a Holum j Hialltadal Anno 1671.' As will be seen from this, although the present calendar may in a certain way be looked upon as a new and revised edition of that of 1671, the two by no means cover one another as to content, but both are really the work of Bp. Þórður, the latter being sometimes popularly known as 'Þórðarrím.' Chap. xvi. consists of 'Vijsur til ad finna Gudspiðll a Sunnudøgum og Haatijðum Ared um kryng, Ordtaf af Sera Arna Thorvardssyne Profaste j Arnessþinge.' It seems to have been custom to issue prayer books together with calendars; in this case Olearius' *Exercitium precum* was issued simultaneously. Bp. Harboe doubtless owned a copy of this edition although it is entered in his catalogue with the date of 1672, which visibly is a printer's error as Skálholt is given as the place of printing (*Bibl. Harb.* II. p. 244, no. 2390).—FC. (cpt., cf. *Bibl. Not.* VI. 29); CRL. (only 117 pp., *Bibl. Dan.* II. 93); NL.; AMColl. (*Katalog* II. p. 650, no. 503).

[Þorláksson, Þórður.]—Riim Tal | Islendskt | Til ad vita huad | Aarsens Tijðum | lijdur. | Luc: 24. | Vertu hia oss He | rra, þuiad Kuðll | da tekur, og aa Da- | genn lijdur. [*Skálholt, 1687.*]

32°. in 8s. Sigs.: [I]–M; ff. [32]. 6.4 × 3.8 cm. All pages in a line border. Signatures continuous from Olearius' *Eitt lijted Bæna-Kuer* (which see). *Contents*: T.-p.; calendar, ff. (1)b–(13)a; Nu epterfylgia nockrar almennelegar Rijmreglur (I–XXVII), ff. (13)b–(32)a; Signa Zodiaci, f. (32)b.—FC. (def.; *Bibl. Not.* IV. 22); CRL. (*Bibl. Dan.* II. 93); NL.

Þorláksson, Þórður, translator.—See Bernard, St. Appendix. 1690.—Chemnitz, M., a. o. *Harmonia evangelica*. 1687.—Dilherr, J. M. *Ein Nij Husz og Reisu Postilla*. 1690.—Lossius, L. *Stutt Innehalld Catechismi*. 1692.—Olearius, J. *Exercitium Precum*. 1692.—Eitt lijted Bænakver. 1687.

Þorsteins saga Víkingssonar.—Thorstens | Viikings-sons | Saga | På | Gammal Göthska | Af ett | Åldrigt Manuscripto affskrefwen och | uthsatt på vårt nu wanlige språk | sampt

medh några nödige an- | teckningar förbettrad | af | Regni Sveoniæ  
antiquario | Jacobo J. Reenhielm. | [*Vignette.*] | Upsalæ | — |  
Excudit Henricus Curio S. R. M. & Academiæ | Vpsal. Bibliopola  
M DC LXXX.

8°. ff. [2], pp. 140, ff. [10], pp. 130, f. [1]; sigs.: A-I<sup>4</sup>, \*, Aa-Qq<sup>6</sup>. 14.5 × 7.7 cm. The Swedish translation and the dedicatory letter in Gothic, the rest in Latin type. The vignette represents a warrior with shield in the left hand and sword in the right; a few woodcuts in the notes. *Contents*: T.-p.; dedicatory letter to King Charles XIth of Sweden, ff. (1)b-(2)a; Till dhen gunstige Läsaren (followed by list of errata), f. (2)b; text with Swedish version in parallel columns, pp. 1-140; Dhe gambla orden af Porstens Saga, ff. (1)a-(9)b; two Latin poems to the editor by Joh. Loccenius and Jón Rúgman, and two Latin letters by Ol. Rudbeck and Ol. Verelius, f. (10)ab; J. I. Reenhielms Notæ in Historiam Thorstani Vikingi filii, pp. 1-130; Auctores citati, f. (1)ab.—It is stated in the preface that the book was published at the expense of O. Rudbeck. Jacob Isthmén Reenhielm (1644-91) was state antiquarian of Sweden from 1675-79; he was step-son of Olaf Verelius under whom he studied, but most of his life was spent in military service.—FC. (cf. *Isl.* V. 60-61); CUL. (*Bibl. Dan.* IV. 148); StRL. (*Bibl. Rudb.* 723); BM.

——— Sagan af Porsteine Wijkingssyne. Hæc est Torstani, Wijkingi filii historia. [*Uppsala, 1696.*]

fol. pp. 95 + [1]. *Contents*: text and Latin translation (by J[on]as N[icolai] S[alan]) in parallel columns, pp. 1-36; Index vocabularium hodie minus usitatorum (by Reenhielm, the same as above), pp. 37-43; congratulatory letters and poems by Loccenius, Rudbeck, Verelius, and Rúgman (the same as above), p. 43; Jacobi Istmen Renhielms Notæ in historiam Thorstani Vikingi filii, pp. 44-95; Auctores citati, pp. 95-(1). There are three woodcuts in the notes, similar to but not the same as those in the edition of 1680. This edition was also published at the expense of Olof Rudbeck. The title and description are taken from Joh. Rudbeck's *Bibl. Rudb.*, no. 753, who mentions only five known copies, among them one in StRL., another in Linköpings Stiftsbibliotek.

Porleifsson, Ísleifur (-1700), *editor and translator*.—See *Ketils saga hængs*, 1697.—*Örvar-Odds saga*. 1697.

Porsteinsson, Jón (-1627).—Genesis Psalmar. | Sem sa Eru | verduge Goode og Gud | hrædde Kiennemann. | Saluge S. Jon Porsteins son | Soknarprestur fordum, j Vestmanna Ey | um, Og sijdan Guds H. Pijslaruottur, | Hefur samsett, a vort Islend-ska Tungu- | maal. Prentader epter Boon og Osk hanns | Elskulegra Sona, S. Jons Jons Sonar, Pro | fasts j Borgarfyrde, Og S. Porsteins Jons- | Sonar, Sem og eirnen þess Saluga, Goda og | vel Forsokta Manns, Jons Jons Sonar Ve | stmanns, þeirra Brod-urs. Gude til Lofs | Enn þeim til Gagns sem slijkt | vilia Idka. |



Psalm. 102. | Petta verde ritad vppa epterkoman- | de Kyn-  
kuijsler, Og það Folk sem skap- | ad skal verda, mun lofa  
Drottenn. | A Hoolum j Hialltadal | Anno. 1652.

8°. Sigs.: A-I<sup>4</sup>; ff. [68]. 12.5 × 7 cm. *Contents*: T.-p.; Bp. Þorlákur Skúlason's preface (*Gudhræddum Lesara*, etc.), ff. (1)b-(2)b, followed by an ornament; text (I.-L. Psalm.), ff. (3)a-(68)b, ending: *Endur Genesis Psalma*, followed by an ornament.—The 1st edition of these hymns by Jón Þorsteinsson, called the Martyr, as he lost his life at the hands of Algerian pirates July 18, 1627.—FC. (*Bibl. Not.* VI. 19); CRL. (*Bibl. Dan.* I. 378); NL.

An edition of Hólar 1655 is mentioned by Berg. Mus. 128, Bp. Finnur (III. 720, no. 13), Hálf. Ein. (p. 59), and Lbs. 328, fol. III.; Bp. Finnur (III. 727, no. 8), Hálf. Ein. and Lbs. 328 also give one of 1664, while Bp. Finnur adds one of 1665. No copy of these editions is now known, and it is doubtful which of them are authentic.

——— Genesis Psalmar. | Sem sa eru | verduge goode og  
Gud | hrædde Kiennemann | Saaluge S. Jon Þor | steinsson Sokn-  
arprestur for | dum j Vestmanna Eyum, Og | sijdan Guds H.  
Þijslarvott | ur, hefur Ort og samsett. | Prentader enn ad nyu, |  
Epter goodra Manna Osk. | Anno. 1678. [*Hólar*.]

12°. Sigs.: A-K<sup>6</sup>; ff. [114]. 9.4 × 5.2 cm. *Contents*: T.-f., reverse blank; Bp. Þorlákur Skúlason's preface (*Gudhræddum Lesara*), ff. (2)a-(4)b; text (I.-L. Psalmur), ff. (5)a-[111]b; Ein Saungvija, Ort af Kolbeine Grijmssyne (*Skyldann bijdur vier þœckum þier*, etc.), ff. [111]b-[114]b.—This edition, which is either the third or fourth, was printed at Hólar; both Bp. Finnur (III, p. 728, no. 8) and Hálf. Ein. (p. 59) give its date as 1679, but it is not likely that any copies were issued with that date. Lbs. 328 fol. III. also gives the date 1679, and it also informs us that these hymns were originally dedicated to Gísli Hákonarson, the lawman, but that the dedication never was printed.—FC. (lacks sigs. Ai-Aiiij, Aix-Axij, Biiij-Biiij, Di-Dij, Dix, Dxj-Dxij, and all after Iiiij); BM. (*Cat.*, col. 5, def.); NL. (t.-p. def.).

Þorsteinsson, Jón.—Psalltare | Þess Kon | unglega Spama |  
ns Davids. | Huørn sa heidarlege og | Gudhrædde Kiennemann,  
saaluge S. | Jon Thorsteins son, sem var Prestur | j Vestmanna  
Eyum, Hefur miuklega wt | sett, og j fagrar Saungvijsur snued,  
riett | epter Textanum. Med Argumentis | Ambrosij Lobwassers  
yfer | slerhuørn [!] Psalm. | Prentadur epter margra | Fromra og  
Gudhræddra Manna | boon, Leikra sem Lærdra. | A Hoolum j  
Hiallta | Dal. Anno. 1662.

8°. Sigs.: A-T; ff. 8 + 4 (erroneously 5; both these without signatures) + [152]. 12.5 × 7 cm. T.-p. in border; two music-pieces in text (Psalm 136 and 147). *Contents*: T.-f., reverse blank; dedicatory letter to Þorsteinn Þorleifsson, prefect of Múlassýla (d. 1705), signed by Þorkell Arngrímsson

Vídalín, dated at Garðar á Álptanesi, Nov. 3, 1661, ff. 2a-8b; Gudhræddum Lesara, preface by Jón Jónsson, the author's son, ff. 1a-4b; text (I.-CL. Psalmur), ff. (1)a-(152)a, final page blank.—This is the original edition of this rendering by Jón Þorsteinsson, the Martyr. Berg. Mus. wrongly gives the date of it as 1661. Ambrosius Lobwasser's (1515-85) German version (in imitation of the French by Marot and Beza) from which the arguments of each psalm are taken appeared first in 1573.—FC. (def.; *Bibl. Not.* I. 10); CRL. (*Bibl. Dan.* I. 28); NL.

For the 'Siö Idranar Psalmar Kongs Davids' by Jón Þorsteinsson, see Jónsson, S. Þær Fimmtyu Heil. Meditationes. 1690.



















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